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# Census of India, 1891.

## VOLUME XXIV.

# BARODA.

## PART I.—REPORT,

BY

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BENGAL SECRETARIAT LIBRARY

# CHAPTER I.

## GENERAL DESCRIPTION, DIVISION, RAINFALL, AREA, DENSITY, PROXIMITY OF TOWNS AND VILLAGES, RURAL AND URBAN POPULATION.

1. General Description; 2. Area; 3. Administrative Divisions; 4. Rainfall and Cultivation; 5. Population, Accuracy of figures, its distribution and density; 6. Houses and house-room, distribution, density and areality of houses; 7. Town and country; rural and urban population; relative distribution, areality and proximity of towns and villages; 8. Description of Chief Towns.

TABLE

*Comparative ratios of the populations in the Divisions, their*

| Name of Division. | Comparative ratios. | | | | | | | | | Areality | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ratio to total area. | | Ratio to total population. | | Relative proportions of urban and rural population per cent. | | Rank according to ratio of urban population. | Ratio per cent. of occupied to total buildings. | Ratio per cent. of unoccupied to occupied buildings. | Of sub-division (Mahál) in square miles. | Of town-circle in square miles. | Radius of town-circle in miles. | Of village-circle in miles. |
| | Per cent. | Serial order. | Per cent. | Serial order. | Urban. | Rural. | | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| AMRELI ... | 14·45 | 4 | 7·46 | 4 | 22·51 | 77·49 | 2 | 55·66 | 79·65 | 237·8 | 198·17 | 7·94 | 4·04 |
| KADI | 38·25 | 1 | 45·49 | 1 | 17·12 | 82·88 | 3 | 64·72 | 54·56 | 314·6 | 196·62 | 7·91 | 2·90 |
| NAVSÁRI ... | 24·08 | 2 | 13·23 | 3 | 12·55 | 87·45 | 4 | 78·82 | 26·87 | 247·6 | 396·20 | 13·23 | 2·39 |
| BARODA ... | 23·22 | 3 | 33·82 | 2 | 26·28 | 73·72 | 1 | 76·29 | 31·07 | 211·2 | 136·43 | 6·59 | 2·28 |
| Total . | 100 | ... | 100 | .. | 20·02 | 79·98 | .. | 68·99 | 44·94 | 252·8 | 200·63 | 7·99 | 2·70 |

No. 1.

*arealities, and densities, and the proximities of villages and towns.*

| | | Proximity | | Density | | | | | | Village density. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Average number of persons per | | | | Average number of occupied houses per | | Relative proportion per cent of villages containing a population of | | | | |
| Of occupied houses in acres | Of persons in acres | Of towns in miles | Of villages in miles | Sub-division (Mahal). | Village. | Square mile | Occupied house. | Square mile | 100 persons | 1—499 | 500—999 | 1,000—1,999. | 2,000—2,999 | 3,000 and over. |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 19 76 | 1·22 | 15 116 | 2 182 | 36,038 | 485 | 151 54 | 4 67 | 32·39 | 21 37 | 61·57 | 24 15 | 11 56 | 1·02 | 1 7 |
| 8·05 | 1 83 | 15 057 | 1 844 | 109,874 | 858 | 349 20 | 4·39 | 79 42 | 22 74 | 41 55 | 28 99 | 18 19 | 6 74 | 4 53 |
| 20·83 | 3 97 | 21 373 | 1 663 | 35,494 | 339 | 161 25 | 5 24 | 30 73 | 19 06 | 78 92 | 15 30 | 4 46 | 0 36 | 0 96 |
| 6·44 | 1 50 | 12 543 | 1 632 | 74,275 | 732 | 427·70 | 4 30 | 99 34 | 23 22 | 49 34 | 27 96 | 13 98 | 4 54 | 4 18 |
| 9 77 | 2·18 | 15·209 | 1·777 | 69,011 | 643 | 293·63 | 4·48 | 65 52 | 22 31 | 55·81 | 24·51 | 12 65 | 3 84 | 3·19 |

# CHAPTER I.

## GENERAL DESCRIPTION, DIVISIONS, RAINFALL, AREA, DENSITY, PROXIMITY OF TOWNS AND VILLAGES, RURAL AND URBAN POPULATION.

### 1. *General Description.*

1. **Census night.**—It was on the night of the 26th of February 1891 that a general enumeration was taken of the entire territories ruled over by His Highness Shrimant Mahárájá Sayáji Rao III., Gáekwár of Baroda. The Census immediately preceding the present one was taken in the beginning of the past decade, or more accurately on the night of 17th February 1881; the interval being of 10 years and 9 days, or 10·0246 years. On both these occasions, the same night was chosen on which the Census of the British territories in India generally was taken, with the object that the enumeration in this State may be synchronous with that of all India. There did not exist any special circumstances or insurmountable difficulties to necessitate a day-enumeration anywhere. The present is the second systematic Census Report of the Baroda State.

2. **Census Tables.**—The Tables required for the Census of India have been forwarded in time to the Census Commissioner for India; and these, together with a few others giving more extended or detailed information on various matters of interest, form the second part of this volume.

3. **Delay in writing the report.**—It is to be regretted that the hand of Death carried away, literally from the very midst of his arduous and useful labours, the very able officer who was selected by His Highness to organise the Census work and to carry it through. Mr. G. K. Bhátavadekar had done the entire Census work of 1881 in such a praiseworthy and masterly way that the State was prepared to receive from his trained hands a more matured and finished statement even than the excellent one submitted by him before. He lived to carry through, without hitch or error, the laborious preliminary operations and Abstraction and Tabulation work; but he survived not to crown his labours happily. It was in May 1892, that the writer of these few pages was ordered to take up the work, but he had other special works also assigned to him, along with this. Though a perfect stranger to the Census work, and pressed by "an uncomfortable consciousness of inadequate preparation," (to quote the words of Mr. McIver, for Madras in 1881), I deem it best to prepare the report as soon as I can, without trying to enter deep, as I would otherwise have wished, into those ques-

tions which require an extensive previous study in Census lore; for, I just begin when the other Superintendents have fairly come to the end of their work. The remarks contained herein are chiefly based on the plan of the 1881 Census Report for the Presidency of Bombay, which has been acknowledged to be of surpassing merit, and on the instructions conveyed by the Census Commissioner for India, in his Note U of 16th July 1891. I must also acknowledge my obligations to Mr. Drew's report of the Bombay Census of 1891, which was printed before I wrote the last 4 or 5 chapters.

4. **Limits.**—The territories which form the Baroda State do not lie in a compact mass. The first main division naturally is into—(1) the Gujarát Districts and (2) the Káthiáwár ones. Of the Gujarát block, the northernmost point at Muná and Bhatásan, beyond the Banás river, juts between the Rádhanpur and Pálanpur States, at 24° N. Latitude, while the southern boundary crosses, at some parts, the Ambiká, and overlooks the Bulsar Taluka of the Surat *Zillá*, the petty States of Bánsdá and Dharampur, and the Dàngs; the limit there extending below 21° N. Latitude. This block is bounded on the west by the Gujarát Collectorates of Ahmedábád, Kairá, Broach and Surat; while on the east, this State comes in contact with various Native States of more or less note, Idar and other Mahikánthá States, Rájpiplá and other Rewákánthá States, and with the British Collectorates of Kairá and the Panch Maháls; a large tract to the south-east being conterminous with the Deccan *Zillá* of Khándesh. The Longitude is from 71° 25′ to 73° 75′ E. But this block itself is not a continuous one.

It is divided into three irregularly formed smaller blocks, which form the three Gujarát *Pránts* or Divisions of the State, separated from each other, by broad tracts of the Gujarát *Zillás* intervening. The latitudes and longitudes given above indicate nothing, therefore, more than the furthest point on a map to which the Baroda State extends in the four directions in the Gujarát block. The two powers that shared between themselves the entire fertile tract of Gujarát in 1751 A. D. did not divide the whole area into two continuous blocks, one for each, but picked and chose, each as suited its own convenience or policy, separate Talukas or even clusters of villages. On the Peishwá's share accruing to the British, in about 1820, the sea-board, and generally the southern portions fell to the British, and the more interior and northern ones to the Gáekwár. Turning to the Káthiáwár possessions of His Highness, matters appear still more complicated. By force of arms and by diplomatic skill the powerful officers of the Gáekwár were engaged, in the early years of the century, in consolidating a subject province in Káthiáwár; but ere the scheme could be completed, certain events checked its full development. It is owing to this that His Highness the Gáekwár's possessions are so cut up and so far asunder on a map of Káthiáwár. These appear like 17 islands in the extensive plain of the peninsula, and stretch from Okhámandal in the extreme north-west to Kodinár, its southernmost boundary. To include all these bits of land, we should

have to give the latitude and longitude of the entire peninsula almost. Taking, however, the main block only into consideration, it lies between 20°-45′ and 21°-42′ N. Latitude, and between 70°-45′ and 71°-22′ E. Longitude. Okhámandal including the holy island of "Beyt," lies between 22° and 22°-28′ N. Latitude, and between 68°-58′ and 69°-14′ E. Longitude.

**5. General Description.**—Ranging as this extensive tract does over such wide distances, it is but natural to expect that the aspect of the country, the productive powers of the land, the climate, and its influence upon those who live in it, the pursuits and occupations of the people, their beliefs, and their physical and intellectual developments must vary in a considerable degree. But however great a disparity this cause may warrant us to expect, we are surprised to mark the actual differences, when they come to be noted in detail. In the distant Okhámandal, which is cut off by the burning salt marshes wherever it is not bounded by the sea, and over which the howling winds blow so incessantly that no vestige of green foliage could be seen, the turbulent and idle Wágher "forces a churlish soil for his scanty bread," while the rich fertile *Charotar* lands of Petlád easily and richly respond to the labour of the thriving Pátidár. Not only this, but an equally striking contrast is observable in lands situated in the same *Pránt* and in Mahals almost close to each other; so rapid is the change of aspect, so different suddenly are the physical causes working. Only a few miles separate Gandevi in the plain sloping to the sea from Songhad in the hills, in the Navsári *Pránt*. But where in the former the water is good and plentiful, and the fields are rich in fruits and vegetables and sugarcane, the climate of the latter is not only unwholesome, but reputed to be fatal to those who are not children of the soil, and the land there is covered with a dense forest and underwood, producing rank vegetation and leading to a belief that the pure rain-water passing over it becomes poisonous.

**6. Character of the Population.**—That the constitution and character of man are moulded by his physical environments is a well established truth. It is owing to this that the Baroda State has to maintain a battalion at Dwárká to prevent the Wágher inhabitants from crossing their limits to commit depredations abroad, at the same time that in more favoured parts, it has to maintain an efficient Police to protect the thriving villages from troublesome neighbours. The breadth of religious beliefs also passes through all degrees, from the blind unquestioning faith of the primitive races as warm and child-like to-day as it was in the infancy of the world, to the defiant disbelief of the "Reformer" who ridicules that faith and condemns the social customs of his forefathers. To a student of statistics, questions of interest present themselves in the tables of civil condition, of castes and sub-castes, of occupations and of religions, even within the compass of this State, which cannot be equalled in diversity by other countries of the world.

**7. Fertility of the Soil.**—In cultivation these territories produce almost all species of Indian corns, cotton to a very large extent, and tobacco

in some places. The crops are generally thriving and plentiful in large tracts of Kadi and in the western half of the Baroda Division; the coast-line and the western Talukas of the Navsári Division yield garden-produce, but the east and south-east are hardly cultivable in some parts. The Amreli *Prânt*, as a whole, is much inferior in fertility; but the prudent measures adopted in its new settlement within the last decade, and the immense facilities offered for constructing new wells give visible promises of a better and more abundant cultivation within the next decade; for, many wastes and pasture-lands are rapidly being brought under cultivation.

8. **Railways.**—From the extreme north of the Kadi Division to the south runs the main-line of the Rajputáná-Málwá Railway. This *Prânt* is further fortunate in having three feeders on the narrow gauge, all radiating from the very centre of the District, the Mehsáná station of the Rajputáná Railway; one of these joins it to the important Taluka towns of Visnagar, Vadnagar and Kherálu; another brings within railway communication the old and historic Táluka and town of Pátan; and the third forms a very convenient base-line, by joining Mehsáná with the Viramgám Station on the B. B. and C. I. Railway; Ahmedabad forming the apex of the triangle. The B. B. and C. I. Railway crosses almost in a straight line the Baroda and Navsári *Prânts* from north to south. The line has many stations in Baroda Territories themselves or in their close neighbourhood. The fertile Taluka of Petlád is now joined by a feeder to the Anand Station, on the main-line; while there is another net-work of feeders, two of them forming a triangle with the main-line; these are the feeders connecting Dabhoi with Miágám (Karjan) on the one hand and with Baroda on the other. From Dabhoi, again, a short line extends to Bádharpore and a longer one to Chándod, the frontier Baroda town. A scheme is under contemplation joining Gujarát directly with the Deccan, by a line from Surat to Nandurbár (in Khándesh) and another to open the Káthiáwár Territories of His Highness by constructing a line from a point in the Bhávnagar-Gondal-Junághad-Porebander Railway to Amreli, Chalálá and Dhári. The hitherto backward Amreli *Prânt* demands this line, urgently. It is yet doubtful whether the opening out of the country by railways has led to any movement of the people, who being mostly agricultural are bound to the soil by an attachment of ages; but education which has been developing at a rapid rate, and the probable pursuits of new occupations and arts, and the extension of trade may stimulate that movement which is essential for the relief of some parts and the replenishment of others.

9. **Crops.**—Bájri (*Penicillaria Spicata*) is cultivated, and forms the staple food throughout the State in all Divisions. In the Kadi and Baroda Divisions, it is supplemented by wheat, and in the Navsári Division by *Juvári* (Indian Millet). The labourers and other poorer classes have to content themselves with cheaper and less nutritious corn like Banti (*Panicum flavidum*), Kodrá (*Paspalum scrobiculatum*), Bávto (*Panicum frumentaceum*), and Káng (*Panicum italicum*). The majority of the

middling agricultural classes divide their fields into two or three parts; in one of these they grow as much of the corn (generally *Bájri*) as they may deem sufficient for the yearly consumption of the family, and store it up for the purpose; and the remaining portions are devoted to other cultivation, mostly cotton. The produce of this finds now a ready market, almost at their very doors, and enables them easily to pay the very light assessment of Government from the proceeds of the sale.

2. *Area.*

**10. Area.**—The total area of the four Divisions is, according to the latest calculations, 8,226 square miles. In the last Census the area was given as 8,570 square miles; thus, the present area is 344 square miles less. The difference is owing to the survey operations that have been carried within the last decade in a large portion of this State. Regular surveys of the Mahál are being made by the Survey Department for revenue purposes. By the time that the next Census Report will be written, all the Mahál will have been surveyed, and a final figure will be arrived at, as correct as a Revenue Survey can supply. With the exception of the Okhámandal Mahál and the small isolated village of Bhimkattá, surrounded by the Jámnagar State, the entire Amreli Division has been surveyed. There has been a net decrease of 371 square miles over the figure hitherto taken to be the correct one. A part of this is due to the disputed area of the "Gir" Forest, 125 square miles, which has not been taken into consideration now. The entire Baroda Division has also been surveyed, with the exception of the Petlád Mahál and its Sub-Taluka of Sisvá. Here, with a decrease of 89 and an increase of 84 square miles, the survey has given us a net decrease of 5 square miles. Only one Taluka, that of Sidhpur, has been surveyed in the large Kadi Division, with the result that it shows 12 square miles less. Out of 11 Mahál and Sub-Talukas of Navsári, 5 have been surveyed, shewing a decrease of 15 and an increase of 56, or a net increase of 41 square miles. Judging by this result, we must be prepared to find the final figure a little within 8,000 square miles.

**11. Alterations in the area of Divisions hitherto.**—It may not serve any good purpose to give the alterations, by each Mahál or Taluka; but in the margin may be noted the differences hitherto found in each Division and in the Baroda City, so far as the survey has hitherto extended.

TABLE No. 11.

*Divisions and their Areas.*

| Divisions. | Area. Hitherto accepted sq. miles. | Area. Ascertained by survey sq. miles. | Remarks. |
|---|---|---|---|
| Amreli ... ... | 1,560 | 1,189 | All surveyed except one Mahál and a village. |
| Kadi ... ... | 3,158 | 3,146 | Only one Mahál surveyed. |
| Navsári .. ... | 1,940 | 1,981 | Five Mahál surveyed out of eleven. Only one Mahál remains to be surveyed. |
| Baroda—excluding the City ... | 1,906 | 1,901 | |
| Baroda City ... | 5 | 8 | |
| Baroda Camp .. | 1 | 1 | |
| Total... | 8,570 | 8,226 | A net decrease of about 344 square miles. |

**12. Comparison with other Native States generally.**—The area is not very extensive as compared with some of the Native States, as for instance, those of Rajputáná. But the lands being generally fertile, the revenue is comparatively greater, and the population surpasses in number and density those of many of the more extensive States, as will be seen further on. It may, however, be mentioned that the area roughly equals that of the 4 British *Zillás* of Gujarát, which are so well-known for their fertility and mostly run side by side with our Gujarát Divisions; namely, the *Zillás* of Ahmedábád, Kairá, Broach and Surat. Comparing this State with the larger States or groups of petty States that form the Gujarát Feudatory States, it surpasses Cutch, Pálanpur and Rewá Kánthá, is a little less than Mahi Kánthá, and is about two-fifths of Káthiáwár. It is more than double of the total area of the Deccan group with Bhor and the Sátárá Agency, and exceeds the total Karnátak group, including Kolhápur and the Southern Maráthá Jágirs.

**13. Relative areas.**—The comparative size of the Divisions will be seen from the Table that precedes this Chapter. The Kadi Division stands foremost with its 3,146 square miles, almost equal to the entire Deccan group of Feudatory States. It bears a percentage of 38·25 to the total area. Navsári, with its percentage of 24 only, slightly exceeds the Baroda Division, with its 23·2. Amreli, the most distant from the Capital City, is also the smallest Division, having but 14·45 of the total area, claiming 1,189 square miles.

3. *Administrative Divisions.*

**14. Four Divisions.**—For the purpose of administration, the territories under the sway of His Highness the Mahárájá Gáekwár are divided into 4 Divisions (called *Pránts*), these being the readiest divisions formed geographically also.

**15. Amreli Prant.**—The Káthiáwár possessions form one Division by themselves. As already said above, there are 17 insulated possessions there, not to mention the *Phulguthaniá* Gáekwári villages interlacing with those under the jurisdiction of other States. These are apportioned into 5 Maháls (Talukas) and 4 *Petá*-Maháls (Sub-Talukas). Their names and areas are:—

TABLE No. III.

*The Maháls of the Amreli Division, with their areas.*

| Maháls. | Area in square miles. | Maháls | Area in square miles. |
|---|---|---|---|
| Amreli ... ... ... ... | 228 | *Petá* Mahál Khámbhá ... ... | 115 |
| *Petá* Mahál Bhimkattá .. ... | 5 | Kodinár ... ... ... ... | 167 |
| Dámnagar ... ... . ... | 107 | Okhámandal ... ... ... | 276 |
| *Petá* Mahál Shiánagar ... ... | 24 | *Petá* Mahál Beyt Shankhoddhár... | 4 |
| Dhári ... ... ... ... | 263 | **Total Amreli Division** ... | 1,189 |

**16. Amreli and Dhari Mahals.**—The two Maháls of Amreli and Dhári form one continuous block, the largest of all. They include more than half of the area of the Division. The single village of Bhimkattá, in the Jámnagar State, more than 140 miles right away to the north of Amreli, is, for administrative purposes, considered as a *Petá*-Mahál of Amreli. For the convenience of its small population of 1,087 souls, the State entertains the services of a well-paid subordinate official who has powers of a 2nd class magistrate, and who decides civil suits also, up to Rs. 1,000. The Dhári Mahál being extensive, the villages bordering on the *Gir* and at a distance from the Tàluka-town are cut off into a *Petà*-Mahál of 27 villages, under a Mahálkari. Though these two Maháls of Amreli and Dhári are contiguous, still the change observable in them is very remarkable. Whereas in Amreli, except in a portion called the *Khárápát* (or salt-water part), the crops are thriving and the land is soft, at least for some depth below the surface, the land of Dhári is generally stony, and, as has been remarked, it appears as if a giant in a frenzy had strewn the land with stones, with a liberal hand everywhere, where the eye could turn. Locomotion there is difficult and dangerous, the population is sparse, and cultivation inferior.

**17. The Gir.**—Proceeding further south, we come upon the Zone, 32 miles in breadth from Dalkhániá on this side to the village of Ghátvad on the other, known as the *Gir*. It is the abode of the wild pig (*Bhund*), the *Sábar* and the spotted deer; the lion, too, has now its only abode there. The lion of the *Gir* is yellowish in colour, with a short mane, living specimens of which can be seen in the Junághád collection.

**18. Kodinar Mahal.**—On crossing this thick forest, where the traveller goes only by certain beaten paths, we come to the Kodinár Mahál, in the portion of southern Kathiáwár called the Nágher, a fertile tract of country, though not in a very flourishing state at present. It abounds in shady trees, and affords a contrast to the forest of the *Gir* and the unyielding rocky soil of Dhári. The Mahál is bounded on the south by the sea; but it remains to be seen yet, whether a convenient port can be opened on the coast. On a rocky promontory called Velan Bandar, at the south-east corner of the Mahál, stands a light-house with a revolving light and styled the Mádhvád light-house. Only a narrow creek separates Velan from the Portuguese possession of Diu.

**19. Damangar Mahal.**—To the north-east of Amreli, in close proximity to it, and easily accessible, is the Dámnagar Mahál with its *Petá*-Mahál Shiánagar separated from the parent-Mahál by a distance of about 22 miles. The Thákor of Láthi, some 150 years ago, gave 6 villages in dowry with his daughter to the Gaekwár Damáji II. These few villages formed the nucleus of what afterwards has become Dámnagar, named after Damáji. Shiánagar, also named after another ruler of Baroda, was acquired shortly after as a price of the powerful support afforded to the *Girásiás* of Monpur against the strong forces of Valá and Bhávnagar.

**20. Okhamandal.**—The remaining Amreli Mahál is that of Okhámandal or Dwárká, the Land's End of the Hindus. Its *Petá*-Mahál is Beyt, a gem of the sea, girdled by water, from which there is yet no land-revenue derivable, though a few acres can be made arable. A regiment under the command of an English Officer is stationed at Dwárká, the capital town of Okhámandal; soldiers are told out from it for the Thánás which are posted in villages or groups of villages to keep a watch over the Wágher inhabitants. These people had, 35 years ago, given much trouble both to the Gáekwári and British forces. Stringent measures have since been taken to keep them in order; these measures have been successful entirely. With the march of times, their savage spirit and predatory life have given way to peaceful methods of living and agricultural pursuits. Still the shadow of their evil repute darkens the land; and, now and again, ample cause is afforded to the devoted pilgrims to sorely repent the choice of a night journey in the land of the Wághers. Nature has been very hard and unrelenting to these poorest of her children. To the howling winds, the salt-covered soil and the brackish water, are added years of drought, oftentimes in succession. They are thus in a chronic state of starvation. But, to this unsheltering and unsupporting mother land of his, the Wágher is so firmly attached that each generation does but bind him more and more to its breast; and no temptations of better food or clothing or even lighter work, could induce him to leave temporarily the sandy waste where he was born.

**21. Kadi Prant.**—The other three Divisions are in Gujarát proper; the northernmost and the largest of all is Kadi, divided into 10 Maháls and three *Petá*-Maháls.

TABLE No. IV.

*The Maháls of the Kadi Division, with their areas.*

| Maháls. | Area in square miles. | Maháls. | Area in square miles. |
|---|---|---|---|
| Pátan ... ... ... ... | 469 | *Petá*-Mahál Vadnagar ... ... | 76 |
| *Petá*-Mahál Háry ... . .. | 217 | Vijápur ... . ... . | 288 |
| Sidhpur ... ... ... .. | 254 | Kadi ... ... ... .. | 280 |
| Vadávali ... ... ... | 296 | Kalol ... ... ... ... | 288 |
| Mehsáná .. ... ... .. | 150 | Dehgám ... ... .. ... | 293 |
| Visnagar ... ... ... ... | 227 | *Petá*-Mahál Atarsumbá ... ... | 90 |
| Kherálu ... ... ... ... | 218 | **Total Kadi Division...** | **3,146** |

**22. The Kadi Mahals.** This Division is a compact one; yet, there being no natural boundary on any side, every inch of its long boundary-line

has to run *pari-passu* with that of a Native State or the British *zillás* of Ahmedábád and Kairá. This Division may be divided into 4 blocks, 3 of them on the other (north) side of the Sábarmati, and the last on this side of the river. Of the three, the northernmost block is formed by the Maháls of Pátan and Sidhpur, lying side by side with Hárij and Vadávali below them. The Mehsáná Mahál forms the central block with the Kadi and Kalol Maháls below it. All these Maháls are in one solid mass densely studded with villages with no waste tracts except such as are pasture-lands or water-ways. The same is the case with the eastern block, made up of Kherálu (and its *Petá*-Vadnagar), Visnagar and Vijápur. To the south of the Sábarmati is the fertile and well-wooded Dehgám Mahál with its *Petá*-mahál Atarsumbá jutting right into the midst of the Kairá *zillá*, and bringing this Division down to the Kapadvanj Taluka.

**23. The soil of Kadi Prant.**—The soil is of a light sandy kind; in some parts black soil also is met with. The cultivators, unlike those of Amreli, are mostly of the Kanbi and other hard-working classes, and the crop is plentiful. Under certain stringent rules, poppy-cultivation is permitted in certain villages of certain Maháls in this Division; the entire out-turn of juice being solely purchased by the State, to be manufactured into opium in the State warehouses at Sidhpur. A tract of *Khár* and *Bolán* lands exists in the Kadi, Kalol and Mehsáná Maháls. It is land soaked under water which cannot find its way out after the rains or floods, and land over which there is thus formed, after evaporation, a salty crust or layer, rendering it unfit for cultivation. Two drainage schemes were prepared to carry off this water; these have been successfully carried out at a large outlay and hundreds of acres of land have by this means been reclaimed.

**24. The Baroda Prant.**—Though the Kadi Division is the most extensive and productive, still the Baroda Division enjoys a special superiority over all the other Divisions, as containing the seat of Government. It is also centrally situated. It is divided for administrative purposes into the following Maháls and *Petá*-Maháls.

TABLE No. V.

*The Maháls of the Baroda Division, with their areas.*

| Maháls. | Area in square miles. | Maháls. | Area in square miles. |
|---|---|---|---|
| Baroda ... ... ... ... | 274 | Dabhoi ... ... ... ... | 190 |
| Pádrá .. ... .. ... | 197 | Chorandá ... ... ... .. | 234 |
| Petlád ... ... ... ... | 194 | Smor ... ... ... ... | 139 |
| *Petá*-Mahál Sisvá ... ... ... | 76 | Sankhedá ... ... ... ... | 232 |
| Sávli ... ... ... ... | 185 | *Petá*-Mahál Tilakvádá .. .. | 34 |
| Vághodiá ... ... .. ... | 146 | **Total Baroda Division ...** | **1,901** |

**25. Petlad Mahal.**—The Narmadá forms in part the boundary of the Division to the south, raising to the height of sanctity many a convenient spot on its sacred bank; while the Mahi forms the western limit of two Maháls and a half. It cuts off the fertile Petlád Mahál from the main block. This Mahál is part of *Charotar*, and penetrates into the heart of the Kairá *Zillà*. Its soil is rich in tobacco cultivation, and the cultivators are prosperous. Taking this Mahál off, the main block looks on the map like a cone. The apex of this cone is formed by the Sávli Mahál. The soil is an inferior kind of black soil, called *Málvi*, and the most suitable cultivation is of rice. South of it is the Vághodiá Mahál, having the same kind of soil generally. It is in this Mahál that the large Sayáji *Sarovar* (lake) is excavated to supply water to the city of Baroda. The area of the lake is 4·71 square miles; it has a catchment of 36·2 square miles, and it can hold 8,000 millions gallons of water. The water is carried by means of iron pipes, over a distance of 12½ miles; and at present it is freely supplied in the city at the rate of 15 gallons per head. His Highness the Mahárájá performed the opening ceremony with his own hand, on 29th March 1892.

Sávli Mahál.

Vághodiá Mahál.

Sayáji *Sarovar*.

**26. Baroda Mahal.**—The Baroda Mahál is centrally situated between Vághodiá on the east and Sisvá and Padrá on the west.

The soil is *gorát*, light red, on the north, and black to the south; thus producing many of the cereals, cotton, and, in some parts, sugarcane; the same being the case with the Pádrá Mahál. Sisvá, like its parent-Mahál Petlád, has a rich *gorát* soil, and grows excellent tobacco.

**27. Choranda, Sinor, Sankheda and Dabhoi Mahals.**—The southern Talukas of Chorandá, Sinor and Sankhedá, and the southern half of Dabhoi have what is called the *Káhnam*, or rich black soil. The two first have the best of it; it is a soil which cannot be irrigated, but is most favourable to the cultivation of cotton. Under Sinor is the frontier village of Chándod curiously circumstanced. Its civil and criminal jurisdictions are under Baroda, being a village of the Ráná of Máudvá. A Vahivatdár, however, is stationed here for the proper discharge of these duties; he has also to look to certain lands that belong to Baroda in the limits of the village. A large part of Sankhedá, to the east and north, is hilly, and contains the only forest lands in the Baroda Division. These parts are also inhabited by the Dhánkás, a backward class of aboriginals.

**28. Navsari Prant.**—The last and southernmost division is Navsári. Within its own small compass, it brings to view a large variety of lands, from the dense forest-tracts and deadly atmosphere of the *jungles* of Vájpur, and Vákal to the garden lands and salubrious climate of Navsári and Gandevi, and an equally varied population from the black and illiterate Bhils, Dhánkás, Náyakdás and Dublás of the forest regions, steeped in semi-

barbarous social and religious practices, to the fair and intelligent Anávalá Bráhman (Bhátelá) of Palsáná, who is a thriving agriculturist, or the rich Vohorá of Kathor who has agencies at Mauritius, Molmein and Rangoon, or the refined Parsi who is credited generally with being the most go-a-head individual of the thousands that combine to make the Indian nation. From the high hills that overlook Khándesh and give birth to the Purná and Ambiká, to the sea where these rivers discharge their waters, there are extensive fields of research for the students of nature, of agriculture, of anthropology, of antiquities and of religions. The Division divides itself on the map easily into two blocks running north to south, lying east and west of each other, between which the British Talukas of Mándavi and Bárdoli enter like a wedge.

**29. Navsari Mahals.**—The western Maháls, rich in agriculture, are called *Rásti* Maháls, and the three forest Maháls, more or less, are designated the *Ráni* Maháls; *Rásti* signifying proper or regular or well regulated, *Ráni* meaning wild. These nine Maháls and two *Petá* Maháls are :—

TABLE No. VI.

*The Maháls of the Navsári Division, with their areas.*

| Maháls. | Area in square miles | Maháls. | Area in square miles. |
|---|---|---|---|
| *Rásti Maháls* | | *Ráni-Maháls* | |
| Velúchhá ... ... ... ... | 191 | | |
| *Petá*-Mahál, Vákal (*Ráni*) ... | 32 | Songhad ... ... . | 344 |
| Kámrej ... ... .. ... | 155 | *Petá* Mahál, Vájpur ... ... | 460 |
| Kathor .. ... ... ... | 68 | Vyárá ... ... .. .. | 360 |
| Palsáná ... ... ... ... | 91 | Mahuvá (partly *Rásti*) ... ... | 125 |
| Navsári ... ... ... ... | 125 | | |
| Gandevi ... ... ... .. | 30 | **Total Navsari Division ..** | **1,981** |

**30. Navsari Forests.**—A properly-organised Forest Department has recently demarcated and taken under its charge the large forest tracts and has divided the Maháls into ranges adapted to its own convenience. The extensive Vájpur *Petá*-Mahál is entirely taken up; two ranges, Vájpur and Nánchhal being formed out of it; small conterminous bits of the Songhad Mahál complete these two ranges; while the south-eastern corner of the Mahál forms the Sádadvel Range. The forest portions of the Vyárá, Vákal and Mahuvá Maháls form three more ranges that derive their names from the Maháls. Throughout these tracts, we find large forest trees on the hills and in the valleys with a population very low in the scale of civilisation. There are old forts at certain points of these high-lands; the most remarkable ones being the hill-fort of Songhad, and the one of Sálher, situated in the Násik *Zillà* of the Deccan. They were once places of great strength and have played a part in Mahráttá history.

**31. The soil of Navsari.**—Excluding the *Ráni* Maháls, the soil of the Navsári Division is black in some parts and light-coloured, *gorát*, in others. *Juvár* (Indian millet) holds the first place in consumption, and is extensively grown. But the crops are grown by rotation generally; *juvár* alternating with cotton mostly and sometimes with sugarcane. Rice and wheat come next in order. In the Navsári Taluka many fruit-trees grow. The cultivators in this Division are of the superior classes in the *Râsti* Maháls, being Bhátelás (or Anávalá Bráhmans), Kanbis, Mális, Rajputs, Vohorás and Parsis.

**32. Average size of Division.**—The total area being 8,226 square miles, the average comes to 2,056 square miles. It will thus be seen that Baroda and Navsári approach the average very nearly; and Kadi is as much above it (about 1,000 square miles) as Amreli is below it.

**33. Sub-divisions or Mahals.**—The Sub-divisions are as under:—

| Division. | | Maháls. | *Petá*-Maháls. |
|---|---|---|---|
| Amreli | ... | 5 | 4 |
| Kadi | ... | 10 | 3 |
| Navsári | ... | 9 | 2 |
| Baroda | ... | 9 | 2 |
| **Total** | ... | **33** | **11** |

The area of a sub-division or Mahál varies from 469 square miles of Pátan to 30 square miles of Gandevi, and of a *Petá*-Mahál from 460 square miles of Vijápur to merely 4 square miles of Beyt Shankhoddhár. The average is nearly 250 square miles for a sub-division. As the *Petá*-Maháls are not separate units, but, for administrative purposes, are under the parent Maháls, presided over by the Vahivatdár, it would be best to include them under the parent Maháls. Calculating on this basis, the average of a Mahál in the Kadi District is the highest, at 314·6 square miles; Navsári comes next with 247·6 square miles as the average for a Mahál; then Amreli with 237·8 square miles; and last Baroda, with 211·2 square miles. The average area of a Mahál in this State thus being 252·8 square miles. A Taluka or Mahál of the Baroda State does not differ much from one of the adjoining British Gujarát Division. In order of magnitude the Maháls in the different Districts of both, thus arrange themselves:—Ahmedábád, 546 square miles; Kadi, 314; Broach, 290; Navsári, 247; Amreli, 237; Kairá, 228; Baroda, 211; and Surat, 208 square miles.

4. *Rain-fall and cultivation.*

**34. Rain-fall.**—The following table gives the rainfall in each of the past 10 years, in the four Divisions, and the average:—

## TABLE No. VII.

*Average rain-fall in the Baroda Territory from* 1881 *to* 1891.

| NAME OF DIVISION | 1881 82 | 1882 83 | 1883-84 | 1884-85 | 1885 86 | 1886 87 | 1887-88 | 1888 89 | 1889 90 | 1890 91 | Average of the ten years |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Inches. | Inches | Inches. | Inches. | Inches. | Inches. | Inches. | Inches. | Inches | Inches. | Inches. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Amreli... .. | 21 43 | 19·30 | 25·60 | 30·78 | 17·26 | 27·53 | 22·94 | 18·56 | 22 62 | 17 30 | 22 33 |
| Kadi .. .. | 41 92 | 25 53 | 16·12 | 42 86 | 23 41 | 30·36 | 25 38 | 17·55 | 24 43 | 20 70 | 30·12 |
| Navsári .. | 47·13 | 61·78 | 74·93 | 69 84 | 52·39 | 54 20 | 54·89 | 29·84 | 40·37 | 53·60 | 53 89 |
| Baroda... ... | 41·15 | 43·62 | 48·60 | 52·89 | 28·90 | 40 10 | 45·60 | 23 78 | 32·75 | 26·92 | 37·93 |

The first thing that strikes us is the difference of rainfall in the four Divisions. Navsári, nearest to the southern coast of the Presidency, has the large average of 54 inches, attaining a maximum of over 74. While the least favoured Káthiáwár Division has less than half the average of Navsári, and often under 20 inches for the year. Baroda Division coincides nearly with the average of the entire State, and Kadi is half way between the Amreli and Baroda Divisions. Another remark that is obvious is that the year 1884-85 has been a very favourable one throughout, the fall being 30 per cent, better than the average; and the year 1888-89, unfavourable in all Divisions in almost the same ratio. The last and most important point to notice is that the average is well maintained every year, everywhere; the e being no abnormally high or low fall, and hence no abnormally bad crop.

**35. Cultivation of land.**—The following table furnishes information in regard to the cultivation of land in the four Divisions and the total of the State, in a comparative form, between the years 1881 and 1891:—

## TABLE No. VIII.

*Cultivated and arable waste land.*

| Division | Cultivated. | | | Arable waste land | | |
|---|---|---|---|---|---|---|
| | Bighas 1881. | Bighas. 1891. | Variation | Bighas 1881. | Bighas 1891 | Variation. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Amreli . .. .. | 756,668 | 820,653 | + 63,985 | 236,627 | 229,693 | — 6,934 |
| Kadi... ... ... ... | 2,188,847 | 2,425,296 | + 236,449 | 509,276 | 454,229 | — 55,047 |
| Navsári ... ... | 477,871 | 857,189 | + 379,318 | 60,237 | 190,200 | + 129,963 |
| Baroda . . . | 1,124,503 | 1,391,055 | + 266,552 | 255,032 | 255,012 | — 20 |
| Total . . | 4,547,889 | 5,494,193 | + 946,304 | 1 061,172 | 1 129,134 | + 67,962 |

**36. Remarks.**—For the Amreli Division the figures for 1881 are not obtainable to any degree of accuracy, as the *Bhágbatái* system prevailed there entirely up to 1886-87, when the *Rayatwári* system was introduced: so the figures are for 1886 or 1887 and 1891 for Amreli. Table No. VIII gives a statement of the cultivated land, and it will appear that in all the Divisions large tracts have been brought under the plough in these 10 years; and on the whole there has been an increase of 946,304 bighás in the total "cultivated" land. In the same table is given a statement of lands in each Division which can be cultivated, but are untilled hitherto. Column 3 shows that in all Divisions there is a large quantity of land ready for the plough. Thus, a proportionate increase of population can be maintained, roughly speaking, in future years, although, a large part of this land, technically called "arable waste," may be of such a nature as would not readily reward the labours of the toilers. As a natural consequence of the "cultivated" land having increased in each Division, the "arable waste" must be expected to have decreased in each, and that too to an equal quantity in each. But the 4th and 7th columns will appear to greatly disagree; and for the Navsári Division the "arable waste" also has increased by nearly 130,000 bighás, while the "cultivated" land has increased by 379,318 bighás. The figures are as correct as could be obtained from the records of the Revenue Department, and hence an explanation is necessary. Between 1881 and 1891 there has been a regular survey and classification of land, and that has not been yet completed; but only a few Mahále now remain. The old survey figures of 1881 have been found unreliable, and again there was not a proper classification then of "arable waste"; generally all land which was not actually cultivated was classed as "waste." Hence the only reliable information that could be gathered from columns 2, 5, 4 and 7 of this Table is that much "arable waste" has come under the plough everywhere; while the figures themselves are delusive. But the figures of column 6 are more accurate; and they will be completely so, only after the survey and classification are completed for all the Mahále; which happy contingency promises to lie in a very near future. One inference can, however, confidently be drawn from the 3rd and 6th columns of the Table; *viz.*, that from 20 to 25 per cent. of as much land as is cultivated still lies as "arable waste" in each Division, and therefore in the whole State.

5. *Population; Accuracy of Figures; its Distribution and Density.*

**37. Attitude of the people.**—As the present was the second regular and systematic enumeration of the people, not including the fairly well conducted operations of 1872, the people had generally become accustomed to the periodic count. Though the real advantages of a decennial count are such as are beyond the comprehension of the generality of people even in more civilised and advanced countries, yet the large majority of His Highness' subjects were sufficiently alive to the fact of the enumeration being carried on for solid administrative reasons. They may not be able to clearly com-

prehend or define them, yet they were convinced from past experience that the laborious operations were in no way connected with impositions of fresh taxes. In a peaceful Native State like that of Baroda, so favourably situated, the people had no reason to conjecture any motives, or to feed themselves on any false alarms like those of impressment in military service, extirpation of the old and infirm or equalisation of the numbers of the males and females. The Enumerators, again, being the usual village officials and servants generally of their own village or part of the country, and familiar personages, in the habit of freely and fairly discussing village politics with the people, while seated in the *Chowrá*, all suspicions of any harmful designs were absent from the hearts of the people. It is also probable that they were further convinced of the harmless intentions of Government on learning, by themselves or from the reports of visitors, that the same or similar methods of computation were organised and followed in the British Districts also and in all the other neighbouring States. The experience of the employés here has been that generally they were received in a friendly way, not unfrequently with pleasant chaff and banter, but hardly ever with a spirit of sullenness or opposition. The comedies enacted by a band of strolling players in the Panjab, in 1881, on the subject of the troubles and vexations and the hopes and disappointments of the Native Enumerators, as depicted in his report by Mr. Ibbetson, and the comic incidents of the enumeration there, would, no doubt, have afforded some relief to our employés, in their monotonous and laborious work; but these as well as the more serious impediments were happily absent.

**38. The probability of the accuracy of the numbers.**—It cannot be asserted for any country, however civilised, that the Census there has been or can be totally free from errors. Where the numbers to be counted are so manifold, where the area is so wide, where the details are so multiform and where figures pass through various hands before they are tabulated and piled up to the height of columns, it would be nothing short of a miracle if the hand, the eye or the ear has never erred in enumerating or in abstracting, tabulating and compiling the mass of figures. It is true that if a strict method of supervision be devised, these errors—which I may designate clerical ones and which are due to oversight or carelessness, can be reduced to a minimum. By test-slips and other methods they can be corrected, too, to a certain extent. But the most bewildering errors, which the reviewer has to encounter with dumb despair, as being helplessly wrong and irremediable, and which vitiate many of the inferences deducible from the figures, are to be attributed chiefly to the ignorance of the mass of people and not in a small measure, in some matters, to intentional wrong information and a deliberate *suppressio veri*. The age enumerations err most in this respect; those of religion, caste and occupation to a less, but appreciable, degree.

**39. Population numbers comparatively most accurate.**—But the population numbers are presumably free from the second, the worse, taint of error; and if a reviewer of Census Operations takes up any of the figures with a calm mind and a comfortable conscience, and pins his faith without nervous misgivings on any columns of figures, they are certainly those of the numbers and sex of the people. Things may be, and perhaps are, different in the more backward parts of the Indian Continent; but in this State, at least, people were not interested in omitting the new-born babes, from feelings of superstition, or the adults, from a fear of their being impressed in military service, or the very old members of families, for fear that they may have the days of their existence suddenly brought to a close by a Government desirous of keeping the numbers down of such infirm persons as had to depend upon others for food. There is, however, a fair ground for suspecting that there is a desire, among certain classes, to omit the names of young ladies of nubile years, who had not succeeded in securing husbands. There may be an insignificant omission here also from the other causes just mentioned above. But these combined would hardly amount to a unit per mille. That such suppressions specially under-estimated the numbers of females everywhere in India in previous enumerations is well-known, and the resilience of the numbers to a higher percentage with the figures for males evidences a more educated spirit among the people at large. It is said that for successive Censuses in India the accuracy of each may be measured by the increasing ratio of the numbers for females to those for males.

**40. Checks against clerical errors.**—So far, then, as we are concerned with the numbers of the population of both sexes, the errors to be guarded against are the clerical ones. The accuracy of these numbers mainly depends upon the sufficiency of the safeguards. The first step taken was the numbering, and then the registration, of every house used as a dwelling place. Structures, which may not be called houses, but which contained or sheltered human beings on the night of the Census, were also visited and enumerated. After the houses were numbered and registered, a preliminary enumeration was made of the occupants of each, by Mehtás and Náyab Foujdárs, who were fully acquainted, in a generality of cases, with the inmates, and had come frequently in contact with them in various ways, official and private. These officials had ample time to test their entries before the Census night; and on that night, they had simply to visit the houses, already enumerated and scheduled by themselves, to once more see that the entries were all correct and to add new births and new comers, if any, and to strike off those who died in the interval, or left after a short visit. That under such arrangements and a careful supervision by higher officials (an account of which is given in the report on the preliminary measures), a high degree of accuracy must have been well reached, is to be inferred, at least, for all the villages. For the Capital City and a few of the large towns, the Preliminary Record was

obviously in the hands of a different class of agency-men, who were not expected to be so completely in touch with the people whom they had to enumerate, and, often, in the hands of entire strangers to the locality. But, in their case also, there has been no reason to doubt the accuracy of figures. The comparison of the rates of increase in the population, after making the necessary corrections or alterations, as between the last and the previous decade, the uniform increase generally, the slight variations, always within measurable explanations, in the different rates of increase in the different Mahâls, all tend to strengthen the conclusion that the numbers for total population and sex are as accurate as they could be expected to be.

**41. Population of the Baroda Territory.**—The population of the territories of His Highness Mahárájá Gáekwár, according to the Census of 1891, is a total of 2,415,396 souls, made up of 1,252,983 males and 1,162,413 females.

**42. Population of the Cantonment.**—The figures given above include the population of the Cantonment ; total 3,949 ; 2,314 males and 1,635 females.

**43. Distribution by Divisions.**—The population given above was distributed, as below, in the different Divisions of this State :—

TABLE No. IX.

*Distribution of Population by Divisions.*

| Division. | Total population. | Total Males. | Total Females. |
|---|---|---|---|
| Amreli .. ... ... .. | 180,188 | 93,814 | 86,314 |
| Kadi ... ... ... ... | 1,098,742 | 563,363 | 535,379 |
| Navsâri ... ... ... ... | 319,443 | 160,913 | 158,530 |
| Baroda, excluding City and Cantonment ... ... .. ... | 700,603 | 371,992 | 328,611 |
| Baroda City ... ... ... | 112,471 | 60,557 | 51,914 |
| Baroda Cantonment ... ... | 3,949 | 2,314 | 1,635 |
| Total .... | 2,415,396 | 1,252,983 | 1,162,413 |

**44. Divisional population and percentage.**—From the Table prefixed to this chapter, it will be seen that the Kadi Division contains the largest percentage, namely, 45·49 of the population ; and Amreli, the smallest. The marginal Table gives in order the numbers and ratio to total population for each Division. As it serves no important purpose to

TABLE No. X.

*Divisional population and percentage.*

| No. | Division. | Population. | Percentage to total population |
|---|---|---|---|
| 2 | Kadi ... ... ... | 1,098,742 | 45·49 |
| 4 | Baroda ... .. ... | 817,023 | 33·82 |
| 3 | Navsâri ... | 319,443 | 13·23 |
| 1 | Amreli ... ... .. | 180,188 | 7·46 |
| | Total .. | 2,415,396 | 100 |

give separately (except for certain matters only) the figures for the City and the little Cantonment, they are both included in the Baroda Division, of which they form a part.

**45. Mahalwar population and density.**—It is important to mark the total population and density of each Mahál. These will be found in the following Table:—

TABLE No. XI.

*Population and Density of the Mahále.*

| Serial No | Name of Mahál. | Area in square miles. | Population. | | | Density per square mile. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | Total. | Males. | Females. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | AMRELI DIVISION. | | | | |
| 1 | Amreli ... ... | 283 | 52,685 | 27,179 | 25,506 | 226·11 | Average. |
| 2 | Dhári ... ... | 378 | 37,787 | 19,706 | 18,081 | 99·97 | Sparse. |
| 3 | Kodinár ... ... | 167 | 38,784 | 20,037 | 18,747 | 232·24 | Average. |
| 4 | Dámnagar ... ... | 131 | 24,027 | 12,593 | 11,434 | 183·41 | Thin. |
| 5 | Okhámandal .. ... | 280 | 26,905 | 14,329 | 12,576 | 96·08 | Sparse. |
| | Total... | 1,189 | 180,188 | 93,844 | 86,344 | 151·55 | Thin. |
| | | | KADI DIVISION. | | | | |
| 1 | Pátan ... ... | 686 | 165,217 | 85,547 | 79,670 | 240·84 | Average. |
| 2 | Sidhpur ... ... | 254 | 107,470 | 54,903 | 52,567 | 423·11 | Fairly dense. |
| 3 | Vadávali ... ... | 296 | 101,450 | 52,883 | 48,567 | 342·74 | Do. |
| 4 | Mehsáná ... ... | 150 | 83,651 | 43,449 | 40,202 | 557·67 | Dense. |
| 5 | Kadi ... ... | 280 | 96,782 | 50,006 | 46,776 | 345·65 | Fairly dense. |
| 6 | Kalol ... ... | 288 | 97,089 | 49,830 | 47,259 | 337·11 | Do. |
| 7 | Vijápur ... ... | 288 | 156,113 | 79,062 | 77,051 | 542·06 | Dense. |
| 8 | Visnagar ... ... | 227 | 92,485 | 47,221 | 45,264 | 407·42 | Fairly dense. |
| 9 | Kherálu ... ... | 294 | 98,682 | 49,173 | 49,509 | 335·65 | Do. |
| 10 | Dehgám ... ... | 383 | 99,644 | 51,168 | 48,476 | 260·16 | Average. |
| 11 | Railway population ... | ..... | 159 | 121 | 38 | ..... | ..... |
| | Total... | 3,146 | 1,098,742 | 563,363 | 535,379 | 349·25 | Fairly dense. |

TABLE No. XI.—*continued.*

| Serial No | Name of Mahal | Area in square miles. | Population. Total. | Males. | Females. | Density per square mile. | REMARKS |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | NAVSÁRI DIVISION. | | | | |
| 1 | Navsári... .. | 125 | 53,523 | 25,532 | 27,991 | 428·18 | Fairly Dense. |
| 2 | Gandevi ... | 30 | 32,813 | 16,121 | 16,692 | 1093·77 | Dense. |
| 3 | Palsáná ... | 91 | 25,262 | 12,906 | 12,356 | 277·60 | Average. |
| 4 | Mahuvá ... | 125 | 35,483 | 18,112 | 17,371 | 283·86 | Do. |
| 5 | Vyára ... ... | 360 | 53,370 | 27,331 | 26,039 | 148·25 | Thin. |
| 6 | Songhad ... | 804 | 38,180 | 19,777 | 18,403 | 47·49 | Sparse. |
| 7 | Kámrej ... ... | 155 | 27,790 | 14,223 | 13,567 | 179·29 | Thin. |
| 8 | Velächhá ... | 223 | 36,051 | 18,411 | 17,640 | 161·66 | Do. |
| 9 | Kathor ... ... | 68 | 16,971 | 8,500 | 8,471 | 249·57 | Average. |
| | **Total** .. | 1,981 | 319,443 | 160,913 | 158,530 | 161·25 | Thin. |
| | | | BARODA DIVISION. | | | | |
| 1 | Baroda ... ... | 274 | 96,387 | 51,185 | 45,202 | 351·78 | Fairly dense. |
| 2 | Pádrá ... .. | 197 | 92,328 | 48,384 | 43,944 | 468·67 | Do. |
| 3 | Chorandá ... | 234 | 62,693 | 32,332 | 30,361 | 267·92 | Average. |
| 4 | Sankhedá ... | 266 | 66,350 | 34,689 | 31,661 | 249·43 | Do. |
| 5 | Dabhoi ... ... | 190 | 59,706 | 31,349 | 28,357 | 314·24 | Fairly dense. |
| 6 | Sinor ... ... | 139 | 39,073 | 20,286 | 18,787 | 281·10 | Average. |
| 7 | Sávli .. ... | 185 | 44,914 | 24,011 | 20,903 | 243·78 | Do. |
| 8 | Vághodiá .. | 146 | 27,320 | 14,653 | 12,667 | 187·12 | Thin. |
| 9 | Petlád ... ... | 270 | 211,708 | 115,021 | 96,687 | 784·10 | Dense. |
| 10 | Baroda City ... | 8 | 112,471 | 60,557 | 51,914 | 14058·87 | Do. |
| 11 | Baroda Cantonment ... ... | 1 | 3,949 | 2,314 | 1,635 | 3,949 | Do. |
| 12 | Railway population ... ... | ... .. | 124 | 82 | 42 | ..... | ..... ... |
| | **Total** .. | 1,910 | 817,023 | 434,863 | 382,160 | 427·76 | Fairly dense. |
| | **Total Baroda Territory** ... | **8,226** | **2,415,396** | **1,252,983** | **1,162,413** | **293·63** | **Nearly fairly dense.** |

**46.** The accompanying coloured diagram gives, at a glance, the relative densities of the different Maháls, and also of the Divisions; the Maháls are differently coloured according to the Districts to which they belong, and those of each Division are grouped together.

**47.** Considering all the surrounding circumstances as regards geographical position, fertility of the soil, the habits of the people, and their general conditions of life for the Baroda State, the following appears to be a fair estimate of the different grades of density suggested by the Census Commissioner:—

I. Dense ... ... ...over 500.
II. Fairly Dense ... ...between 300 and 500.
III. Average ... ... ...between 200 and 300.
IV. Thin ... ... ...between 100 and 200.
V. Sparse ... ... ...below 100.

**48. Density of the State.**—In acccordance with the above classification, the population of the entire territory can be designated nearly Fairly Dense. The exact percentage is 293·6 which just falls short of the Fairly Dense minimum by a small percentage of 6·4, or under 50,000 souls. Of the Divisions, Baroda and Kadi are Fairly Dense with 427·7, and 349·2, respectively. Excluding the Capital City and Cantonment the density of Baroda Division is 368 only. Navsári and Amreli are thin with a density of 161·25 and 151·5 respectively.

And of each Division.

**49. Classification of the Mahals.**—The Maháls arrange themselves, as below, in the four Divisions, in accordance with their densities:—

| Class and designation. | Division. | Mahal. | Remarks. |
|---|---|---|---|
| I. Dense .. | Amreli ... ... | 1 Beyt (*Petá*) ... | A small island on which are temples of wide reputation for sanctity. |
| | Kadi ... ... | 1 Mehsáná .. | Fertile land. |
| | | 2 Vijápur ... | |
| | Navsári ... ... | 1 Gandevi .. | Very fertile. |
| | Baroda ... ... | 1 Capital City and Cantonment .. | (Not shown in the diagram.) |
| | | 2 Petlád ... | *Charotar.* |
| II. Fairly dense. | Kadi ... ... | 1 Sidhpur ... | All situatad in a fertile plain. |
| | | 2 Visnagar ... | |
| | | 3 Kadi ... ... | |
| | | 4 Vadávali .. | |
| | | 5 Kalol ... ... | |
| | | 6 Kherálu ... | |
| | Navsári ... ... | 1 Navsári ... | Do. |
| | Baroda ... ... | 1 Baroda ... | Do. |
| | | 2 Dabhoi ... | |
| | | 3 Pádrá .. .. | |

| Class and designation. | Division. | Mahal. | REMARKS |
|---|---|---|---|
| III. Average ... | Amreli ... ... | 1 Kodinár ...<br>2 Amreli ... | Tolerably fertile soil in Káthiáwár. |
| | Kadi ... ... | 1 Dehgám ...<br>2 Pátan... ... | Good soil, but large area. |
| | Navsári... ... | 1 Mahuvá ...<br>2 Palsáná ...<br>3 Kathor ... | Small area, good soil. |
| | Baroda ... ... | 1 Sinore ...<br>2 Chorandá ...<br>3 Sankhedá ...<br>4 Sávli .. ... | Good soil. |
| IV. Thin ... | Amreli ... .. | 1 Dámnagar ... | Soil tolerably good. |
| | Navsári... ... | 1 Kámrej ...<br>2 Veláchhá ...<br>3 Vyárá... ... | Hilly, poor soil. |
| | Baroda ... .. | 1 Vághodiá ... | Poor soil. |
| V. Sparse ... | Amreli ... ... | 1 Dhári ... ...<br>2 Okhámandal ... | Hilly, hard, strong ground. Scanty rainfall; salt surface. |
| | Navsári... ... | 1 Songhad ... | Forest mostly. |

50. **The soil of Amreli and its density.**—The soil of Amreli is inferior in productiveness, even where cultivation is not much impeded by physical causes. The latter is the case in Okhámandal and Dhári. As has been already mentioned, Okhámandal forms the jutting promontory on the north-west corner of the peninsula of Káthiáwár. It is exposed to the howling winds and furious blasts perpetually blowing from over the surface of the ocean, and is highly impregnated with salt. The Mahál is further cut off from the main-land by a complete collar of the *Run* marsh. The water is salt everywhere; no gardens are possible; no trees can grow; and the small stumps and bare branches of the sapless spectres of trees that mark the edges of the road leading to the capital town, Dwárká, serve only to bring out prominently and forcibly the utter poverty of the soil and the futility of all human efforts, however persistent, against the inclemency of the elements and the natural sterility of productive powers in the land. Hence the column of density is very small, the density being only 80 per square mile. Dhári, the *dhár* or ridge-land, as its name implies, is rocky and uneven; the cultivation is carried on with difficulty, and the soil is unproductive. Large tracts of land, however, are cultivable; and there is room for increase of population, when these are brought under the plough. As in point of fertility so in density, the Amreli and Kodinár Mahals are on a level. Kodinár

is well wooded, and the soil is capable of further improvement, under better cultivators and with better implements; and it can maintain a larger number than it does at present. The soil is unequal in the Amreli Mahál. South of the river Shatrunji it is fertile; but on the north of it is the *Khárápát* of salt water. As no immigration is possible into these Káthiáwár Maháls from a distance, and as they have, with Dámnagar and its tributary Shiánagar, reached the average density of population, there is no scope of an increase beyond the normal one, unless other causes spring up, like manufactures and industries, which do not now exist to any extent. It is true that, under the new favourable assessment and State encouragement, waste-land is fast coming under cultivation and holds forth promise of a hopeful future; still, even after a full influx, the population will hardly come to the maximum of "Average" density, as the land is not capable of bearing a high pressure.

**51. Special case of Beyt.**—In the diagram, the column for the little island of Beyt Shankhoddhár overtops all other columns; but it is an exceptional case. It is a small island four square miles only in area, and with not an acre of land under cultivation, except such patches as form small gardens, or grow palm and cocoa-trees. It is an island of temples; and hence the population of 4,625 souls is completely unproductive, being mostly sacerdotal; such persons as are not connected with the Temples in one form or another, being *Sádhus*, beggars, ascetics and idlers that congregate from all corners of India, to grow fat on the ill-considered *Sadávrats* (perpetual charities) of wealthy devotees of the Temples.

**52. The soil and density of the Kadi Division.**—It will be seen from the diagram that the density is very nearly uniform in the Kadi Maháls; omitting the *Petá*-Maháls, it ranges from that of Dehgám, the lowest at 236·36, to that of Mehsáná, the highest, at 557·67. The Mehsáná and Vijápur Maháls have a density of over 500 per square mile, and are, therefore, classed as dense. It is a solid density and not a fictitious one as in the exceptional case of Beyt in Amreli. Both are good agricultural districts, and well populated; of the two, the Vijápur Mahál is nearly double in area and has a slightly less density; and has, therefore, still further room for maintaining an increase of population.

**53. Kadi Mahals continued.**—Excepting only two Maháls, Pátan and Dehgám, the other six (Sidhpur, Visnagar, Kadi, Vadávali, Kalol and Kherálu) are close to each other in density, and all come under "Fairly dense." In these Maháls there is nothing exceptionally favourable or unfavourable, comparatively speaking, in the productive powers or physical features of the soil: and it is remarkable to note that the pressure on the land is so well balanced. Pátan and Dehgám come in the "Average" class. Pátan, it should be observed, is saddled with the Hárij *Petá*-Mahál, the water of which is brackish and the soil unproductive, as bordering on the *Run*. If relieved from this weight, the density of

Pátan rises to 290, *i.e.*, falls slightly short of the "Fairly dense" minimum. The Mahál again is very large, comprising more than half the area of the entire Amreli Division. It is certain that after the survey of this and the Dehgám Mahál is finished, large tracts will come under cultivation, under the new Settlement, and both will come fairly within the "Fair" density limit. Thus in the Kadi Division, the Maháls are all in a thriving state, and will be able to support the natural growth of the population for some years; whereas in Pátan and Dehgám there is good room for further development and immigration. The soil is good and the water sweet generally throughout the Division.

**54. The soil and density of Navsari.**—The Maháls of the Navsári Division are divided into two classes:— (1) *Ráni* Maháls, and (2) *Rásti* Maháls. The former are mostly covered by forest growth, being on the entire east and north-east of the Division, on hilly tracts of greater or less elevation, and touching the Dángs and Khándesh forest on one side, and Rájpiplá, on the other. *Ráni* means forest lands, and *Rísti* more peaceful, because more agricultural, lands. They may be classified as shewn below :—

TABLE No. XII.

*Navsári Ráni and Rásti Maháls, with densities.*

| Maháls and *Petá*-Maháls. | Class. | Population. | Density. |
|---|---|---|---|
| Songhad ... ... ... ... ... ... ... | Ráni ... | 29,682 | 86·28 |
| Vájpur (*Petá*) ... ... ... ... ... ... | Do. ... | 8,498 | 18·47 |
| Vyárá ... ... ... ... ... ... ... | Do. ... | 53,370 | 148·25 |
| Mahuvá ... ... ... ... ... ... ... | Mixed ... | 35,483 | 283·86 |
| Veláchhá ... ... ... ... ... .. ... | Do. ... | 25,385 | 132·91 |
| Vákal (*Petá*) ... ... ... ... ... ... | Ráni ... | 10,666 | 333·31 |
| Gandevi ... ... ... ... ... ... ... | Rásti ... | 32,813 | 1093·77 |
| Palsáná ... ... ... ... ... ... ... | Do. ... | 25,262 | 277·60 |
| Navsári ... ... ... ... .. ... ... | Do. ... | 58,523 | 428·18 |
| Kámrej ... ... ... ... ... ... ... | Do. .. | 27,790 | 179·29 |
| Kathor ... ... ... ... ... ... .. | Do. ... | 16,971 | 249·57 |
| Total... | ..... | 319,443 | 161·25 |

**55. Navsari Mahals.**—The *Rásti* Maháls range in density from 1093·7 to 249·5; the average for these Maháls rising to nearly 450 souls per square mile. The density for the purely *Ráni* Maháls, Vyárá and Songhad, is 148·2 and 86·2, respectively. In the whole State, the lowest density is for Vájpur, the *Petá*-Mahál of Songhad; it being only 18·4. The rich garden lands of Gandevi maintain such a high population as that of

nearly 1,100 souls per square mile; having the richest soil and most intelligent cultivators (on a level with the Pátidárs of Petlád), in the entire State. The neighbouring capital Mahál of Navsári has a density of 128. The sparse population of Songhad, and the still sparser one of Vájpur, with its thick *jungle*, are what should be expected from the uncultivable soil, the dense forest tracts, and the poisonous atmosphere. Palsáná, Mahuvá and Kathor, though not so dense as Gandevi and Navsári, do yet maintain a good average population of a little more or less than 300, the "Fairly Dense" minimum. The density of Kámrej is 179·29, and of the remaining Mahál Veláchhá, with its *Petá*-Mahál, Vákal, is 161·6. There is room for further development and immigration in the two Maháls. Except, perhaps, Gandevi, the other thriving Maháls of this Division will continue to support the normal growth of population for some decades.

**56. Soil and density of Baroda Division.**—The average density of the Baroda Division is highest, as is already mentioned. Excepting Petlád and its *Petá* Mahál Sisvá, of which the densities are abnormally high at 813 and 709 respectively, and Vághodiá, with its poor soil maintaining only 187 souls per square mile, all the other Maháls, eight in number, maintain a fairly even density, ranging from Pádrá, 468·6, to Sávli at 242·7. Petlád and Sisvá form part of the *Charotar*, and possess a *gorát* soil, such as is specially fitted for the cultivation of tobacco. The Chorandá and Sinor Maháls, a large portion of the Dabhoi Mahál, and about half of the Baroda and Pádrá Maháls, have *Káhnam*, or a superior kind of good black soil, which produces cotton and rice in large quantities. The rich lands of this Division are able to support the pressure of the normal increase to the population for a long time to come.

**57. Ratios to total area and to total population compared.**—Turning to the Table prefixed to this chapter we have in column 2, the percentage of the area of each Division to the total area; and in column 4, the percentage of the population of each Division to the total population. Supposing, for instance, the whole State to consist of 100 units of area, the Amreli Division contains 14·45 such units, and supposing the State to contain 100 units of population, the Amreli Division contains 7·46 of these. Dividing each unit of population by its corresponding unit of area for each Division, we get ·516 for Amreli, 1·159 for Kadi, ·549 for Navsári and 1·456 for Baroda, to shew the relative densities of the Divisions. These figures correspond with the actual densities in column 21 of the Table.

**58. Arealities of persons.**—Looking to column 16 of the Table, we find the areality of persons in acres; that is, in other words, the opposite of density. It gives the moving room, so to say, for each individual, in each Division; and is thus in inverse ratio to density; for, obviously, the more the density, the less the moving space at individual command and *vice versá*. The average areality for Amreli is greatest, being a little over 4 acres to each person; that of Navsári is very nearly the same, falling just

short of 4 acres to an individual; for Kadi it is 1·8 and for the Baroda Division just an acre and a half. The areality for England and Wales, in 1871, was 1·64 acres for each person, more than the present areality of the Baroda Division. The latest (1891) areality for England and Wales is 1·28 acres per individual.

**59. Sub-divisional densities.**—The average populations of Sub-divisions are, as in the case of density and areality, in near agreement in the Amreli and Navsári Divisions, being 35,494 for the latter, and only 544 more for the former. But the average for a Baroda Sub-division is more than double (74,275) and for a Kadi one more than three times (109,874) either of these.

**60. Village densities.**—But column 20 of the Table supplies another interesting commentary on these figures. It exhibits the average number of persons per village, and shows that though the density and areality (columns 21 and 16) are nearly the same for Amreli and Navsári, yet there is a great contrast in the average number per village; that for the Amreli Division being so high as 613 and for the Navsári Division, only 335, that is, the population average in an Amreli village is 80 per cent. higher than in a Navsári one. This is because there are many scattered hamlets in the latter Division, in the forest tracts, as will be seen further on. Similarly, the villages of the Kadi Division being a little more apart in proximity than those of Baroda, the average number of persons, per village, in Kadi is slightly higher than the corresponding number in Baroda; although Kadi is somewhat less in density than the Baroda Division, even after excluding the Capital City and Cantonment population.

**61. Village density varies with proximity.**—This view of the densities of villages is still further confirmed by a glance at the last five columns. We find there that in Kadi so many as 4·5 per cent. of the villages and in Baroda 4·18 of them have a population of 3,000 and over; while Amreli has only 1·7 per cent. and Navsári merely 0·96 per cent. of such large villages. Again of villages over 1,000 in population, Kadi claims 29·46, Baroda 22·7, Amreli 14·28, and Navsári only 5·78 of such villages, for a hundred villages in each Division.

**62. Density of the Gujarat Zillas compared.**—In accordance with the area and population figures for 1891, the densities of the Gujarát *Zillás* are as follows:—

Ahmedábád 233·4; Kairá 541·7; Panch Maháls 194·3; Broach 233·4; Surat 391·1; and total Gujarát 300·9. Arranging our three Gujarát Divisions with these, in order of the thickness of density, we have—Kairá 541·7; Baroda 427·7; Surat 391·1; Kadi 349·2; Ahmedábád and Broach 233·4 each; Panch Maháls 194·3; and Navsári 161·2. Out of eight places, our Baroda and Kadi Divisions take the 2nd and 4th place, and Navsári, the last. Though the Baroda Division is handicapped by having some of its Maháls bordering on the Panch

Maháls and Rewá Kánthá, still it is the only one to come next to the densely populated fertile Kairá District; no doubt, Baroda has an advantage in a large population of over a *Lakh* for the Capital City. Kadi, though contiguous to Ahmedábád, has a much higher density. In fact, Kadi enjoys as much superiority over its close neighbour Ahmedábád, as Kairá does over Baroda. In total averages our Gujarát Divisions shew an average of 317·6, slightly higher than the average 300·9 of the Gujarát *Zillás*. But the Panch Maháls do not properly appertain to Gujarát, and by their poor density deduct from the average of the pure Gujarát *Zillás*.

**63. Density of the Gujarát group of States compared.**—From the neighbouring Gujarát *zillás* under the British, we turn to the surrounding Gujarát group of Native States under the Bombay Presidency, for comparison. In order of density they arrange themselves thus, in accordance with the figures of area and population in the recent Census: -

Cambay 256·3; Surat Agency 172·4; Rewá Kánthá 147·3; Káthiáwár 133·9; Cutch 85·9; Pálanpur 83; and Mahi Kánthá 62·5. The average density of the entire group is 109·7. It will appear that none of these approach in density our Baroda and Kadi Divisions; only two, the little State of Cambay and the small cluster under the Surat Agency, surpass Navsári and Amreli; all the rest are far lower; including Rewá Kánthá and Mahi Kánthá which are our nearest neighbours; the former of these comes close up to our two smaller Divisions. The average of the Gujarát group of Native States, 109. is less than half the average of this State 293; while our Amreli Division in Káthiáwár surpasses the average figure for the whole of the peninsula, 133·9.

**64. Population and density of the Bombay Districts and Baroda Divisions.**—The following table gives at one view the area, population and density and the order according to population and according to density of the 18 Districts of the Bombay Presidency and the 4 Divisions of the Baroda State:—

TABLE No. XIII.

*Population and Density of Baroda Divisions and Bombay Districts.*

| Serial No. | Name of British or Baroda District. | Year of Census. | Area | Population. | Density. | Order of Population. | Order of Density. |
|---|---|---|---|---|---|---|---|
| 1 | Karáchi ... .. ... | 1891 | 14,182 | 564,880 | 40 | 17 | 22 |
| 2 | Khándesh ... ... ... | 1891 | 10,907 | 1,460,580 | 134 | 1 | 18 |
| 3 | Shikárpur .. ... ... | 1891 | 9,226 | 915,497 | 99 | 9 | 21 |
| 4 | Hyderábád ... ... .. | 1891 | 9,033 | 918,646 | 102 | 8 | 20 |
| 5 | Ahmednagar ... ... .. | 1891 | 6,645 | 888,755 | 134 | 11 | 19 |
| 6 | Násik .. ... ... ... | 1891 | 5,940 | 843,582 | 142 | 13 | 17 |
| 7 | Poona ... ... ... ... | 1891 | 5,369 | 1,067,800 | 199 | 4 | 12 |
| 8 | Belgaum ... ... ... | 1891 | 4,657 | 1,013,261 | 218 | 6 | 11 |

TABLE No. XIII.—*continued.*

| Serial No. | Name of British or Baroda District. | Year of Census. | Area. | Population. | Density. | Order of Population. | Order of Density. |
|---|---|---|---|---|---|---|---|
| 9 | Dhárwár ... ... ... | 1891 | 4,603 | 1,051,314 | 228 | 5 | 10 |
| 10 | Sholápur ... ... .. | 1891 | 4,542 | 750,689 | 165 | 15 | 14 |
| 11 | Ahmedábád ... ... . | 1891 | 3,949 | 921,712 | 233 | 7 | 8 |
| 12 | Thâná ... ... ... ... | 1891 | 3,935 | 904,868 | 230 | 10 | 9 |
| 13 | Ratnágiri ... ... ... | 1891 | 3,922 | 1,105,926 | 282 | 2 | 5 |
| 14 | **Kadi** ... ... ... ... | 1891 | 3,146 | 1,098,742 | 349 | 3 | 4 |
| 15 | **Navsari** ... ... .. | 1891 | 1,981 | 319,443 | 161 | 20 | 15 |
| 16 | **Baroda** ... ... ... | 1891 | 1,910 | 817,023 | 428 | 14 | 2 |
| 17 | Kolaba... ... ... | 1891 | 1,872 | 509,584 | 272 | 18 | 6 |
| 18 | Surat ... ... ... ... | 1891 | 1,662 | 649,989 | 391 | 16 | 3 |
| 19 | Panch Maháls ... ... .. | 1891 | 1,613 | 313,417 | 194 | 21 | 13 |
| 20 | Kairá ... ... ... .. | 1891 | 1,609 | 871,589 | 542 | 12 | 1 |
| 21 | Broach... ... ... ... | 1891 | 1,463 | 341,490 | 233 | 19 | 7 |
| 22 | **Amreli** .. ... ... | 1891 | 1,109 | 180,188 | 152 | 22 | 16 |

It will be seen that the Baroda Division is second in point of density, being inferior only to the Kairá *Zillá;* and 14th in the order of population. The Kadi Division stands third in the order of population, being next to the Khándesh and Ratnágiri Districts, and fourth in the order of density. Navsári stands 20th in numbers and 15th in density; while Amreli is the last (22nd) in population, but 16th in density.

**65. Population and density of the British Provinces contrasted.**—In the Provincial Returns issued by the Census Commissioner, (Summary **A**), we find that, except in the cases of the petty divisions of Ajmere and Coorg, the area and the populations of all the large Provinces are comparatively too high to allow of any comparison being made with the Baroda State. Baroda nearly comes up to Upper Burmá and Berár in population, though these Divisions also are far more extensive in area. But, in point of density, Baroda is inferior only to the two Provinces overflowing with population, namely, Bengal and the North-West Provinces and Oudh.

**66. Population and density of other Native States and groups contrasted.**—Summary **B** of the same Return gives the populations and densities of the larger Native States and groups of Feudatory States under each Presidency. The population numbers of Hyderábád are nearly five times, and those of Mysore double of this State, which comes nearly on a level with Káshmir. But in point of density, more than double the Hyderábád number, and more than seven times the Káshmir number are supported

by Baroda per square mile. It is also 50 per cent. better than Mysore. Excepting the Madras group of Feudatory States, no other group or State comes up to 282, the density for Baroda, there given.

**67. Holkar and Scindia.**—From the Provincial Returns we find that the population in the territories of H. H. Mahárájá Scindiá was 1,754,370 in this Census; the area of these territories is estimated at over 29,000 square miles, *i. e.*, more than 3½ times that of Baroda. But with the very low figures for population, the density comes up to only 60 per mile, or nearly a fifth of Baroda. The figures for the territories of H. H. the Mahárájá Holkar, the third great Mahráttá ruler, are area 8,400 square miles, *i. e.*, nearly same as ours, and a population of only 1,055,217, that is, a density equal to ·44 of that of Baroda.

**68. Kolhapur.**—Of the group of Mahráttá States under the Bombay Presidency, the most important one is that of Kolhápur. Its area, 2,816 square miles is about a third of that of Baroda. But it has a population of 912,800 souls, which gives a density of 324, higher than that of Baroda by 12 per cent.

**69. Comparison with European countries.**—The areas of the larger European countries are all too large for comparison with Baroda. Holland and Belgium are half as large again, and Switzerland nearly double of the Baroda Territories. But in the figures for population, these territories can stand a fair comparison with many of them. Denmark, though nearly double in area, is a little less in population; having 2,185,159 souls on 14,124 square miles. Greece and Switzerland also stand in the same predicament; Greece, with three times the area (25,041 square miles), has a less population, 2,187,208; and Switzerland with nearly double the area (15,892), has only a slightly higher figure for population, 2,933,334. Norway, with a vast area of 123,205 square miles, has only 75 per cent. of our population, 1,806,900. Scotland and Ireland, each with nearly four times the area (30,417 and 32,583 square miles respectively), come up to simply double of our population figures,—40,033,103 and 4,565,668, respectively. So also Portugal, with four times the area of Baroda (34,038 square miles), had, in 1878, less than double the population, 4,550,699. In the European countries, Belgium takes the lead in density, with its 536 persons per square mile. England and Wales combined have, by the latest Census of 1891, a population just over 29 millions, which means a density of 498 persons per square mile. Holland takes the third place in density, with 360. These three are the only ones of the large European countries that surpass the Baroda density of 293·6; that of the United Kingdom, at 288, just falls short of it. The density of Italy is less by 44, and that of the German Empire by 71 souls per square mile; those of France and Austria are about ·62 that of Baroda.

**70. Comparison with other countries of the world.**—The densities of the large countries on the Continent of America are naturally

very low yet. The United States have a density of 21, Mexico of 13 and Canada of 5, in North America. In South America the figures are more meagre still; Brazil has 3; while Venezuela, Peru and Chili have each a population nearly equal to that of the Baroda Territories, but on such vast areas, that the densities come up to only 3, 5·8, and 8·6 respectively. If the extensive desert tract be omitted, Egypt maintains a population of 6,817,265 on an area 50 per cent. larger than that of Baroda, 12,976 square miles; thus giving a density of 525. Ceylon supports 25 per cent. more human beings on an area three times that of Baroda, and so has a density of 118, less than 40 per cent. of Baroda. Japan has a density of 268 persons per square mile, slightly less than that of Baroda. Lastly, the vast Empires of Russia and China, whose extent is measured by millions of square miles and populations by hundreds of millions of human beings, have, taking all the parts into account, an estimated density of only 13 and 96 respectively.

**71. A comparative statement of areas and densities.**—The following Table gives at one view the area, population and densities of some of the leading European countries, of the Bombay Presidency, the Baroda State and other Native States, in order of density.

TABLE No. XIV.

*A Statement giving the areas, populations and densities of the leading European countries, of the Bombay Presidency, of the Baroda State and of other Native States.*

| Country. | Census year. | Area in square miles. | Population. | Persons per square mile. |
|---|---|---|---|---|
| Saxony ... ... ... ... | 1885 | 5,856 | 3,182,003 | 543 |
| Belgium ... ... ... ... | 1889 | 11,373 | 6,093,798 | 536 |
| England and Wales . ... | 1891 | 58,186 | 29,001,018 | 498 |
| Bengal ... ... ... ... | 1891 | 149,725 | 70,909,260 | 474 |
| North-West Provinces ... .. | 1891 | 106,104 | 46,931,010 | 442 |
| **Baroda ... ... ... ...** | **1891** | **8,226** | **2,415,396** | **293** |
| Japan ... ... ... ... | 1889 | 147,655 | 39,607,234 | 268 |
| Madras .. ... ... ... | 1891 | 140,762 | 35,591,440 | 253 |
| Italy ... ... .. .. | 1880 | 114,410 | 28,459,628 | 249 |
| German Empire ... ... ... | 1885 | 211,168 | 46,855,704 | 222 |
| Mysore ... ... ... ... | 1891 | 27,406 | 4,914,110 | 199 |
| Austria .. ... ... ... | 1880 | 115,903 | 22,144,244 | 191 |
| Panjab ... ... ... ... | 1891 | 111,016 | 2,087,020 | 187 |
| France ... ... ... ... | 1886 | 204,092 | 37,930,759 | 186 |
| Switzerland ... ... ... | 1888 | 15,892 | 2,933,334 | 185 |

TABLE No. XIV.—*continued.*

| Country. | Census year. | Area in square miles | Populations. | Persons per square mile. |
|---|---|---|---|---|
| Bombay, (British Territories) ... | 1891 | 125,064 | 18,857,044 | 151 |
| Hyderábád ... ... ... ... | 1891 | 82,697 | 11,489,210 | 139 |
| Bombay Presidency ... ... | 1891 | 194,109 | 26,916,342 | 131 |
| Central Provinces ... ... ... | 1891 | 86,501 | 10,774,890 | 125 |
| Bombay Feudatories ... ... | 1891 | 69,045 | 8,059,293 | 117 |
| Rajputáná ... ... ... ... | 1891 | 129,750 | 12,300,150 | 95 |
| Spain ... ... ... ... | 1887 | 197,670 | 17,550,246 | 89 |
| Greece ... ... ... ... | 1889 | 25,041 | 2,187,208 | 87 |
| Sweden ... ... ... ... | 1880 | 170,979 | 4,565,668 | 27 |

**72. Baroda Divisions compared with the counties of England and Scotland.**—As the areas of the counties of England are given in acres our Divisions reduced to acres are nearly,

| | | | |
|---|---|---|---|
| Kadi ... | 2,013,440 acres. | Baroda ... | 1,216,640 acres. |
| Navsári ... | 1,267,840 ,, | Amreli ... | 760,960 ,, |

In area, only the three Ridings of Yorkshire put together, 3,882,851 acres, give an acreage larger than that of Kadi. Lincoln, the next in magnitude, 1,767,879 acres, Devon 1,655,208 acres, Norfolk 1,356,173 acres and Northumberland 1,290,312 acres, are smaller than Kadi, and larger than the other three Divisions. The other counties are less in area than each of the three Gujarát Divisions; nor is Amreli far afield. The population in some of the manufacturing counties is much denser. In Lancaster, for instance, it is nearly 4 millions; giving a density of over 2,000 persons per square mile. In York the population is over 3 millions, and the density over 500. Counties like Kent and Nottingham have a high density. But our average density equals that of Oxford, Devon, Bedford, Suffolk and Norfolk, and surpasses for individual Divisions also, the density of such Counties as Lincoln and Cumberland. The average density of an English County, including London, is about 540 per square mile, and, excluding London, nearly 460; the density of our Baroda Division is 427, and the average of the State is 293·6. The average density of the Welsh counties is nearly 204 only; the best of them, Glamorgan, has a density of over 850 to the square mile, and Radnor less than 40. The average density of Scotland, 135, is less than that of every Baroda Division. Aberdeen has the area of the Navsári Division, but 38,000 less population. Argyle, Inverness, and Ross have each an acreage as large as Kadi; but the population is hardly 8 or 10 per cent. of that of Kadi.

**73. Percentage of the internal density in each Division.**—It may be interesting to mark the relative proportion of the pressure of the population, in different parts of the same Division. We may, in estimating this, divide the population, not into five, but into only three classes—"Thick," "Average," and "Thin," by joining the "Thin" and "Sparse" of the previous classification into one class, and the "Dense" and "Fairly Dense" also into another. The following Table gives the information.

TABLE No. XV.

*Pressure of the internal density in each Division.*

| Division. | Thick. | | | | Average. | | | | Thin. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Area in square miles. | Per cent. | Population. | Per cent. | Area in square miles. | Per cent. | Population. | Per cent. | Area in square miles. | Per cent. | Population. | Per cent. |
| Amreli .. | None. | | | | 400 | 33·6 | 91,469 | 50·8 | 789 | 66·4 | 88,719 | 49·2 |
| Kadi... ... | 2,077 | 66·2 | 833,881 | 75·9 | 1,069 | 34 | 264,861 | 24·1 | None. | | | |
| Navsári ... | 242 | 12·5 | 114,126 | 35·5 | 284 | 14·5 | 77,716 | 24·5 | 1,455 | 73 | 127,601 | 40 |
| Baroda ... | 940 | 50 | 576,549 | 70·5 | 824 | 43 | 213,030 | 26 | 146 | 7 | 27,320 | 3·5 |

In Amreli there is no thickly populated area; half the population nearly subsists on one-third of the area, and the other half on two-thirds; therefore, there is nearly double the population per square mile on the "Average" portion of what there is on the "Thin" one. In Kadi, on the other hand, there is no thinly populated area; and over three-fourths of the population subsists on nearly two-thirds of the area in the thick portion; while one-fourth of the population only is maintained by the remaining one-third of the area, in the average portion; therefore the ratio of the densities in the two parts is as 3:2. In the Navsári Division, 12·5 per cent. of the total area supports 35·5 per cent. of the total population, in the "Thick" portion; 14·5 per cent. of the area keeps up nearly a fourth of the population in the "Average"; and full 73 per cent. of the total area, in the sparse portion, is required to maintain only 40 per cent. of the population. The densities, therefore, in the "Thin," "Average" and "Thick" portions are in the ratio of 55 : 203 : 284; that is, in the average Mahals the pressure is more than 3½ times, and in the thickly populated ones over 5 times that in the sparsely populated Mahals. In the Baroda Division there is only one Mahál under "Thin" population, having 7 per cent. of the area and 3·5 per cent. of the population of the whole. 43 per cent. of the area, under "Average," maintains 26 per cent. of the total population; and nearly 50 per cent. of the area supports the remaining 70·5 per cent. of the population. The densities are, therefore, in the ratio of 5 : 6 : 14 nearly; or, where 14 persons are supported by a certain area

in the best part of the Division, only 6 are supported by an equal area in the average, and 5 in the worst part.

**74. Percentage for the whole State.**—Bringing the whole State under review, we have the marginal table. This table shews that nearly 40 per cent. of the area is thickly populated, and the rest is nearly equally divided between the "Average" and "Thin," or about 30 per cent. each. In population, over 60 per cent. inhabits the densely-populated tracts, a little over a fourth the average, and a tenth of the total the sparse areas. The combined ratio is as 157·5 : 87 : 34·5; or more simply it is about 9 : 5 : 2. In other words, where 9 human beings subsist on a certain area in the thickly populated parts, 5 inhabit an equal area in the average, and only 2 in the sparse tracts; or in other words, the superior soil maintains 4½ times the numbers and the average 2½ times the numbers, maintained by the worst soil.

TABLE No. XVI.

*Internal pressure for the whole State.*

| | Thick. | Average. | Thin. |
|---|---|---|---|
| Area square miles ... ... | 3,259 | 2,577 | 2,390 |
| Percentage ... ... .. | 39·6 | 31·3 | 29·1 |
| Population ... ... ... | 1,524,556 | 647,076 | 243,640 |
| Percentage ... ... .. | 63 | 27 | 10 |

**75. Extremes of Density.**—It will be seen from the figures already given above that the extremes of density range from 47 in Songhad, the Forest Mahál in Navsári Division, to 1,093 of Gandevi in the same Division; not counting the Capital City, having a density of over 14,000, the Cantonment of a little under 400, and the island of Beyt 1,156. Next to Gandevi is Petlád, in the Baroda Division, with a density of 784; and higher than Songhad, is Okhámandal, in Amreli, with 96.

**76. Density of the Baroda Districts.**—Deducting the populations of the Capital City and the Cantonment from the total population, the District population, so to say, is 2,298,976 spread over 8,217 square miles, which gives a density of 280 per square mile; or 13½ less than the gross density :—

**77. Area per individual.**—Finally, the following table gives the area in acres per individual, in each Division and in the State; and also separately for males and females.

TABLE No. XVII.

*Area in Acres per individual of either sex.*

| Division. | Area in acres. | Area in acres per individual. Total. | Males. | Females. |
|---|---|---|---|---|
| Amreli ... ... ... ... ... .. | 760,960 | 4·22 | 8·11 | 8·81 |
| Kadi ... ... ... ... ... ... ... | 2,013,440 | 1·83 | 3·57 | 3·76 |
| Navsári ... ... .. .. ... ... | 1,267,840 | 3·97 | 7·88 | 8·00 |

TABLE No. XVII.—*continued.*

| Division. | | | Area in acres. | Area in acres per individual. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males | Females. |
| Baroda Division. | Baroda Division exclusive of Baroda City and Cantonment ... .. ... ... | | 1,216,640 | 1·74 | 3·27 | 3·70 |
| | Baroda | City ... ... ... ... ... | 5,120 | 0·04 | 0·08 | 0·10 |
| | | Cantonment ... ... ... ... | 640 | 0·16 | 0·28 | 0·39 |
| | | Total ... ... ... ... ... | 5,760 | 0·05 | 0·09 | 0·11 |
| | Total Baroda Division... ... ... ... | | 1,222,400 | 1·50 | 2·81 | 3·20 |
| | **Grand Total** ..... | | **5,264,640** | **2·18** | **4·20** | **4·53** |

6. *Houses and House-room;*
*Distribution, Density and Areality of Houses.*

**78. No classification of houses.**—After calculating the numerical strength of our populations, and comparing the numbers spread in varying measures in different parts of the *Ráj* and in more or less favoured tracts of the same Division, we next consider how these numbers find shelter; or in other simpler words, how many houses there are to accommodate these numbers. If an attempt could successfully be made to classify the structures, and thus enable us to pronounce, with some degree of assurance, how many thousands are well lodged, and how many have to spend their lives in comfortless hovels, a powerful light might be thrown on the social and economic condition and prosperity of the people. But for a variety of reasons such an attempt cannot be made in India, even so far as to give a moderate degree of satisfaction. The danger rather is in our being landed on entirely false grounds, for two reasons. First, it would be well nigh impossible to draw a line between the different sorts of houses, owing to the variety of structures prevalent in different parts of the same territory, sometimes of the same division. Where stone, for instance, is plentiful, the poorest can afford to pile them over for a habitation, while only a royal palace or Darbár offices can be built of stone in other places. Secondly, in India, the distinction of wealth does not create a proportionate demand for comforts of life. In food, in monthly expenses, and in the style of habitation, the thriving money-lender or banker, in villages or towns, is content to be on a level with his poverty-stricken neighbours. There may be more room inside his house, and the doors and walls may be stronger and more substantial; but no village money-lender would be so foolish as to make his abode the cynosure of the eyes of those starving neighbours of his, for whom the temptation would be irresistible to be better acquainted with the inner contents of such an abode. The classification of houses was thus wisely abandoned both in 1881 and in 1891.

**79. Definition.**—But one of the difficulties of the Census operations is the very definition of the word "house." In England, it has been defined

to be the space within the external and party-walls of a building, whatever the number of families living in the space. But this definition has been found unsuitable in India. The space, for instance, between the external and the party-walls of a structure may contain half-a-dozen houses, all under one roof, but each having a separate main entrance, and occupied by a separate family. But as no further use of the enumeration of houses has to be made, except to have such an exact list of houses in the Preliminary Arrangements as would include the entire population, a tolerably suitable definition may serve the purpose. The greatest care was taken locally to see that no houses were left unmarked, and that all houses were visited on the night of the enumeration. The definition of a house (in Vernacular) set to the Enumerators for their guidance in this State was—the space within the external *or* party-walls of each building or tenement having a separate and independent communication with a road, either common to the public or to all the inhabitants of the building, of which the tenement forms a part. The latter portion was added to include the tenements within a private *Pol* or compound or area, which communicates by only one door or opening with the public road, but contains many habitations within itself. But under this definition, a *Máli* or *Chawl* would be considered as only one house, though inhabited by many distinct families, and a Bungalow with its out-houses would also be classed as one house.

**80. Number of houses.**—As will be seen from Table I, the total number of houses in the Baroda State was estimated to be 781,171. Of these 182,640 were in towns and 598,531 in villages; also, of the entire number 538,967 were occupied, 123,300 in towns, and 415,667 in villages; and 242,204 houses were unoccupied; 59,340 in towns and 182,864 in villages.

**81. Increase in the intercensal period.**—The number of occupied houses in 1881 was 479,643, and of unoccupied houses 177,505; and a total of 657,148 houses. There has thus been a total increase of 124,023 houses, in the intercensal period; or an increase of over 19 per cent. The occupied houses have increased by 59,324, or over 12 per cent., and the unoccupied houses by 64,699 or over 36 per cent. The increase in the ratio of occupied houses has kept a very even pace with that of the increase of population. In England and Wales the increase in the number of houses from 1881 to 1891 has been 13 per cent.

**82. Increase of Houses by Divisions.**—The marginal table gives the increase by Divisions. The increase has been greatest in Amreli, where, as will be seen later on, there is also a very high

TABLE No. XVIII.

*Increase of houses in Divisions.*

| Division. | Total houses. 1891. | Total houses. 1881. | Ratio of Increase. |
|---|---|---|---|
| Amreli ... ... ... | 69,180 | 46,889 | 18 |
| Kadi... ... ... .. | 386,094 | 322,199 | 20 |
| Navsári ... ... ... | 77,235 | 64,541 | 20 |
| Baroda ... ... .. | 248,662 | 223,519 | 12 |
| Total... | 781,171 | 657,148 | 19 |

increase comparatively, in the population. Kadi and Navsári shew the same increase as the average for the whole territory, and Baroda shews two-thirds of the average increase.

**83. Variation of Houses in the Mahals.**—The following Table gives the Máhálwár numbers of total houses, and occupied houses, and the ratios of increase in each case.

TABLE No. XIX.

*Comparative statement showing the variations in the total and occupied houses in the Mahals.*

| Serial No. | NAME OF MAHÁL. | Total houses in 1891. | Total houses in 1881. | Ratio of increase or decrease. | Occupied houses in 1891. | Occupied houses in 1881 | Ratio of increase or decrease. | REMARKS. |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | | | AMRELI DIVISION. | | | | | |
| 1 | Amreli ... ... | 21,661 | 14,327 | + 51·19 | 10,964 | 8,781 | + 24·86 | |
| 2 | Bhimkattá (*Petá*) | 269 | 240 | + 12·08 | 191 | 176 | + 8·52 | |
| 3 | Dámnagar ... | 7,794 | 3,687 | + 111·39 | 3,384 | 2,882 | + 34·77 | |
| 4 | Shiánagar (*Petá*) | 2,289 | 1,900 | + 20·47 | 1,160 | 1,044 | + 11·11 | |
| 5 | Dhári ... .. | 12,222 | 7,976 | + 53·23 | 6,383 | 4,802 | + 32·92 | |
| 6 | Khámbhá (*Petá*) | 3,015 | 1,977 | + 52·50 | 1,657 | 1,296 | + 27·85 | |
| 7 | Kodinár ... | 12,260 | 8,786 | + 39·54 | 8,572 | 6,770 | + 26·02 | |
| 8 | Okhámandal ... | 8,151 | 6,239 | + 30·64 | 4,714 | 4,102 | + 14·92 | |
| 9 | Beyt Shankhoddhár (*Petá*) ... | 1,519 | 948 | + 60·23 | 984 | 606 | + 62·37 | |
| 10 | MánekwáráContingent Camp. | ..... | 809 | ... | ... | 665 | ..... | |
| | **Total ...** | **69,180** | **46,889** | **+ 47·50** | **38,509** | **31,124** | **23·73** | |
| | | | KADI DIVISION. | | | | | |
| 1 | Pátan ... ... | 50,144 | 43,498 | + 15·28 | 30,600 | 26,663 | + 14·76 | |
| 2 | Háríj (*Petá*) ... | 8,951 | 9,108 | — 1·72 | 5,823 | 5,423 | + 7·38 | |
| 3 | Sidhpur ... | 35,526 | 30,458 | + 16·64 | 22,845 | 20,001 | + 14·22 | |
| 4 | Vadávali ... | 37,363 | 30,600 | + 22·10 | 22,374 | 19,376 | + 15·47 | |
| 5 | Mehsáná ... | 28,218 | 23,140 | + 21·94 | 18,097 | 15,320 | + 18·13 | |
| 6 | Visnagar .. | 32,054 | 27,202 | + 17·84 | 21,307 | 19,193 | + 11·01 | |
| 7 | Kherálu ... | 22,626 | 19,180 | + 17·96 | 15,130 | 13,094 | + 15·55 | |
| 8 | Vadnagar (*Petá*) | 10,580 | 10,070 | + 5·06 | 7,807 | 7,256 | + 7·59 | |
| 9 | Vijápur ... | 53,338 | 45,883 | + 16·25 | 36,151 | 31,620 | + 14·33 | |
| 10 | Kadi ... ... | 37,481 | 29,685 | + 26·26 | 22,680 | 19,690 | + 15·18 | |
| 11 | Kalol ... ... | 34,630 | 24,835 | + 39·41 | 22,803 | 19,777 | + 15·30 | |
| 12 | Dehgám .. | 24,922 | 20,391 | + 22·22 | 16,948 | 15,434 | + 9·80 | |
| 13 | Atarsumbá (*Petá*) | 10,185 | 8,149 | + 24·98 | 7,227 | 6,366 | + 13·52 | |
| | Railway population ... ... | 76 | ..... | ..... | 76 | ..... | ..... | Included in Mahála in 1881. |
| | **Total ...** | **386,094** | **322,199** | **+ 19·83** | **249,868** | **219,213** | **+ 13·98** | |

## TABLE No. XIX.—*continued.*

*Comparative statement showing the variations in the total and occupied houses in the Maháls.*

| Serial No. | NAME OF MAHÁL. | Total houses in 1891. | Total houses in 1881. | Ratio of increase or decrease. | Occupied houses in 1891 | Occupied houses in 1881. | Ratio of increase or decrease. | REMARKS. |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | | | NAVSÁRI DIVISION. | | | | | |
| 1 | Navsári ... | 15,091 | 12,209 | + 23·60 | 11,158 | 9,858 | + 13·19 | |
| 2 | Gandevi ... | 9,536 | 7,308 | + 30·49 | 6,643 | 5,817 | + 14·20 | |
| 3 | Mahuvá ... | 7,347 | 6,667 | + 10·20 | 6,385 | 5,934 | + 7·60 | |
| 4 | Vyárá ... ... | 11,332 | 9,407 | + 20·46 | 9,323 | 8,549 | + 9·05 | |
| 5 | Songhad ... | 6,724 | 6,114 | + 9·98 | 5,459 | 5,383 | + 1·41 | |
| 6 | Vájpur (*Petá*) ... | 1,464 | 1,526 | — 4·06 | 1,317 | 1,409 | — 6·52 | |
| 7 | Velächhá ... | 6,053 | 4,991 | + 21·28 | 4,915 | 4,042 | + 21·60 | |
| 8 | Vákal (*Petá*) ... | 2,086 | 1,877 | + 11·13 | 1,634 | 1,495 | + 9·29 | |
| 9 | Kathor... ... | 4,886 | 3,814 | + 28·11 | 3,632 | 2,918 | + 24·47 | Included in Velächhá and Kámrej in 1881. |
| 10 | Kámrej... ... | 6,746 | 5,642 | + 19·57 | 5,600 | 4,948 | + 13·18 | |
| 11 | Palsáná ... | 5,970 | 4,986 | + 19·74 | 4,810 | 4,389 | + 9·59 | |
| | **Total...** | **77,235** | **64,541** | **+ 19·67** | **60,876** | **54,742** | **+ 11·21** | |
| | | | BARODA DIVISION. | | | | | |
| 1 | Baroda ... ... | 27,998 | 25,953 | + 7·88 | 21,987 | 20,969 | + 4·85 | |
| 2 | Pádrá ... ... | 28,318 | 26,146 | + 8·31 | 21,563 | 19,940 | + 8·14 | |
| 3 | Petlád ... ... | 50,593 | 43,185 | + 7·15 | 37,644 | 32,439 | +16·04 | |
| 4 | Sisvá (*Petá*) ... | 15,874 | 14,141 | + 12·26 | 12,384 | 11,297 | + 9·62 | |
| 5 | Sávli ... ... | 12,597 | 11,238 | + 12·09 | 10,020 | 9,225 | + 8·62 | Jorod included both these Maháls in 1881. |
| 6 | Vághodiá ... | 7,270 | 7,067 | + 2·87 | 5,837 | 6,191 | — 5·72 | |
| 7 | Dabhoi ... | 17,505 | 15,699 | + 11·50 | 12,938 | 11,981 | + 7·99 | |
| 8 | Chorandá ... | 18,032 | 16,947 | + 6·40 | 13,653 | 13,023 | + 4·84 | |
| 9 | Sinor ... . | 11,660 | 10,202 | + 14·29 | 8,418 | 8,065 | + 4·38 | |
| 10 | Sankhedá ... | 13,163 | 11,977 | + 9.90 | 11,288 | 10,720 | + 5·30 | |
| 11 | Tilakvádá (*Petá*) | 2,210 | 1,712 | + 29·09 | 1,898 | 1,515 | +25·28 | |
| | Railway Population . ... | 48 | ..... | ..... | 47 | 1 | ..... | Included in Maháls in 1881. |
| | Total... | 205,268 | 184,267 | +11·40 | 157,677 | 145,365 | + 8·47 | |
| | Baroda city ... | 41,707 | 37,602 | +10·92 | 30,582 | 27,726 | +10·30 | |
| | Baroda cantonment... ... | 1,687 | 1,650 | +2·24 | 1,455 | 1,473 | — 1 22 | |
| | Total... | 43,394 | 39,252 | +10·55 | 32,037 | 29,199 | + 9·75 | |
| | **Total Baroda Division...** | **248,662** | **223,519** | **+11·25** | **189,714** | **174,564** | **+ 8·68** | |

**84. Increase of houses in the Amreli Division.**—From this Table, it appears that there has been an increase in all the Maháls of Amreli Division, so much as 50 per cent. being the increase in the total number of houses, over 1881, in the whole Division. Dámnagar has more than doubled itself, and the houses in Amreli have increased 52 per cent. In the occupied houses, there has been an increase of 23 per cent. in the Division; Dámnagar again having 35 per cent. more occupied houses in 1891 than in 1881.

**85. Increase of houses in the Kadi Division.**—The increase in the total number of houses in the entire Division is 20 per cent., and of occupied houses 14 per cent. over 1881. There has been a slight decrease of total houses, about one per cent. only in the *Petá* Mahál of Hárij, bordering on the *Run*. Generally there has been a uniform increase of 20 per cent. in the total houses in the Maháls. Similarly there has been a tolerably uniform increase of 13 or 14 per cent. in the occupied houses in all the Maháls; the greatest increase being in Mehsáná, the new centre of many Railway branch lines.

**86. Increase of houses in the Navsari Division.**—A decrease is observable in the dense Forest tract of Vájpur from where, probably, the foresters have migrated to more settled tracts. Excepting Vájpur, then, there is an increase both in the total number of houses and in occupied houses; the increase for the former, in the Division, amounting to 20, and for the latter to 11 per cent. It is also worthy of note that the increase in the Forest Mahál of Songhad is very slight, 9·98 and 1·4, per cent; while the increases in the very fertile Gandevi Mahál are 30 and 14 per cent.

**87. Increase of houses in the Baroda Division.**—In the City of Baroda there has been an increase of a little over 10 per cent., both in the total and occupied houses. In the Maháls of the Baroda Division, there has been a steady increase in all. For the entire Division, there has been an increase of 11 per cent. in the total houses, and of 8·6 per cent. in the occupied houses, over the figures for 1881.

**88. Comparison with Gujarat.**—Referring to the new Table for the Presidency of Bombay, we find that the number of occupied houses in the Kadi Division is greater than that of any of the Gujarát Districts, including Ahmedábád, which has a larger area. In the Presidency, the number in Khándesh alone is higher, its area being three times that of Kadi.

**89. Ratio of occupied to total buildings.**—From column 9 of the Table prefixed to this Chapter it will be seen that the ratio of occupied to total buildings ranges from 78·8 for Navsári to so low as 55·6 for Amreli. Why the ratio of occupied houses is so low for Amreli can be explained on the supposition that many of the unoccupied houses are bare mud walls enclosing a space, for housing the cattles, as is the practice there more than in other districts. Some again may have left their houses for the fields, at night, to watch over the crops. The ratio for Kadi is much

higher; still it falls short of three-fourths of the total number of houses, and similar reasons as the above may be assigned for the falling-off. The same low ratio, 5 per cent. lower than that of Kadi, was obtained in the British District of Ahmedábád, in 1881. Navsári and Baroda maintain a high ratio, slightly over three-fourths. These figures lead to the probable conclusion that in the hard soil of Káthiáwár, and in the extensive northern Districts of Gujarát, the houses are not very substantial in the villages and more sheds are required for the cattle.

**90. Ratio of unoccupied to occupied buildings.**—In column 10 of the Table, the same matter is looked at from another point of view; and, of course, the results agree. It gives the ratio of unoccupied to occupied buildings; it is so high as 80 per cent. for Amreli, and is only 26 per cent. for Navsári. For Baroda, it is 31, and for Kadi, 54 per cent.

**91. Ratios of occupied and unoccupied houses in towns.**—Columns 4, 5, and 6 of Imperial Table IV. (Towns by population) give the numbers of occupied and unoccupied houses and total houses for the 40 towns in this State. For the City and Cantonment, the proportion of occupied houses to the total is 73 occupied houses for every 100, and 35 unoccupied houses for 100 occupied houses. The average for all the towns taken together is, 67 occupied houses for a 100 total houses, and 48 unoccupied to 100 occupied houses.

**92. Mahalwar ratio of unoccupied to occupied houses.**—The following Table gives the ratios of the unoccupied to occupied houses in each Mahál:—

TABLE No. XX.

*Statement showing the ratio of unoccupied to occupied houses.*

| Serial No. | NAME OF MAHAL. | Area in square miles. | No. of houses. | | | Ratio of unoccupied to occupied houses. |
|---|---|---|---|---|---|---|
| | | | Total. | Occupied. | Unoccupied. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | AMRELI DIVISION. | | | | |
| 1 | Amreli ... ... ... ... | 228 | 21,661 | 10,964 | 10,697 | 0·98 |
| 2 | Bhimkattá (*Petá*) ... ... | 5 | 269 | 191 | 78 | 0·41 |
| 3 | Dámnagar ... ... ... | 107 | 7,794 | 3,884 | 3,910 | 1·01 |
| 4 | Shiánagar (*Petá*) ... ... | 24 | 2,289 | 1,160 | 1,129 | 0·97 |
| 5 | Dhári ... ... ... ... | 263 | 12,222 | 6,383 | 5,839 | 0·91 |
| 6 | Khámbhá (*Petá*) ... | 115 | 3,015 | 1,657 | 1,358 | 0·82 |
| 7 | Kodinár ... ... ... | 167 | 12,260 | 8,572 | 3,688 | 0·43 |
| 8 | Okhámandal ... ... ... | 276 | 8,151 | 4,714 | 3,437 | 0·73 |
| 9 | Beyt Shankhoddhár (*Petá*) ... | 4 | 1,519 | 984 | 535 | 0·54 |
| | Total ... | 1,189 | 69,180 | 38,509 | 30,671 | 0·79 |

## TABLE No. XX.—*continued.*

*Statement showing the ratio of unoccupied to occupied houses.*

| Serial No. | NAME OF MAHÁL. | Area in square miles. | No. of houses. | | | Ratio of unoccupied to occupied houses. |
|---|---|---|---|---|---|---|
| | | | Total. | Occupied. | Unoccupied. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | KADI DIVISION. | | | | |
| 1 | Pátan ... ... ... ... | 469 | 50,144 | 30,600 | 19,544 | 0·64 |
| 2 | Hárij (*Petá*) ... ... ... | 217 | 8,951 | 5,823 | 3,128 | 0·54 |
| 3 | Sidhpur... ... ... ... | 254 | 35,526 | 22,845 | 12,681 | 0·56 |
| 4 | Vadávali .. ... ... | 296 | 37,363 | 22,374 | 14,989 | 0·67 |
| 5 | Mehsáná ... ... ... | 150 | 28,218 | 18,097 | 10,121 | 0·56 |
| 6 | Visnagar ... ... ... | 227 | 32,054 | 21,307 | 10,747 | 0·50 |
| 7 | Kherálu... ... ... ... | 218 | 22,626 | 15,130 | 7,496 | 0·50 |
| 8 | Vadnagar (*Petá*) ... ... | 76 | 10,580 | 7,807 | 2,773 | 0·36 |
| 9 | Vijápur ... ... ... ... | 288 | 53,338 | 36,151 | 17,187 | 0·48 |
| 10 | Kadi ... ... ... ... | 280 | 37,481 | 22,680 | 14,801 | 0·65 |
| 11 | Kalol ... ... ... .. | 288 | 34,630 | 22,803 | 11,827 | 0·52 |
| 12 | Dehgám ... ... ... | 293 | 24,922 | 16,948 | 7,974 | 0·47 |
| 13 | Atarsumbá (*Petá*) ... ... | 90 | 10,185 | 7,227 | 2,958 | 0·41 |
| | **Total ...** | **3.146** | **386.018** | **249.792** | **136.226** | **0.55** |
| | | NAVSÁRI DIVISION. | | | | |
| 1 | Navsári ... ... ... ... | 125 | 15,091 | 11,158 | 3,933 | 0·35 |
| 2 | Gandevi... ... ... ... | 30 | 9,536 | 6,643 | 2,893 | 0·44 |
| 3 | Mahuvá ... ... ... ... | 125 | 7,347 | 6,385 | 962 | 0·15 |
| 4 | Vyárá ... ... ... ... | 360 | 11,332 | 9,323 | 2,009 | 0·22 |
| 5 | Songhad ... ... ... | 344 | 6,724 | 5,459 | 1,265 | 0·23 |
| 6 | Vájpur (*Petá*) ... ... ... | 460 | 1,464 | 1,317 | 147 | 0·11 |
| 7 | Valáchhá... ... ... ... | 191 | 6,053 | 4,915 | 1,138 | 0·23 |
| 8 | Vákal (*Petá*) ... ... ... | 32 | 2,086 | 1,634 | 452 | 0·28 |
| 9 | Kathor ... ... ... ... | 68 | 4,886 | 3,632 | 1,254 | 0·35 |
| 10 | Kámrej ... ... ... ... | 155 | 6,746 | 5,600 | 1,146 | 0·20 |
| 11 | Palsáná ... ... ... ... | 91 | 5,970 | 4,810 | 1,160 | 0·24 |
| | **Total...** | **1,981** | **77,235** | **60,876** | **16,359** | **0·27** |

TABLE No. XX.—*continued.*

*Statement showing the ratio of unoccupied to occupied houses*

| Serial No. | NAME OF MAHÁL. | Area in square miles. | No. of houses. Total. | Occupied. | Unoccupied. | Ratio of unoccupied to occupied houses. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | BARODA DIVISION | | | | |
| 1 | Baroda ... ... ... .. | 274 | 27,998 | 21,987 | 6,011 | 0·27 |
| 2 | Pádrá ... ... ... ... | 197 | 28,318 | 21,563 | 6,755 | 0·31 |
| 3 | Petlád ... ... ... ... | 194 | 50,593 | 37,644 | 12,949 | 0·34 |
| 4 | Sisvá (*Petá*) ... ... ... | 76 | 15,874 | 12,384 | 3,490 | 0·28 |
| 5 | Sávli ... ... .. . | 185 | 12,597 | 10,020 | 2,577 | 0·25 |
| 6 | Vághodiá ... ... ... | 146 | 7,270 | 5,837 | 1,433 | 0·25 |
| 7 | Dabhoi ... ... ... .. | 190 | 17,505 | 12,938 | 4,567 | 0·35 |
| 8 | Chorandá ... ... ... | 234 | 18,032 | 13,653 | 4,379 | 0·32 |
| 9 | Sinor ... ... ... .. | 139 | 11,660 | 8,418 | 3,242 | 0·39 |
| 10 | Sankhedá ... ... ... | 232 | 13,163 | 11,288 | 1,875 | 0·17 |
| 11 | Tilakvádá (*Petá*) ... .. | 34 | 2,210 | 1,898 | 312 | 0·17 |
| 12 | Baroda City ... ... ... | 8 | 41,707 | 30,582 | 11,125 | 0·36 |
| 13 | Baroda Cantonment ... ... | 1 | 1,687 | 1,455 | 232 | 0·16 |
| | Total ... | 1,910 | 248,614 | 189,667 | 58,947 | 0·31 |

It will be observed that the ratio is the greatest in the Amreli Maháls, and least in the Navsári Maháls, particularly in the forest tracts. The same is the case with the Baroda Forest Mahál, Sankhedá.

**93. Occupied houses per square mile.**—In order to consider the number of occupied houses per square mile, we turn to column 23 of the large Table. The number per square mile for the Baroda Division falls short of 100 by a decimal, and for the Kadi Division it is 79. For Amreli and Navsári, the numbers are 32 and 30, respectively. The average for the State is 65·5 houses per square mile. Comparing these figures with those of the Gujarát British Districts, in 1881, we find that Kaira shows 118, *i. e.*, 18 more than Baroda. The next best is Surat with 72. The average for the Gujarát Districts being 62·4. If we allow for the natural increase in 1891, the figures for this State and the Gujarát British Districts will be found to agree to a great extent. In this State, the fertile and thriving Districts of Baroda and Kadi naturally shew a large number of houses per square mile; while the backward Division of Amreli and the Navsári Division handicapped by its extensive forest areas fail to come up even to a third of the density of houses in the Baroda Division.

**94. Areality of houses.**—Another way of looking at the same question is to consider the areality of houses; that is, the average number of acres which go towards each house. Of course, this calculation is made only in regard to occupied houses. The figures will be found in column 15. The results agree with those given in the previous para. The areality for Baroda is the least, 6·4; that is, in this Division there is one house for every 6 acres of land. For Kadi, the areality is 8 acres; for the least dense Amreli and Navsári Divisions, it is 19 and 20 acres, respectively. The average for the territory is 9·7 acres for each occupied house. In England and Wales, it was 8·8 in 1871 and 7·7 in 1881. For the Bombay Presidency with Sind it was 28, in 1881, and 20 without Sind. Our sparsest Divisions shew this average areality. The average, in 1881, for the Gujarát British Districts was 10·24, being one-half per cent. more than our general average. Kaira with its areality of 5·3 is the only Bombay District better off than Baroda, 6·44.

**95. Average number of occupied houses per 100 persons.**—The same point, the distribution of habitations, may be looked at from another point of view. In the foregoing paragraphs we saw how many houses go to a square mile in each Division and in the State, and also what was the acreage or areality for each house. We may now see how many houses were required to accommodate a fixed number, say 100, of human beings. These figures will be found in column 24 of the Table. It will be seen that columns 15 and 23 agreed in their results; because both had to do with the elements of space and number of houses. But the figures of column 24 have no relation with these; because they refer to the elements of number of houses and number of men. It will further be observed that the range of difference is not at all remarkable; for, whether the soil be fertile or barren, and whether the people be thriving or poverty-stricken, the number of inmates in a house does not generally shew violent fluctuations. From the Table, we find that the extremes are 19 and 23·2. Navsári requires 19 houses and Baroda 23·2 to accommodate 100 persons. Amreli and Kadi require 21·3 and 22·7 houses. For the whole State, the average number is 22·31 houses per 100 individuals. In 1881, almost the same figure 22·19 was obtained for the British Gujarát Districts; the number for the Bombay Presidency being over 17.

**96. Average population per house.**—Closely connected with the above is the simpler consideration of the average population per occupied house. The comparative figures as given in column 22 agree with those given in the preceding para. There is the greatest number of persons dwelling in one house, on an average, 5·25, in Navsári, and the least, 4·31, in Baroda. The figures for Amreli and Kadi are 4·68 and 4·40. In the whole territory, taken as one, the number of persons per dwelling-house is 4·48. In 1881, the average for British Gujarát was nearly the same, 4·51. There is another coincidence also worth noting. There, too, Surat District shews a figure

over 5, just as our contiguous Navsári Division does; while in the more northern Districts, each occupied house, on an average, contains a little over 4 inhabitants. For England and Wales the number of persons to each inhabited house was 5·38 in 1881, which proportion decreased to 5·31 in 1891.

**97. Mahalwar population per house.**—The Table below gives the average population per house in each Mahál:—

TABLE No. XXI.

*Average population per house.*

| Serial No. | Name of Mahál. | Average population per occupied house. | | | Serial No. | Name of Mahál. | Average population per occupied house. | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Total. | Males. | Females. | | | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| | AMRELI DIVISION. | | | | | KADI DIVISION. | | | |
| 1 | Amreli ... ... | 4·72 | 2·43 | 2·29 | 1 | Pátau ... ... | 4·54 | 2·35 | 2·19 |
| 2 | Dhári ... ... | 4·70 | 2·45 | 2·25 | 2 | Sidhpur ... ... | 4·70 | 2·40 | 2·30 |
| 3 | Kodinár ... .. | 4·52 | 2·34 | 2·18 | 3 | Vadávali ... | 4·53 | 2·36 | 2·17 |
| 4 | Dámnagar ... | 4·76 | 2·49 | 2·27 | 4 | Mehsáná... ... | 4·62 | 2·40 | 2·22 |
| 5 | Okhámandal ... | 4·72 | 2·51 | 2·21 | 5 | Kadi ... ... | 4·27 | 2·21 | 2·06 |
| | **Total** ... | **4·68** | **2·44** | **2·24** | 6 | Kalol ... ... | 4·26 | 2·19 | 2·07 |
| | | | | | 7 | Vijúpur ... ... | 4·32 | 2·19 | 2·13 |
| | | | | | 8 | Visanagar ... | 4·34 | 2·22 | 2·12 |
| | | | | | 9 | Kherálu ... .. | 4·30 | 2·14 | 2·16 |
| | | | | | 10 | Dehgám... ... | 4·12 | 2·12 | 2·00 |
| | | | | | | **Total** ... | **4·40** | **2·26** | **2·14** |
| | NAVSARI DIVISION. | | | | | BARODA DIVISION. | | | |
| 1 | Navsári ... ... | 4·80 | 2·29 | 2·51 | 1 | Baroda ... ... | 4·38 | 2·33 | 2·05 |
| 2 | Gandevi ... ... | 4·94 | 2·43 | 2·51 | 2 | Pádrá ... ... | 4·28 | 2·24 | 2·04 |
| 3 | Palsúná ... ... | 5·25 | 2·68 | 2·57 | 3 | Chorandá ... | 4·59 | 2·37 | 2·22 |
| 4 | Mahuvá ... ... | 5·56 | 2·84 | 2·72 | 4 | Sankhedá ... | 5·03 | 2·63 | 2·40 |
| 5 | Vyárá ... ... | 5·72 | 2·93 | 2·79 | 5 | Dabhoi ... ... | 4·61 | 2·42 | 2·19 |
| 6 | Songhad ... | 5·63 | 2·92 | 2·71 | 6 | Smor ... .. | 4·64 | 2·41 | 2·23 |
| 7 | Kámrej ... ... | 4·96 | 2·54 | 2·42 | 7 | Sávli ... ... | 4·48 | 2·39 | 2·09 |
| 8 | Veláchhá ... | 5·50 | 2·81 | 2·69 | 8 | Vághodiá .. | 4·68 | 2·51 | 2·17 |
| 9 | Kathor... ... | 4·67 | 2·34 | 2·33 | 9 | Potlád ... ... | 4·23 | 2·30 | 1·93 |
| | **Total** ... | **5·25** | **2·66** | **2·59** | 10 | Baroda City ... | 3·68 | 1·98 | 1·70 |
| | | | | | 11 | BarodaCantonment | 2·71 | 1·59 | 1·12 |
| | | | | | | **Total** ... | **4·31** | **2·29** | **2·02** |
| | | | | | | **Total Baroda Territory...** | **4·48** | **2·32** | **2·16** |

The important point to note is, that the Maháls in each Division exhibit as far as possible very approximately similar figures. In the Amreli Division, the highest is 4·7 and the lowest 4·5. In the more extended Kadi Division the variation is from 4·12 to 4·7. The forest tracts of Navsári all shew a high figure; Vyárá 5·72, and Songhad 5·63; Mahuvá and Veláchhá 5·5. The *Rásti* Maháls also do not fall below 4·6. In the Baroda Division similarly, the Sankhedá *Mewás* (or forest) goes over 5, while the rest of the Maháls vibrate slightly on one side or the other of the average 4·3. The lowest numbers are for the Baroda City 3·68 and Cantonment 2·7.

**98. Resume.**—Collecting at one view, the number of houses per square mile, the average number of persons per house, and the density of the population per square mile, we have the marginal Table.

TABLE No. XXII.

*Houses per square mile and persons per occupied house.*

| Division. | Number of houses per square mile. | Persons per occupied house. | Persons per square mile. |
|---|---|---|---|
| Amreli ... ... ... | 32·4 | 4·68 | 151·5 |
| Kadi ... ... ... | 79·4 | 4·4 | 349·2 |
| Navsári ... ... ... | 30·7 | 5·25 | 161·25 |
| Baroda ... ... ... | 99·3 | 4·31 | 427·7 |
| **Total Baroda State...** | **65·52** | **4·48** | **293** |

7. *Town and country, rural and urban population; relative distribution, areality and proximity of towns and villages.*

**99. Urban and rural population.**—There exists a considerable difficulty in defining what population should be considered urban, and what rural; the distinctions are all artificial, and, from a statistical point of view, no definition is quite satisfactory. In England, there are urban and rural sanitary districts; and, in the last Census, the population of London and of all urban sanitary districts was taken to represent the urban population. But this included 195 places of less than even 3,000 persons; and hence the ratio of urban to rural population was as high as 72 to 28, and the rural population was considered to be steadily decreasing in England. Theoretically speaking, a town is supposed to be the centre of emulation for arts and manufactures, for the production and supply of the various objects that contribute to the taste or requirements of a highly cultured society, and for the profitable employment of capital; it is supposed also to be inhabited by a more intellectual and refined class of people. But I do not consider that this test is practically applicable in any country. Such distinctions perhaps may have existed in old times. But now with the development of railway communication and the spread of education, many of the barriers have disappeared in civilised countries; and even in India they are fast disappearing. The proverbial boor or rustic, making himself the laughing-stock of the more cultured townsman is not often to be met with. However, in India, there do exist some essential marks of distinction to demarcate the town as contrasted with the village; but even these must be acknowledged to be such as cannot mark out the difference in all cases. It is difficult to frame

hard and fast rules of distinction. Generally speaking, a village is mainly agricultural; it is under the sway of the village community; it secs all its little wants supplied within itself; and it tolerates no outsider. A town, distinctly such, corresponds with the outside world, has a small commerce of its own, has traders of its own, and sometimes hand manufactures. But such towns eminently marked out are very few. There are others of a lower degree which purchase the agricultural produce of a large number of neighbouring villages and find a market for these purchases at distant marts. But again many of such towns have their own lands under cultivation, and so many of the inhabitants are strictly agricultural. As the proportion of merchants, traders or artisans becomes lower and lower, in comparison with the pure agriculturist, the distinction between a town and a village gradually disappears. The very fact that the whole country is agricultural and a large percentage of the people are employed either in the production or distribution of agricultural produce is adverse to the growth of towns or of an urban community. Industrial enterprise and manufactures on the western model are yet confined only to a few large cities. In the Baroda State, the Capital City itself may *par excellence*, be styled a city, or technically a town, where the presence of a rich court influences many arts and trades; and which, as the chief seat of Government, gives scope to the liberal arts and professions, and to the useful application of the science of the West. But from our largest towns, Visnagar or Pátan, to Baroda City the step is a very steep one; and after three or four such towns are passed, the distinction between a town and a village is merely nominal.

**100. Forty towns in the Baroda State.**—The number of inhabitants, however, is taken generally to be a criterion; and those places that have more than 5,000 inhabitants are classed as towns, unless they be decidedly rural. Some places again of even less than this population are saved from being called villages, if there is any distinct industry followed therein; or, if they are endowed with municipal self-government, to any extent. Looking merely to numbers, there are, in the Baroda State, 39 places containing over 5,000 souls, as under:—

| Population. | Number of places. | Population. | Number of places. |
|---|---|---|---|
| From 5,000 to 9,999 | 26 | From 20,000 to 49,999 | 2 |
| ,, 10,000 to 14,999 | 4 | ,, 50,000 and over | 1 |
| ,, 15,000 to 19,999 | 6 | | |
| | | Total. | 39 |

But out of these, 4 are excluded being strictly agricultural and rural. These are Bhádran and Dharmaj in the flourishing Petlád Mahál and Gozáriá and Dhinoj in the Pátan Mahál. Five, however, of less than 5,000, in population, are added, as being generally urban in character. Three of them are in the Amreli Division:—Beyt Shankhoddhár, the island of temples;

and Dámnagar and Dhári, the capital towns of the Maháls of these names. Kathor, in Navsári, is inhabited by Vohorás who trade beyond the seas. Tilakváda in Baroda Division is also considered urban. The cantonment of Baroda contains a population of less than 5,000 souls, but it may be joined to the city. We thus lose 4 and gain 5 in the number mentioned above; and thus are able to show 40 towns.

**101. Villages populated and uninhabited.**—The villages shewn in Imperial Table III. are only such as are populated; but there is also a significant number of villages which are called by their own names, though uninhabited, and the lands under which are, in some cases, designated as separate villages in the revenue list. Sometimes a populated village site is abandoned by the inhabitants, for one difficulty or another, and though the people may have migrated to another neighbouring spot, the old village continues as a separate entity. At other times, a large acreage of waste-land is brought under the plough, and designated by a certain name, though the cultivators may be all *Uparvádiás*, *i. e.*, dwellers of the villages round about. The following statement gives the numbers of the villages of both sorts, the total, and the percentage of the populated villages to the total number. It will be seen that, in all, there are 423 uninhabited villages, being over 12 per cent. of the total number. In forest tracts like those of Vájpur and Songhad, the ratio of populated to total villages is the least. In Vájpur there are so many as 130 villages deserted to 103 populated.

TABLE No XXIII.

*Statement showing the ratio of populated to total villages.*

| Serial No. | Name of Mahál. | Area in square miles. | Number of villages. Total. | Populated | Uninhabited. | Ratio of populated to each of the total villages. | Serial Number. | Name of Mahál. | Area in square miles. | Number of villages. Total. | Populated. | Uninhabited. | Ratio of populated to each of the total villages. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | AMRELI DIVISION. | | | | | | | KADI DIVISION. | | | | | |
| 1 | Amreli ... | 228 | 59 | 59 | ... | 1 | 1 | Pátan ... .. | 469 | 186 | 140 | 46 | 0·75 |
| 2 | Bhimkattá(*Petá*) | 5 | 1 | 1 | .. | 1 | 2 | Hárij (*Petá*) ... | 217 | 83 | 50 | 33 | 0·60 |
| 3 | Dámnagar ... | 107 | 26 | 26 | ... | 1 | 3 | Sidhpur ... | 254 | 90 | 81 | 9 | 0·90 |
| 4 | Shiánagar(*Petá*) | 24 | 8 | 8 | ... | 1 | 4 | Vadávali ... | 296 | 126 | 112 | 14 | 0·89 |
| 5 | Dhári ... ... | 263 | 62 | 61 | 1 | 0·98 | 5 | Mehsáná ... | 150 | 80 | 79 | 1 | 0·99 |
| 6 | Khámbhá(*Petá*) | 115 | 27 | 27 | ... | 1 | 6 | Visnagar ... | 227 | 57 | 57 | ... | 1 |
| 7 | Kodinár ... | 167 | 99 | 68 | 31 | 0·69 | 7 | Kherálu ... | 218 | 70 | 67 | 3 | 0·96 |
| 8 | Okhámandal ... | 276 | 60 | 43 | 17 | 0·72 | 8 | Vadnagar(*Petá*) | 76 | 25 | 24 | 1 | 0·96 |
| 9 | Beyt Shankhoddhár (*Petá*) ... | 4 | 1 | 1 | ... | 1 | 9 | Vijápur .. | 288 | 128 | 122 | 6 | 0·95 |
| | | | | | | | 10 | Kadi ... ... | 280 | 115 | 111 | 4 | 0·96 |
| | | | | | | | 11 | Kalol ... ... | 288 | 87 | 85 | 2 | 0·97 |
| | | | | | | | 12 | Dehgám ... | 293 | 96 | 96 | ... | 1 |
| | | | | | | | 13 | Atarsumbá(*Petá*) | 90 | 59 | 59 | ... | 1 |
| | **Total**... | 1,189 | 343 | 294 | 49 | 0·86 | | **Total**... | 3,146 | 1,202 | 1,083 | 119 | 0·09 |

TABLE No. XXIII.—*continued.*

*Statement showing the ratio of populated to total villages.*

| Serial No. | Name of Mahál. | Area in square miles. | Number of villages. Total. | Populated. | Uninhabited. | Ratio of populated to each of the total villages. | Serial Number. | Name of Mahál | Area in square miles. | Number of villages. Total. | Populated. | Uninhabited. | Ratio of populated to each of the total villages. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | NAVSARI DIVISION | | | | | | | BARODA DIVISION. | | | | | |
| 1 | Navsári .. | 125 | 65 | 63 | 2 | 0·97 | 1 | Baroda ... | 274 | 131 | 129 | 2 | 0·98 |
| 2 | Gandevi ... | 30 | 30 | 30 | ... | 1 | 2 | Pádrá .. ... | 197 | 85 | 81 | 4 | 0·95 |
| 3 | Mahuvá .. | 125 | 77 | 70 | 7 | 0·91 | 3 | Petlád .. | 194 | 74 | 74 | ... | 1 |
| 4 | Vyárá ... .. | 360 | 158 | 155 | 3 | 0·98 | 4 | Sisvá (*Petá*) ... | 76 | 32 | 31 | 1 | 0·97 |
| 5 | Songhad .. | 344 | 208 | 162 | 46 | 0·78 | 5 | Savli ... ... | 185 | 55 | 55 | ... | 1 |
| 6 | Vájpur (*Peta*) . | 460 | 233 | 103 | 130 | 0 44 | 6 | Vághodiá ... | 146 | 57 | 56 | 1 | 0·98 |
| 7 | Veláchhá . | 191 | 59 | 56 | 3 | 0·95 | 7 | Dabhoi ... | 190 | 87 | 82 | 5 | 0·94 |
| 8 | Vákal (*Petá*) ... | 32 | 74 | 43 | 4 | 0·92 | 8 | Chorandá ... | 234 | 100 | 99 | 1 | 0·99 |
| 9 | Kathor .. | 68 | 32 | 28 | 4 | 0·87 | 9 | Sinor . ... | 139 | 51 | 51 | ... | 1 |
| 10 | Kámrej ... | 155 | 78 | 58 | 20 | 0·74 | 10 | Sankhedá ... | 232 | 144 | 141 | 3 | 0 98 |
| 11 | Palsáná ... | 91 | 79 | 62 | 17 | 0·78 | 11 | Tilakvádá (*Petá*) | 34 | 38 | 36 | 2 | 0·95 |
| | | | | | | | | City ... ... | 8 | 1 | 1 | ... | 1 |
| | **Total...** | **1,981** | **1,066** | **830** | **236** | **0·78** | | Cantonment .. | 1 | 1 | 1 | ... | 1 |
| | | | | | | | | **Total .** | **1,910** | **856** | **837** | **19** | **0·98** |
| | | | | | | | | **Total of the State .** | **8,226** | **3,467** | **3,044** | **423** | **0·88** |

**102. Ratios of the different classes of villages to the total.**—Turning now to the last five columns (25 to 29) of the statement prefixed to this chapter, we find the ratios of the thinly and thickly populated villages to the total number; the division being made into only 5 broad classes, the lowest containing a population up to 500, and the highest over 3,000. Taking the whole State, 55 per cent. of the villages contain a population of under 500; nearly 25 per cent. more contain a population of between 500 and 1,000; thus taking up 80 per cent. between themselves. There are thus 20 per cent. of the villages that have more than 1,000 souls. Of these, 12 per cent. of the total are under 2,000 and three per cent. over 3,000 in population. In British Gujarát, excepting the Kairá *Zilla*, the proportion is nearly the same; though for the highest class, the highest percentage there is only 1·89 (excepting Kairá 6·14) to our 3·19. Taking the Divisions separately, Navsári and Amreli, as is to be expected, show the largest percentage in the lowest grade, 79 and 61; and only ·96 and 1·7, respectively, in the highest. The figures for Kadi and Baroda are 41 and 49 in the lowest, and 4·5 and 4·1 respectively, in the highest class.

**103. Increase in the number of towns and villages.**—Before proceeding further, it would be better to give at one view, as is done in the following table, the increase or decrease in the number of towns and villages classified by population during the intercensal period;—

## TABLE No. XXIV

*Comparative Statement showing the number of towns and villages classified by population in 1881 and 1891.*

| Serial No. | Name of Division | Total number of towns and villages. | | 1—199 | | 200—499 | | 500—999 | | 1,000—1,999 | | 2,000—2,999 | | 3,000—4,999 | | 5,000—9,999 | | 10,000—14,999 | | 15,000—19,999 | | 20,000—49,999 | | 50,000 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 1 | Amreli... ... | 291 | 294 | 109 | 80 | 91 | 101 | 70 | 71 | 13 | 34 | 4 | 3 | 1 | 2 | 2 | 2 | 1 | .. | ... | 1 | ... | ... | .. | ... |
| 2 | Kadi ... ... | 1,084 | 1,083 | 190 | 164 | 312 | 286 | 299 | 314 | 182 | 197 | 66 | 73 | 20 | 31 | 8 | 12 | 3 | 1 | 3 | 3 | 1 | 2 | ... | ... |
| 3 | Navsári ... | 793 | 830 | 374 | 385 | 271 | 270 | 109 | 127 | 27 | 37 | 5 | 3 | 5 | 4 | 1 | 3 | 1 | ... | .. | 1 | ... | .. | ... | ... |
| 4 | Baroda (including City and Cantonment).. | 844 | 837 | 181 | 170 | 266 | 243 | 219 | 234 | 118 | 117 | 31 | 38 | 18 | 21 | 7 | 9 | 3 | 3 | ... | 1 | ... | .. | 1 | 1 |
| | **Total ..** | **3,012** | **3,044** | **854** | **799** | **940** | **900** | **697** | **746** | **340** | **385** | **106** | **117** | **44** | **58** | **18** | **26** | **8** | **4** | **3** | **6** | **1** | **2** | **1** | **1** |
| | Increase or decrease ... | | +32 | | —55 | | —40 | | +49 | | +45 | | +11 | | +14 | | +8 | | —4 | | —3 | | +1 | .. | |

It will be seen from this Table that altogether there has been an increase of 32 in the number of towns and villages; the increase being from 3,012 to 3,044. It will be further observed that there is a great decrease in the smallest villages; there has been a fall of 95 in villages of under 500 population; and to compensate for this, there has been an increase of 49 in villages of 500 to 1,000 and of 45 in those of 1,000 to 2,000 in population. This is a very healthy sign of the growth of villages, those of lower grades having expanded in population to reach the next higher stage. In the next three higher grades of villages also, there has been respectively an increase of 11, 14 and 8 villages. This brings us up to villages and towns of 10,000 inhabitants. There is, then, a decrease of 4 in those between 10,000 and 15,000 in population; but this is accounted for, by four towns having expanded to over 15,000; namely, Amreli, Sidhpur, Navsári and Petlád. One, Visnagar, has grown from below 20 to over 20 thousand. Vaso has increased from below 10,000 to below 15,000. The result is a general growth all along and the addition of 32 new towns or villages.

**104. Variation in the numbers of towns and villages per 100 square miles.**—The following statements give the numbers of towns and villages in 1881 and 1891, together with the numbers of towns and villages for 100 miles, in each Division, and the average for the State, the percentage of increase and decrease over 1881, and the reasons of variation in numbers in a tabular form. In Amreli, the towns have doubled themselves and the villages have remained stationary. In Kadi there is an increase of one town and a decrease of 2 villages. In Navsári there has been an increase of 2 towns and 35 villages, as large tracts have come under cultivation. In the Baroda Division there has been an increase of one town, but a decrease of 8 villages. On the whole there has been an increase of 7 towns and 25 villages. The total number of towns and villages in the State has increased from 36·22 to 37 for every 100 miles; the number of towns from ·42 to ·5, and of villages from 36·2 to 36·5.

## TABLE No. XXV.

*Numbers of towns and villages per 100 square miles in 1881 and 1891 compared.*

| Division. | Area in square miles. | 1881 Total. | 1881 Towns. | 1881 Villages. | 1891 Total. | 1891 Towns. | 1891 Villages. | Number of towns and villages per hundred square miles. 1881 Total. | 1881 Towns. | 1881 Villages | 1891 Total. | 1891 Towns. | 1891 Villages | Variation. Total. | Towns. | Villages. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Amreli ... ... ... ... ... | 1,189 | 291 | 3 | 288 | 294 | 6 | 288 | 24·48 | 0·25 | 24·23 | 24·73 | 0·50 | 24·23 | +0·25 | +0·25 | ... |
| Kadi ... ... ... ... ... | 3,146 | 1,084 | 15 | 1,069 | 1,083 | 16 | 1,067 | 34·46 | 0·48 | 33·98 | 34·43 | 0·51 | 33·92 | +0·03 | +0·03 | −0·06 |
| Návsari ... ... ... ... ... | 1,981 | 793 | 3 | 790 | 830 | 5 | 825 | 40·03 | 0·15 | 39·88 | 41·90 | 0·25 | 41·65 | +1·87 | +0·10 | −1·77 |
| Baroda Division. Baroda (exclusive of Baroda City and Cantonment) ... ... ... | 1,901 | 842 | 11 | 831 | 835 | 12 | 823 | 44·29 | 0·58 | 43·71 | 43·92 | 0·63 | 43·29 | −0·37 | +0·05 | −0·42 |
| Baroda. City ... ... ... .. | 8 | 1 | 1 | ... | 1 | 1 | ... | 12·50 | 12·50 | ... | 12·50 | 12·50 | ... | .. | ... | ... |
| Baroda. Cantonment ... ... ... | 1 | 1 | 1 | .. | 1 | 1 | .. | 100· | 100· | ... | 100· | 100· | ... | ... | ... | ... |
| Total Baroda City... | 9 | 2 | 2 | ... | 2 | 2 | .. | 22·22 | 22·22 | ... | 22·22 | 22·22 | ... | ... | ... | ... |
| TOTAL BARODA DIVISION... | 1,910 | 844 | 13 | 831 | 837 | 14 | 823 | 44·19 | 0·68 | 43·51 | 43·82 | 0·73 | 43·09 | −0·37 | +·05 | −0·42 |
| **Grand Total...** | 8,226 | 3,012 | 34 | 2,978 | 3,044 | 41 | 3,003 | 36·62 | 0·42 | 36·20 | 37·00 | 0·50 | 36·50 | +0·38 | +0·08 | +·30 |

## TABLE No. XXVI.

*Statement showing the reasons for variation in the number of towns and villages since the last Census.*

| Reason for Decrease. | Division. Amreli. | Kadi. | Navsári. | Baroda. |
|---|---|---|---|---|
| Residency communication No. 1213, dated Baroda, 30th January 1891, advised the Baroda Darbár not to census Prabhás and Práchi this time, though they were included in our Census on the last occasion, that is, in 1881 ... | 2 | ... | ... | ... |
| Purás (Suburbs) regarded as independent villages and enumerated as such in 1881, but now joined to their parent villages ... ... | 2 | 6 | 2 | 7 |
| Depopulated ... ... | 1 | 1 | 22 | 2 |
| **Total decrease.....** | 5 | 7 | 24 | 9 |

| Reason for Increase. | Division. Amreli. | Kadi. | Navsári. | Baroda |
|---|---|---|---|---|
| Depopulated villages became populated ... | 8 | 5 | 58 | 6 |
| Former Purás (Suburbs) included in their parent villages in 1881, but this time enumerated independently as distinct villages ... ... | ... | 3 | 3 | 1 |
| **Total increase.....** | 8 | 8 | 61 | 7 |
| Net increase, 41... ... | 3 | 1 | 37 | ... |
| Net decrease, 2 ... ... | ... | ... | ... | 2 |
| Net balance, 39 increase .. | | | | |

**105. Town population.**—The actual town population is 483,515 souls, being 20·02 per cent. of the total population. In the Bombay Presidency the ratio is 17·4; for British Gujarát, it is 21·5. As will be seen in Chapter II, there has been an increase of 33,938 persons over the number for 1881; the increase being 7·55 per cent.; which is less than the general increase in the entire population of the State,—10·5 per cent. An actual decrease in numbers is noticeable in some towns.

**106. Comparative decrease in town population.**—As the percentage of increase in the urban population falls below the general average increase, it would be a safer guide to compare the percentages of increase in 1881 and 1891. To do this effectually, the figures for both must be calculated on the same towns, as they differ for the two years. The table

## TABLE No. XXVII.

*Percentages of urban population in* 1881 *and* 1891.

| Division. | Percentage of urban population taking the same towns in 1881 and 1891. 1881. | 1891. | Difference. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Amreli ... ... ... | 23·80 | 22·51 | —1·29 |
| Kadi ... ... ... ... | 17·87 | 17·13 | —0·74 |
| Navsári ... ... ... | 12·42 | 12·55 | +0·13 |
| Baroda Division including City and Cantonment ... | 26·07 | 26·28 | +0·21 |
| **Total** ... | 20·41 | 20·02 | —0·39 |

in the margin gives these percentages on that consideration. It will appear from this table that the percentage has fallen from 20·41 to 20·02; or by ·39 per cent. There has been a very large fall of 1·29 in the Amreli Division, and of ·75 in the Kadi Division, in the two percentages; and a rise of ·1 and ·2 in the Navsári and Baroda Divisions. Whether the decrease in two Divisions is caused by less productive powers in the town populations, or other causes like emigration exercising a check, and whether in the other two Divisions, the increase is simply owing to natural causes or a movement from villages to towns, there are no materials for judging. Looking to the habits of the people, and the absence of any remarkable industrial developments in the towns, excepting the Capital City, the slight fluctuations may be merely taken to be normal; the decrease being attributable to separations, due to more male members going out to or coming from distant places in search of livelihood. The same has been the case with British Gujarát. There also the urban population has increased in 2 Districts, over the 1881 percentage, and fallen in 3; and, on the whole, there has been a decrease of ·7 per cent. to our ·39 per cent. There has been an increase of ·3 per cent. in Ahmedábád and Broach Districts each, and a fall of ·8 per cent. in Surat, of 1·1 per cent. in Kaira and 1·8 per cent. in the Panch Maháls. In the entire British territory of the Presidency also there has been a fall of 1·5 per cent.

**107. Town populations compared with British Gujarat.**—In the five British *Zillás* of Gujarát there are 44 towns, 4 more than in the Baroda State. The relative populations are shown in the marginal table. It will be seen that in the last two classes both have exactly 27 towns; but in Baroda 22 of these have a population of over 5,000 and only 5 under it, while in British Gujarát 14 are above and 13 under 5,000. The ancient cities of Surat and Ahmedábád have each a population over 100,000, while such a large population in the Baroda State is found only in the Capital City.

TABLE No. XXVIII.

*Numbers of towns in the different grades in Baroda State and in British Gujarát.*

| Population. | No. of towns in British Gujarát. | No. of towns in Baroda State. |
|---|---|---|
| Over 100,000... ... ... | 2 | 1 |
| 50,000 to 100,000 ... | ..... | ..... |
| 25,000 to 50,000 ... ... | 2 | 1 |
| 20,000 to 25,000 ... ... | 1 | 1 |
| 15,000 to 20,000 ... ... | 2 | 6 |
| 10,000 to 15,000 ... ... | 10 | 4 |
| 5,000 to 10,000 ... ... | 14 | 22 |
| Under 5,000 ... ... ... | 13 | 5 |
| Total ... | 44 | 40 |

**108. Average town population.**—The average town population is obtained by dividing the total 483,515 by the number of towns, 40; and comes to 12,087, that is, over 12,000. Leaving out of consideration, the large population of the Capital City, we can have a more approximate average of the town population; and that comes to 9,666 or nearly 10,000 souls.

**109. Average population per village.**—From the average town population, we can now come to the average population per village. Column 20 of the statement prefixed to this chapter gives the average number of persons per village, in each Division. The number is highest forthe Kadi Division, being 853; and lowest for Navsári, 339, with its extensive *jungles*. Baroda has 732, slightly less than Kadi; and Amreli, 485 persons per village on an average. Our general average, 643, for the whole State is lower than that of British Gujarát, 748. The order, in arrangement with the Districts of British Gujarát is:—1, Kairá 1,307; 2, Kadi 853; 3, Ahmedábád 768; 4, Baroda 732; 5, Broach 672; 6, Surat 627; 7, Amreli 485; 8, Panch Maháls 422; 9, Navsári 339. The average village population for the Konkan is 483, for the Deccan 588; and for the entire British territory in the Bombay Presidency, 617. The Census Commissioner, in the paper read by him before the Society of Arts, gives the mean population of villages for all India (under 10,000) to be 370, including the Native States, and 380 for the British territory; and he states that the extremes vary from 170 in Bengal to over 700 in Baroda, parts of the Panjáb and Sind.

**110. Mahalwar average population per village.**—The following statement gives the average village population for each Mahál; and also the figures for males and females:—

## TABLE No. XXIX.

*Average Population per village in the Mahâls.*

| Serial No. | NAME OF MAHAL. | Average population per village | | |
|---|---|---|---|---|
| | | Total. | Males | Females. |
| 1 | 2 | 3 | 4 | 5 |
| | **AMRELI DIVISION** | | | |
| 1 | Amreli ... ... | 627·66 | 324·03 | 303·63 |
| 2 | Dámnagar .. | 638·66 | 333·79 | 304·87 |
| 3 | Dhári ... ... | 391·08 | 203·00 | 188·08 |
| 4 | Kodinár .. ... | 467·72 | 243·09 | 224·63 |
| 5 | Okhámandal ... | 384 55 | 202·46 | 182·09 |
| | **Total ..** | **484·78** | **252·03** | **232·75** |
| | **NAVSARI DIVISION.** | | | |
| 1 | Navsári ... ... | 600·76 | 286·65 | 314·11 |
| 2 | Gandevi .. .. | 677·82 | 331·57 | 346·25 |
| 3 | Mahuvá .. ... | 506 90 | 258 74 | 248·16 |
| 4 | Vyará ... | 312·98 | 160·05 | 152·93 |
| 5 | Songhad .. .. | 144·08 | 74·63 | 69·45 |
| 6 | Veláchhá .. | 364·15 | 185·97 | 178·18 |
| 7 | Kathor ... .. | 450·07 | 228·33 | 221·74 |
| 8 | Kámrej ... ... | 479 13 | 245·22 | 233 91 |
| 9 | Palsáná .. ... | 407·15 | 208·16 | 199·29 |
| | **Total .** | **338·60** | **171 27** | **167·33** |

| Serial No. | NAME OF MAHAL | Average population per village | | |
|---|---|---|---|---|
| | | Total. | Males | Females |
| 1 | 2 | 3 | 4 | 5 |
| | **KADI DIVISION** | | | |
| 1 | Pátan ... .. | 671·27 | 353·39 | 317·88 |
| 2 | Sidhpur ... ... | 1,012·14 | 522·76 | 489·38 |
| 3 | Vadávali ... | 836·85 | 436·46 | 400·39 |
| 4 | Mehsánà ... | 944·44 | 491·31 | 153·13 |
| 5 | Visnagar .. | 1,168·18 | 600·73 | 568·07 |
| 6 | Kheráłu .. ... | 774·51 | 393·01 | 331·50 |
| 7 | Vijápur .. ... | 1,169·66 | 593 89 | 575·77 |
| 8 | Kadi ... ... | 731·37 | 381·88 | 349·49 |
| 9 | Kalol .. .. | 1,074·81 | 552 33 | 522·48 |
| 10 | Dehgám .. | 611·51 | 313·51 | 298·00 |
| | **Total .** | **853·40** | **440 68** | **412 72** |
| | **BARODA DIVISION** | | | |
| 1 | Baroda .. | 747·19 | 396·78 | 350 41 |
| 2 | Pádrá .. . | 1,048·91 | 549·95 | 498·96 |
| 3 | Petlád ... .. | 1,567·52 | 854·69 | 712·83 |
| 4 | Sávli .. .. | 710·42 | 380·70 | 329·72 |
| 5 | Vághodia .. | 487·86 | 261 66 | 226·20 |
| 6 | Dabhoi ... .. | 557·61 | 296·40 | 261·21 |
| 7 | Chorandá .. | 633·26 | 326·59 | 306·67 |
| 8 | Sinor .. ... | 675·28 | 352·74 | 222·54 |
| 9 | Sankhedá ... | 339·55 | 178 22 | 161·33 |
| | **Total .** | **731 88** | **389·13** | **342 75** |
| | **Grand Total** | **643 3** | **334·45** | **308·87** |

It will be seen that in the Amreli Division, the Amreli Mahál goes beyond the average for the Division, having 627·66 souls per village; but the poor figure for the hard Dhári Mahál 391·08 and that for Okhámandal 384·55 reduce the average. Further, the females are less than the males, by about 8 per cent. generally; the difference being greatest, over 10 per cent., for Okhámandal, and least, about 6 per cent., for the Amreli Mahál. In the Kadi Division the greatest average population is for the Vijápur Mahál, 1,169·66; and least 611 for Dehgám. The proportion of females to males is fractional throughout the Division. On an average the females are 6 per cent. less than the males; the greatest percentage, 10 per cent., being in the Pátan Mahál. In the Navsári Division, the greatest average population of a village is in the flourishing Gandevi Mahál, 677·82; and the least 144 in the forest Mahál Songhad. The females in a few Maháls of this Division exceed the males in number, a remarkable disparity for an Indian District; although it is what is to be expected according to the Census experiences in more advanced countries. It is only in the two Maháls, Gandevi and Navsári; and may be accounted for, in some measure, by the male members of the villages being attracted to the rather busy towns of Navsári and Gandevi. In the Navsári Mahál, the increase of females is so much as 10 per cent. over the number for males. In the Baroda Division, excluding the City and Cantonment, the maximum village average population is attained in the thriving Petlád Mahál, 1,567·52. In the Pádrá Mahál also it is as high as 1,048·91, and the average village population for the Baroda Division stands at 731·88. In all the Maháls, the female figures are lower than those for males. The average for the State shows more than 7 per cent. less females than males.

**111. Urban and rural population in each Division.**—After giving the town and village populations, we now come to considerations of their relative value. Looking to columns 6 and 7 of the statement prefixed to this chapter, we find the relative proportions of the urban and rural populations in each Division. The ratio of urban population is lowest in Navsári, and highest in Baroda. For the former it is 12·5 per cent. and for the latter 26 per cent. The large forest tracts in Navsári account for the poverty of towns. The purely agricultural Division of Kadi is not much ahead of Navsári. It has a ratio of 17 per cent.; it boasts of some good and ancient towns, like Pátan, Visnagar and Sidhpur, but its extensive area being mainly studded with villages, the percentage falls so low. The urban population of Amreli is slightly above the average. In British Gujarát, in 1881, the ratio of urban population was almost identical, being 19·9 per cent. to our 20·02; the range also being nearly the same; from 25 for Ahmedábád to 10 for Broach.

**112. Town and village population by sexes.**—A statement may now be given representing the total population, in each Division, by sexes; the town population, in each, by sexes, with the numbers of males per 100 females, and *vice versa*; and the same particulars regarding the village populations. Such a table is given below.

# TABLE No. XXX.

*Statement showing the particulars of the population in Towns and Villages.*

| Serial number. | Division. | Total population. | | | Particulars of town Population. | | | | | Particulars of Village Population. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Population. | | | Average. | | Population. | | | Average. | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | No of males per hundred females. | Number of females per hundred males. | Total. | Males | Females. | Number of males per hundred females. | Number of females per hundred males. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 1 | Amreli ... ... ... | 180,188 | 93,844 | 86,344 | 40,568 | 21,260 | 19,308 | 110·10 | 90·82 | 139,620 | 72,584 | 67,036 | 108·28 | 92·36 |
| 2 | Kadi ... ... ... | 1,098,742 | 563,363 | 535,379 | 188,162 | 93,160 | 95,002 | 98·06 | 101·98 | 910,580 | 470,203 | 440,377 | 106.77 | 93·66 |
| 3 | Navsári ... ... ... | 319,443 | 160,913 | 158,530 | 40,100 | 19,615 | 20,485 | 95·75 | 104·44 | 279,343 | 141,298 | 138,045 | 102·36 | 97·70 |
| 4 | Baroda ... ... ... | 817,023 | 434,863 | 382,160 | 214,685 | 114,608 | 100,077 | 114·52 | 87·32 | 602,338 | 320,255 | 282,083 | 113·53 | 88·08 |
| | Total. ... | 2,415,396 | 1,252,983 | 1,162,413 | 483,515 | 248,643 | 234,872 | 105·86 | 94·46 | 1,931,881 | 1,004,340 | 927,541 | 108·28 | 92·35 |

In the Amreli Division, there are 110 males in the towns for 100 females, and 108 males in the villages for the same number of females; the difference is slight, and in both cases the females are less than the males, by about 8 to 10 per cent. over the numbers for males. In fact, with the exception of Dwárká, there is no other distinctly marked town in the Amreli Division; and hence the difference in the percentage is but slight. In the Kadi and Navsári Divisions, the males are less than the females in towns, but more in villages; but the latter percentage is higher than the former; hence, in the total population for these Divisions, the males are in excess of the females. In the Kadi Division town population, the males are to females as 98 : 100; and in the Navsári Division town population, as 95·75 : 100. As has already been remarked, a significant number of the male population in the Navsári Division towns, Parsis and Vohorás, go out to long distances for trade. The emigration of the males also accounts for the excess of females over males in the towns of Kadi. But in both these Divisions, the males preponderate over the females in the villages. In the Baroda Division, the ratio is very high of males over females, both for towns and villages; there being about 14 males more than females, for every 100 females, in each case. The high percentage for the towns may be attributed partly to the great excess of males over females, naturally, in the Capital City. In the Baroda City there are 60,557 males and 51,914 females, or about 85 females only to 100 males. But it is hard to account for the very high numbers of males over females in the Baroda Division villages, except on the supposition that the same causes, service, trade and occupation affect the ratio in the District, which affect it in the Capital City. For the whole State, there are nearly 106 males to 100 females, in the towns, and 108 in the villages.

**113. Average village population contrasted with average population of towns and villages in each Division.**—The average village population in each Division can be contrasted with the average population obtained in each Division by dividing the total population in each by the total number of towns and villages. The following table furnishes that statement:—

TABLE No. XXXI.

*Statement showing the ratio of Urban and Rural population.*

| Name of Division. | Average rural population per village. | Average urban and rural population per unit, *viz.*, town or village. | Name of Division. | Average rural population per village. | Average urban and rural population per unit, *viz.*, town or village. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 1 | 2 | 3 |
| Amreli ... ... | 184·79 | 612·9 | Navsári .. | 338·59 | 384·9 |
| Kadi ... ... | 853·40 | 1014·5 | Baroda ... | 731·88 | 976·1 |
| | | | Total... | 643·31 | 793·5 |

**114. Average rural poulation to 10,000 of the total population.**—The figures for a ready comparison of the rural to the total population may be put in another form. The Statement in the margin gives for each Division and the State, the average rural population for every 10,000 souls of the total population, by sexes. For the whole State the entire rural population is as nearly as possible 80 per cent.; but it should again be remembered that a large part of what goes now as urban is strictly rural population. In the Kadi and Navsári Divisions the percentage is higher than the average, and in the other two, lower. It is least in the Baroda Division, with the large population of the Capital City. The sexes appear to be pretty evenly balanced, the females being always less than the males; the disparities between them are pointed out in the last paragraph but one.

TABLE No. XXXII.

*Ratio of rural population to 10,000 of the total population.*

| Name of Division. | Average rural population to 10,000 souls of the total population. | | |
|---|---|---|---|
| | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 |
| Amreli ... ... ... | 7,748·57 | 4,028·24 | 3,720·33 |
| Kadi ... ... ... | 8,287·48 | 4,279·47 | 4,008·01 |
| Navsári ... ... ... | 8,744·69 | 4,423·26 | 4,321·43 |
| Baroda ... ... ... | 7,372·35 | 3,919·78 | 3,452·57 |
| **Total .....** | **7,998·20** | **4,158·08** | **3,840·12** |

**115. The same by religions.**—The previous statement can be amplified so as to shew roughly the religions in the rural population. The statement that follows classifies the numbers of rural populations in each Division into five leading religions; the rest being grouped under "others."

TABLE No. XXXIII.

*Ratio of rural population by religion to 10,000 souls of the total population.*

| Name of Division. | Average distribution of rural population by religion to 10,000 souls of the total population. | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total. | Hindu. | Musalman. | Jain. | Parsi. | Christian. | Others. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Amreli ... ... | 7,748·57 | 7,060·68 | 591·00 | 96·89 | ..... | ..... | ..... |
| Kadi ... ... .. | 8,287·48 | 7,682·23 | 400·37 | 194·55 | 0·02 | 0·04 | 10·27 |
| Navsári ... ... | 8,744·69 | 7,726·92 | 516·08 | 36·44 | 44·11 | 0·41 | 420·73 |
| Baroda ... ... | 7,372·35 | 6,608·39 | 502·43 | 76·28 | 1·18 | 0·42 | 183·65 |
| **Total.....** | **7,998** | **7,278·54** | **464·42** | **126·35** | **6·24** | **0·21** | **1·22** |

The preponderating population in each Division is Hindu by religion. In the Amreli Division, over 7,000 Hindus, and less than 600 Musulmans, and less than 100 Jains go to make up the rural population of 7,748 per 10,000. In the Kadi Division, for a total of 8,287 rural population, there are only 400 Musalmans, less than 200 Jains and 10 "others." In the Navsári Division, 516 are Musalmans, and 420 "others," mostly animistic hill tribes, 44 Parsis and 36 Jains in a total of 8,744. In the Baroda Division to 6,608 Hindus, there are in the villages, 502 Musalmans, 76 Jains and 183 "others." For the whole State, the average rural population to every 10,000 souls is 7,998, of whom 7,278 are Hindus, 464 Musulmans, 126 Jains, 6 Parsis and 122 "others." Over nine-tenths of the rural population is Hindu by religion.

**116. A comprehensive view of the Urban population, by numbers, sex and religion, in each Division and in the State.**

Lastly, the following comprehensive Statement gives the urban population in each Division and in the whole State, by sex, in each religion, and the percentages. The first two columns give the serial number and name of Division; the next three give the total poulation, by sexes, in each Division; the next three give the total numbers for towns, in each Division, by sexes; and the last three of the first group 9-10-11 give the percentages of the town populations to the total, and also by sexes. The same set of 9 columns, from 12-20, gives these particulars for the Hindus; nine more for the Musalmans (21-29); and then similarly for the Jains, Parsis and "others."

# TABLE No. XXXIV.

*Number and Percentage of Town population in each Division by sexes, for all religions.*

| Serial Number. | DIVISION. | TOTAL POPULATION. | | | | | | | | | HINDUS. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Of the Division | | | In the Towns. | | | Percentage of town population to total population | | | Of the Division. | | | In the Towns. | | | Percentage of town population to total population. | | |
| | | Total. | Males | Females. | Total. | Males | Female . | Total | Males. | Females | Total | Males | Females. | Total. | Males | Females. | Total. | Males | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 1 | Amreli .. ... .. . | 180 188 | 93,844 | 86,344 | 40,568 | 21,260 | 19,308 | 22·57 | 22·65 | 22·36 | 156 581 | 81,682 | 74,899 | 29,356 | 15,630 | 13,726 | 18·7 | 19·14 | 18 33 |
| 2 | Kadi .. ... ... | 1,098,742 | 563,363 | 535,379 | 188 162 | 93,160 | 95,002 | 17·12 | 16 53 | 17 74 | 994,904 | 510,744 | 484,160 | 150,825 | 75 430 | 75,395 | 15 16 | 14·77 | 15 57 |
| 3 | Navsári ... ... ... .. | 319 443 | 160,913 | 158,530 | 40,100 | 19,615 | 20,485 | 12·55 | 12·19 | 12 92 | 272,100 | 138,065 | 134,035 | 25,269 | 1 ,986 | 12,283 | 9 29 | 9 41 | 9·16 |
| 4 | Baroda (including City and Cantonment) .. . .. | 817,023 | 434,863 | 382,160 | 214,685 | 114 608 | 100 077 | 26 27 | 26 36 | 26·19 | 713,977 | 380,391 | 333,586 | 174,056 | 93,13 | 80,924 | 24 38 | 24·18 | 24·26 |
| | Total .. | 2,415.396 | 1 252 983 | 1 162 413 | 483.515 | 248,643 | 234 872 | 20·02 | 19 84 | 20·20 | 2,137 562 | 1,110,882 | 1,026.680 | 379.506 | 197,178 | 182,328 | 17·75 | 17 75 | 17·75 |

| DIVISION. | MUSALMANS. | | | | | | | | | JAINS. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Of the Division | | | In the Towns | | | Percentage of town population to total population. | | | Of the Division. | | | In the Towns. | | | Percentage of town population to total population. | | |
| | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males | Females | Total. | Males | Females | Total. | Males. | Females | Total. | Males | Females |
| | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 |
| Amreli ... ... ... .. | 20,742 | 10 680 | 10,062 | 10,093 | 5,049 | 5,044 | 48·66 | 47·28 | 50·13 | 2,840 | 1,463 | 1,377 | 1,094 | 562 | 532 | 38·52 | 38 41 | 38 63 |
| Kadi ... ... ... ... | 68,652 | 34 882 | 33,770 | 24,661 | 11,758 | 12,903 | 35·92 | 33·71 | 38·21 | 33,907 | 17,029 | 16,878 | 12,531 | 5,887 | 6,644 | 36·96 | 34 57 | 39·36 |
| Navsari ... ... ... ... | 24,260 | 11,627 | 12,633 | 7,774 | 3,641 | 4,133 | 32·04 | 31·31 | 32·72 | 2,182 | 1,289 | 893 | 1,018 | 559 | 459 | 46 65 | 43·37 | 51·40 |
| Baroda (including City and Cantonment) ... ... ... | 75,086 | 39,949 | 35,137 | 34,036 | 17,963 | 16,073 | 45·33 | 44·96 | 45·74 | 11,403 | 5,962 | 5,441 | 5,171 | 2,678 | 2,493 | 45·35 | 44·92 | 45·82 |
| Total... | 188.740 | 97,138 | 91,602 | 76,564 | 38,411 | 38,153 | 40·57 | 39 54 | 41·65 | 59,332 | 25.743 | 24,589 | 19 814 | 9,686 | 10,128 | 39·37 | 37·63 | 41 10 |

| DIVISION. | PARSIS. | | | | | | | | | OTHERS. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Of the Division. | | | In the Towns. | | | Percentage of town population to total population. | | | Of the Division. | | | In the Towns. | | | Percentage of town population to total population. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 |
| Amreli ... ... ... ... | 12 | 8 | 4 | 12 | 8 | 4 | 100 | 100 | 100 | 13 | 11 | 2 | 13 | 11 | 2 | 100 | 100 | 100 |
| Kadi ... ... ... ... | 37 | 28 | 9 | 35 | 26 | 9 | 94·59 | 9[illegible]·86 | 100 | 1,242 | 680 | 562 | 110 | 59 | 51 | 8·86 | 8·68 | 9·07 |
| Navsári ... ... ... ... | 7,437 | 3,140 | 4,297 | 6,028 | 2,421 | 3,607 | 81·05 | 77·10 | 83·94 | 13,464 | 6,792 | 6,672 | 11 | 8 | 3 | 0·08 | 0·12 | 0·05 |
| Baroda (including City and Cantonment) ... ... ... | 720 | 409 | 311 | 624 | 346 | 278 | 86·67 | 84·60 | 89·39 | 15,837 | 8,152 | 7,685 | 798 | 489 | 309 | 5·04 | 6·00 | 4·02 |
| Total . | 8,206 | 3,585 | 4,621 | 6,699 | 2,801 | 3,898 | 81·64 | 78·13 | 84·35 | 30,556 | 15,635 | 14,921 | 932 | 567 | 365 | 3·05 | 3·63 | 2·45 |

For the whole State, the total town population is 20 per cent.; the number for females being slightly in excess of the males. Of the Hindus 17·74 are dwellers of towns; the sexes being equally divided. So it appears that a larger percentage than the average of this backbone of the population is rural, as was to be expected. The Vohorás, Parsis, Jains and several classes of Musalmans being trading classes shew higher percentages than the average in the urban population; the Musalmans and Jains 40 per cent. of their populations each, and the Parsis 80 per cent.

**117. Areality of towns.**—In the preceding paragraphs we have compared the urban and rural populations. Another way, as has been already done before, is to shew the areality of towns; that is, supposing that all the towns were equi-distant from each other, in each Division, what would be the area in square miles of a town circle; or in other words, supposing each of these equi-distant towns to be the centre of a circle, the whole area of the Division would be divided into as many equal circles as there are towns; and we require to know the area covered by each of these circles. Really circles would not cover a complete area; that could be done by regular hexagons, or equilateral triangles on common bases. On the latter supposition the areality is calculated, and given in column 12 of the first statement. For the whole State, the town areality is found to be just over 200 square miles; that is, on the assumption that all the towns of the State were located at equal distances from each other, each town would command an area of 200 square miles. Navsári, by itself, has nearly double of this average, 396 square miles, as it has fewer towns comparatively; the percentages for Amreli and Kadi are nearly the same as the average, 198 and 197, respectively; while the Baroda Division has a contracted town circle of 136 square miles. In 1881, in the Bombay Presidency, the town circle was so large as 755 square miles, including Sind, and 503 without it; that is, the Baroda State in 1891 is three to four times better off, in being studded with towns than the Bombay Presidency was in 1881. For British Gujarát, the average was 338 to our 200.

**118. Radius of town circle in miles.**—Or, we can take the radius in miles of a circle like that mentioned in the previous paragraph. The lengths of these radii for the four Divisions and for the State are given in column 13 of the same table. It is 6½ for Baroda, nearly 8 miles for Amreli and Kadi each, and over 13 miles for the Navsári Division. For the whole State the average is 8 miles; meaning to say, that if the entire territory were divided roughly into 40 equal circles in contact (there being 40 towns), and if at the centre of each of these a town were located, the radius of each such circle would be about 8 miles in length.

**119. Proximity of towns in miles.**—Roughly speaking, the proximity of one town to another, on the assumption of equal distribution, would be double of the radius mentioned above. But as contiguous equal

circles, as has been already remarked, cannot fill up the entire area, we can apply the method suggested in Note **U** by the Census Commissioner, and we obtain more accurate figures, as given in column 17 of the first table. There we find that taking the average for the whole State, one town is distant 15 miles from another. If the Baroda and Navsári Divisions were taken separately, each in respect of its own number of towns, a man in the former would have to walk 12½ miles in reaching from one town to another, and 21 miles in the latter. For Amreli and Kadi, the distances are nearly the same as the average for the whole State. In 1881, the proximity of towns in British Gujarát was 19·75 to our 15·2 miles, and for the Deccan 25 miles.

**120. Areality of village circle and proximity of villages.**—Figures for villages, on the same consideration as for towns, are given in columns 14 and 18 of the first Table. Villages are assumed to be placed at equal distances in each Division, and equal contiguous circles are supposed to be drawn with the villages as centres. Then the areas of these circles in the different Divisions are 2·3 square miles for Baroda, 2·4 for Navsári, 2·9 for Kadi and 4 square miles for Amreli Division. The Navsári Division though badly off for towns comes up to the average for villages; but Amreli is far behind. The average areality for the State is 2·7; being exactly three-fourths of that of the Bombay Presidency in 1881,—3·6 excluding Sind where it was so high as 14 square miles. The proximity of villages in miles is given in column 18; it is just over a mile and a half for the Baroda and Navsári Divisions, 1·8 miles for Kadi and 2·18 miles for Amreli; that is, a man has to walk a little over a mile and a half, on an average, to go from one village to another, in the Baroda Division, and over two miles in the Amreli Division. The average for the State is 1·7 miles. These compare favorably with the figures for Bombay in 1881; 1·89 for British Gujarát; 2·2 for the Deccan; and 2 for the Presidency excluding Sind.

**121. Comparison of the village populations in Tables I. and III.**—As recommended in Note **U** of the Census Commissioner, a test comparison may be instituted between Tables I. and III., as regards village populations of this State. I give two sets of tables for each Division for these comparisons. The first of these is a simple one, as below:—

## TABLE No. XXXV.

*Variation in the enumerated population according to the classification of villages.*

| Classification of villages according to population. | Average population per village obtained by comparison of Tables I. and III. | Total population from Table III. | Increase. | Decrease. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | AMRELI DIVISION. | | | |
| 1— 199 | 49,030·40 | 9,389 | + 39,641·40 | ..... |
| 200— 499 | 61,900·88 | 32,926 | + 28,974·88 | ..... |
| 500— 999 | 43,514·48 | 48,902 | ..... | — 5,387·52 |
| 1,000— 1,999 | 20,837·92 | 43,024 | ..... | — 22,186·08 |
| 2,000— 2,999 | 1,838·64 | 8,330 | ..... | — 6,491·36 |
| 3,000— 4,999 | 1,225·76 | 8,388 | ..... | — 7,162·24 |
| 5,000— 9,999 | 1,225·76 | 13,576 | ..... | — 12,350·24 |
| 10,000—14,999 | ..... | ..... | ..... | ..... |
| 15,000—19,999 | 612·88 | 15,653 | ..... | — 15,040·12 |
| **Total.....** | **180,186·72** | **180,188** | **+ 68,616·28** | **— 68,617·56** |
| | **Net difference 1·28.** | | | |
| | KADI DIVISION. | | | |
| 1— 199 | 166,332·08 | 19,781 | + 146,551·08 | ..... |
| 200— 499 | 290,066·92 | 99,475 | + 190,591·92 | ..... |
| 500— 999 | 318,465·08 | 224,819 | + 93,646·08 | ..... |
| 1,000— 1,999 | 199,801·34 | 270,025 | ..... | — 70,223·66 |
| 2,000— 2,999 | 74,038·06 | 174,652 | ..... | —100,613·94 |
| 3,000— 4,999 | 31,440·82 | 111,225 | ..... | — 79,784·18 |
| 5,000— 9,999 | 12,170·64 | 84,617 | ..... | — 72,446·36 |
| 10,000—14,999 | 1,014·22 | 11,287 | ..... | — 10,272·78 |
| 15,000—19,999 | 3,042·66 | 48,496 | ..... | — 45,453·34 |
| 20,000—49,999 | 2,028·44 | 54,022 | ..... | — 51,993·56 |
| **Total.....** | **1,098,400·26** | **1,098,399** | **+ 430,789·08** | **—430,787·82** |
| | **Net difference 1·26.** | | | |

The figure, 343, returned as Railway population, has been deducted from the total population 1,098,742 of the Kadi Division.

## TABLE No. XXXV.—*continued.*

*Variation in the enumerated population according to the classification of villages.*

| Classification of villages according to population. | Average population per village obtained by comparision of Tables I. and III. | Total population from Table III. | Increase. | Decrease. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | NAVSÁRI DIVISION. | | | |
| 1— 199 | 148,174·95 | 36,492 | +111,682·95 | ..... |
| 200— 499 | 103,914·90 | 87,237 | + 16,677·90 | ..... |
| 500— 999 | 48,878·49 | 87,884 | ..... | — 39,005·51 |
| 1,000— 1,999 | 14,240·19 | 49,811 | ..... | — 35,570·81 |
| 2,000— 2,999 | 1,154·61 | 7,639 | ..... | — 6,484·39 |
| 3,000— 4,999 | 1,539·48 | 15,099 | ..... | — 13,559·52 |
| 5,000— 9,999 | 1,154·61 | 19,005 | ..... | — 17,850·39 |
| 10,000—14,999 | ..... | ..... | ..... | ..... |
| 15,000—19,999 | 384·87 | 16,276 | ..... | — 15,891·13 |
| **Total.....** | **319,442·10** | **319,443** | **+128,360·85** | **—128,361·75** |
| | **Net difference 0·90.** | | | |
| | BARODA DIVISION. | | | |
| 1— 199 | 165,887·70 | 20,644 | + 145,217·70 | ..... |
| 200— 499 | 237,121·83 | 82,978 | + 154,143·83 | ..... |
| 500— 999 | 228,339·54 | 166,762 | + 19,577·54 | ..... |
| 1,000— 1,999 | 114,169·77 | 160,245 | ..... | — 46,075·23 |
| 2,000— 2,999 | 37,080·78 | 90,289 | ..... | — 53,208·22 |
| 3,000— 4,999 | 20,492·01 | 76,380 | ..... | — 55,887·99 |
| 5,000— 9,999 | 8,782·29 | 55,239 | ..... | — 46,456·71 |
| 10,000—14,999 | 2,927·43 | 36,222 | ..... | — 33,294·57 |
| 15,000—19,999 | 975·81 | 15,528 | ..... | — 14,552·19 |
| 20,000—49,999 | ..... | ..... | ..... | ..... |
| 50,000 and over. | 975·81 | 112,471 | ..... | —111,495·19 |
| **Total.....** | **816,752·97** | **816,754** | **+360,969·07** | **—360,970·10** |
| | **Net difference 1·03.** | | | |

The figure, 269, returned as Railway population is deducted from 817,023, the total population of the Baroda Division.

**Explanation.**—Column 1 gives the classification according to Table III. of the groups of villages; column 2 is obtained by taking the product of the number of villages in each group, according to Table III., and the general average population of a village in each Division as obtained from Table I.; column 3 gives the total population of all the villages in each group from Table III.; columns 4 and 5 are obtained by algebraically subtracting the figures of column 3 from those of column 2. The test is obtained by seeing that the totals of columns 4 and 5 agree.

122. **Another method.**—Another test comparison may be instituted as regards the average population of a village in each Division, or in the State, by taking the Arithmetical Mean from Table I., and calling it, say, the general average, and obtaining from Table III., which gives the classification of villages, the difference between this general average and each group average, + or —. The following Table is prepared on that basis:—

TABLE No.

*Comparison of the populations by*

| Classification of Villages. | Amreli Division. | | | Kadi Division. | | | Navsari |
|---|---|---|---|---|---|---|---|
| | Classified average. | Difference between general and classified averages. | Total difference for all the villages of each class. | Classified average. | Difference between general and classified averages. | Total difference for all the villages of each class. | Classified average. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1—199 | 117·36 | — 495·52 | —39,641·60 | 120·61 | — 893·60 | —146,550·40 | 94·78 |
| 200—499 | 326·00 | — 286·88 | —28,974·88 | 347·81 | — 666·40 | —190,590·40 | 323·10 |
| | | | —68,616·48 | | | | |
| 500—999 | 688·76 | + 75·88 | + 5,387·48 | 715·98 | 298·23 | — 93,644·22 | 692·00 |
| | | | | | | —430,785·02 | |
| 1,000—1,999 | 1,265·41 | + 652·53 | + 22,186·02 | 1,370·68 | + 356·47 | + 70,224·59 | 1,346·24 |
| 2,000—2,999 | 2,776·66 | + 2,163·78 | + 6,491·34 | 2,392·49 | + 1,378·28 | +100,614·44 | 2,546·33 |
| 3,000—4,999 | 4,194·00 | + 3,578·12 | + 7,156 24 | 3,587·90 | + 2,573·69 | + 79,784·39 | 3,774·7 |
| 5,000—9,999 | 6,788·00 | + 6,175·12 | + 12,350·24 | 7,051·41 | + 6,037·20 | + 72,446·40 | 6,335·00 |
| 10,000—14,999 | .... | ..... | ..... | 11,287·00 | + 10,272·79 | + 10,272·79 | ..... |
| 15,000—19,999 | 15,653·00 | +15,040·12 | + 15,040·12 | 16,165·33 | + 15,151·12 | + 45,453·36 | 16,276·00 |
| 20,000—49,999 | ..... | ..... | ..... | 27,011·00 | + 25,996·79 | + 51,993·58 | ..... |
| 50,000 and over | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| | | | + 68,611·44 | | | +430,789·55 | |

XXXVI.

*villages in Tables I. and III.*

| Division. | | Baroda Division. | | | Baroda Territory. | | |
|---|---|---|---|---|---|---|---|
| Difference between general and classified averages. | Total difference for all the villages of each class. | Classified average. | Difference between general and classified averages. | Total difference for all the villages of each class. | Classified average. | Difference between general and classified averages. | Total difference for all the villages of each class. |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| − 290·09 | − 111,684·65 | 121·41 | − 854·40 | −145,248·00 | 108·01 | − 685·28 | − 547,538·72 |
| − 61·77 | − 16,677·90 | 341·47 | − 634·34 | −154,144 62 | 336·24 | − 457·05 | − 411,345·00 |
| | − 128,362·55 | | | | | | |
| + 307·13 | + 39.005·51 | 712·65 | − 263·16 | − 61,579·44 | 708·26 | − 85·03 | − 63,432·38 |
| | | | | −360,972·06 | | | −1,022,316·10 |
| + ,961·37 | + 35,570·69 | 1,369·61 | + 393·80 | + 46,074·60 | 1,358·71 | + 565·12 | + 217,686·70 |
| + 2,161·46 | + 6,484·38 | 2,376·02 | + 1,400·21 | + 53,207·98 | 2,400·94 | + 1,607·65 | + 188,095·05 |
| + 3,389·88 | + 13,559·52 | 3,637·14 | + 2,661·33 | + 55,887·93 | 3,639·51 | + 2,846·22 | + 165,080·76 |
| + 5,950·13 | + 17,850·39 | 6,137·66 | + 5,161·85 | + 46,456·65 | 6,632·19 | + 5,838·90 | + 151,811·40 |
| ..... | ..... | 12,074·00 | + 11,098·19 | + 33,294·57 | 11,877·25 | + 11,083·96 | + 44,335·84 |
| +15,891·13 | + 15,891·13 | 15,528·00 | + 14,552·19 | + 14,552·19 | 15,992·16 | + 15,198·87 | + 91,193·22 |
| ..... | ..... | ..... | ..... | ..... | 27,011·00 | + 26,217·71 | + 52,435·42 |
| ..... | ..... | 112,471·00 | + 111,495·19 | +111,495·19 | 112,471 | +111,677·71 | + 111,677·71 |
| | +128,361·62 | | | − 360,969·11 | | | −1,022,316·10 |

Column 1 gives the classification of villages, according to Table III.; column 2 gives the classified average, as obtained by taking the average of each group; column 3 gives the difference, positive or negative, between this and the Table I. average; column 4 gives the total difference for all the villages of the group, by multiplying the difference found in the previous column by the number of villages; the totals are then taken of the positive and negative quantities of this last column. The totals of either sign will be found to tally, and to cancel each other; thus satisfying the test. These columns relate to the Amreli Division, and the rest supply the same particulars for the other Divisions and for the whole territory.

8. *Descriptions of Chief Towns.*

**123. The Capital City.**—Baroda, the Capital City, has a large population of 112,471; of whom 60,557 are males and 51,914 are females, not including the Cantonment. The total number for 1881 was 101,818; thus there has been an increase of 10,653 inhabitants in the last ten years; which means an average annual increase of 10·4 per thousand. In the Bombay Presidency, it stands fourth in numbers, coming after Bombay City, Poona and Ahmedábád. As a centre of railway traffic it holds an important position; though the traffic is not so centralised and focused here now as it was a few years back, owing to the opening of the Anand-Godhrá-Ratlam Railway and of the many feeder lines on narrow gauge. Still as the seat of a rich and popular Native Court, unrivalled in Gujarát, Baroda opens fields of enterprise as well to the educated classes, from far and near, who cherish the ambition of aspiring to high administrative posts, as to the scores of hangers-on and tide-waiters whose ambitions are far lowly pitched, but who cannot grow in the soil by themselves, and twine as parasites round cherishing stocks of strong growth. The hard and fast rules of strict examinations for entrance into service everywhere in the State, rigidly observed, have done much to keep down the numbers of the latter class, and a most judicious distribution of high posts by a shrewd Ruler of eminent foresight has dealt a heavy blow to caste combinations for offices under Government. The large class of rich Sardárs and Darakdárs, hereditary recipients of large annuities for services rendered by their forefathers to the State, in the field, or otherwise, maintains a large number of artisans, bankers, and servants. The old classes of athletes, jugglers, animal-trainers, devotees, beggars and *fakirs* have almost died out for want of State encouragement; and few indeed there are to mourn their decadence in the ringing advances and reforms in the Educational, Engineering and Sanitary Departments. But with the introduction of western styles of furniture and modes of dress, there are fast dying out also the intelligent classes of workers in high native handicraft, in rich brocades, silks and embroideries, and in the many rare but curious and ingenious arts which are followed in the capital city of a Native Court, to please the heart of a Sardár, before he could

deem himself becomingly and shiningly dressed for presenting himself to his Chief, or his horse fitly caparisoned for him to ride. European machinery applied to various purposes is also being very recently introduced and encouraged. The banking transactions are hitherto mostly confined to the City, or extend only to the Districts of the State or to the neighbouring British Districts. Till recently, the *Shroffs* and bankers of Baroda made princely fortunes at the hands of the powerful Sardárs by advancing them large sums for the maintenance of their unwieldy retinues. The *Shroffs* always had preferential claims on the incomes of the Sardárs from the State, to recoup themselves for the moneys advanced on terms which under various designations brought in heavy profits at the expense of the Sardárs, too high-born or indolent to stoop to the undignified task, perhaps incomprehensible, of an examination of accounts. The old firms are still surviving; but they are now merely the shadows of the old names, to a great extent. The life and habits of aristocratic Sardárs have undergone great changes. What was begun with the cessation of warfare and the undisturbed enjoyment of times of peace has been completed by the introduction of a love of work, responsibility and education among all of them, by the unerring and steady example of the Ruler; for it is the prince who makes the court. Under these altered circumstances, and with the introduction of European arts and manufactures, and the new trades demanding a great extension of mercantile enterprise, it is certain that in course of time the Baroda bankers will have to look far ahead and afar. In short, where formerly every art and trade, and all occupations generally had to look up to the Court for patronage and support, they have, at present, learned to look out beyond the precincts of the City; and in time to come the dependence on the Court will be confined to only a few.

**124. Towns in the Districts.**—As regards the towns in the Districts, they are, as a rule, untouched by any industries or manufactures, beyond such as may be required for the humble demands of the surrounding villages; and these, too, generally of the old style. There is no doubt, that some of the towns now under the sway of His Highness have passed through various vicissitudes in times gone-by; and even India can shew few towns whose past history and antiquities can surpass those of Pátan or Sidhpur, Mudherá or Dabhoi. But they now live only in their past; their names and histories are enshrined in the pages of Tod and Forbes.

**125. Patan.**—The town of Pátan, the headquarters of a large Mahál bearing the name, stands on or close to the site of the famous capital of Gujarát, founded in 746 A. D. and named Anhilwádá, from the shepherd, Anhil, who saved and protected the king-born wanderer in the woods, Vanráj, the founder and first king of a noble dynasty that extended its sway far beyond the limits of modern Gujarát in every direction. "The Jain monks, skilled in astrology, having been consulted after studying the city's horoscope, made known that in the year twelve hundred and ninety-seven Anhilpur would be desolate." And so it was; being overrun in that year by

Allah-ud-din, when Karan-ghelo, the last of the Gujarát kings, lost his life. It is not on record that the laborious Census operations were conducted for the town under orders of the Chowrá, Solanki or Wághelá kings. But here we have from Colonel Tod (Western India) what the old chroniclers say regarding certain Census particulars. In area the city " was 12 *kos* in circuit, within which were 84 squares and 84 market places;" in population, "the 18 *Varnas* (castes) inhabited the city; it was a sea of human beings." No serious attempt appears to have been made at calculation, because " if you can measure the waters of the ocean, then you may attempt to count the number of souls." In trades and occupations, " each class had its separate quarter, as had each description of merchandise — elephants' teeth, silks, purples, diamonds, pearls, each had its separate square. There was one market-place for money-changers, one for perfumes and unguents; one for physicians; one for artisans; one for goldsmiths and another for silversmiths; there were distinct quarters for navigators, for bards and for genealogists." In its place there stands a town now of a very moderate population of 32,646 souls; being worse off than in the last decade by 66 persons; its circumference, too, has shrunk into narrow limits, though there are portions of it within the town-walls which are houseless. It has very recently become the terminus of a branch line, thus coming in railway touch with the Presidency, and consequently drawing all important export traffic from Rádhanpur. The density of the Mahál population also is low, and there are large tracts of uncultivated areas. With the advantage of being a railway terminus, the town may yet look up, if steps are taken, as they are likely to be, sooner or later, under the present rule, to encourage agriculture and to introduce modern manufacture and industries. Though no human efforts could revive the dream-land of the Rajput rulers, yet there is a great deal that could be done to improve its present low condition. The modern town has acquired some fame for its ornamental pottery work, of a peculiar glaze and beautiful patterns. But it is not a very remunerative trade and is confined to only a few low-caste potters.

**126. Sidhpur.**—A few miles to the east of Pátan stands the sacred town of Sidhpur, a place of great sanctity still, being considered by some as the greatest place of pilgrimage; for, the sacred river Saraswati, on which it is beautifully situated, takes a turn towards the rising sun, just at the northern end of the modern town, and thus " paradise is distant only a cubit" from this spot. But in the present altered times, the modern town owes much to the enterprising community of the Vohorás, a large number of whom (2,299) are now settled there. Their tall upper-storied " Bombay fashioned" houses with glass windows, of various bright colours, in which the Vohorá soul delights, and European furniture, stand out to view as prominently as the domes and spires of the existing Hindu temples and present a quaint contrast to the eye at the same time that this curious mingling of the old and new affords food for contemplation. Even yet there protrudes, in the very midst of most ignoble surroundings, " the grim and giant-like skeleton " of Rudra-málá, a huge temple

of Shiva, commenced by Mulráj in 942 A.D., completed by Sidhráj in 1146 A. D. and destroyed by the same unsparing iconoclast, who brought about the ruin of Pátan and whose name has, in Hindu mouths, earned a title of terrible significance. Only one tall arch now stands, challenging conjectures as to where the huge stones were quarried from, how they were transported, and how raised to the heights where they yet stand, though disjointed. The present population of the town is 16,224 ; it is a railway station on the Rajputáná Line, and has good traffic.

**127. Visnagar.**—Visnagar, another ancient town, in the vicinity of Sidhpur, is now much livelier than either of the other two ; as it has a good foreign trade, and boasts of a pretty good number of rich bankers and *shroffs*. It is an emporium for the agricultural produce of a very large area of fertile land, of which it is the centre. It has a population of 21,376 souls ; and the District Judge and his Assistant hold their courts here, for the Kadi Division. A branch line of railway has a station here and another in close vicinity at Vadnagar, a sister town, having nearly 16,000 inhabitants.

**128. Kadi, Mehsana and other towns.**—Kadi, the headquarter town of the largest Division of the State, is falling back gradually. In the beginning of the century it was a place of importance under the Gáekwár rulers. But in recent years, it has been losing ground, chiefly as it is thrown out of the railway line. Its population has actually decreased within the last intercensal period from 16,689 to 16,331. Mehsáná is fast rising into importance, having become within the last four years the junction of three different branch lines with the main line of the Rajputáná Railway. If the State takes advantage of its position, this little town of about 10,000 inhabitants now is bound to leap into a flourishing centre of traffic and trade, and is destined to be the headquarter of the Kadi Division. Unjhá, where rises a modern temple to the Mátá, who declares for the Kaidvá Kanbis the auspicious marriage day once a twelve-years, Vijápur, an ancient town in the heart of a fertile tract, Dehgám on the high road to Prántij and Sádrá from Ahmedábád, nearly complete the list of the important towns of the Kadi Division.

**129. Dabhoi.**—Of the towns of the Baroda Division, the one of any remarkable historical interest (excluding the Capital City) is Dabhoi, an old military frontier station. It has the ruins of the old castle, with its peculiar corner-towers and its elaborately worked diamond-gate. Forbes says, "the walls of the fortress slope inwards; and another fact remarkable in this fortification is the colonnade, which follows (on the inside) the line of the walls, and supports a platform several feet in breadth, thus forming a lengthened covered portico, which must have afforded invaluable shelter for a Hindu garrison." Its present population is 14,539. This town, though near the Capital City and on a branch railway line, has decreased in population by 386 souls, as compared with that of 1881.

**130. Petlad and Sojitra.**—But Petlád and Sojitrá are most favourably situated in the *Charotar ;* the soil of the Petlád Mahál is suitable to

the cultivation of tobacco and cotton; the *Pátidárs* are, therefore, thriving; and the population in both has increased by 10 per cent. over 1881; the present numbers are 15,528 and 11,412, respectively. Nár, Pihej and Meheláv are other flourishing agricultural towns in the same Mahál.

**131. Navsari and Gandevi.**—Of the salubrious climate and rich soil of Navsári and Gandevi Maháls mention has already been made, in this chapter, in describing the fertility and density of population. Navsári town is a flourishing station on the B. B. and C. I. Railway, and Gandevi town is only 5 miles distant from the next station, Amalsár. The Parsi and Anávalá Bráhman (Bhátelá) subjects of His Highness inhabit these Maháls mostly; and have differentiated in several respects from the populations in other parts, in their style of living, modes of agriculture, and aspirations after education and refinement. They take full advantage of their good fortune in having large British towns like those of Surat and Balsár in their close neighbourhood, and in their being within easy reach, by rail, of the city of Bombay. Their populations now are 16,000 and 8,000, respectively.

Kathor.

Another interesting town in the Navsári Division, though of only 4,800 in population, is Kathor. It has a thriving population of Vohorás, who trade with very distant countries, since many years, and who have really thrived in it. It resembles, on a small scale, the rich little town of Ránder, that stands opposite to the city of Surat, on the right bank of the Tapti.

**132. Amreli.**—In the Amreli Division the capital town is worthy of a passing note; it is over 15,000 in population, and shews a good increase of over 13 per cent. in the past decade. Founded by the Mahráttá leaders of the Káthiáwár *Mulakgiri* forces, on the site of a much older small town, it is surrounded by strong stone walls, and has well-laid-out main streets, with drains and footpaths on either side. It is a thriving market-town for many villages round about, at long distances, chiefly for cotton. Mention has already been made, in the first portion of this chapter, of Okhámandal forming the neck of the peninsula to the north-west and of the poverty-stricken but once troublesome Wághers who live there.

**133. Dwarka and Beyt.**—Dwárká (6,129 population) is the capital city; small and barren though it is, it is the gateway for whatever little traffic there exists by water, to Bombay, and the Káthiáwár, Malabár and African coasts, for the inland towns, to a certain distance. In the fair seasons, the steamers plying on the coast-ports between Bombay and Karachi call at Dwárká once or twice a week. The town has always a fluctuating population, very large on certain sacred days, of pilgrims from all parts of India, who deem it a religious duty to visit this place where the river of heaven, Gomti, takes its rise. A very stately temple rises proudly on the edge of the sacred bathing tank, and, in the treeless waste, serves as a beacon to many a weary pilgrim, from the distance of some miles. The Gugli Bráhmans who have monopolised the office of priests for the temple

and guides for the pilgrims, while lessening the burden of sins from the shoulders of the weary pilgrims, scruple not in lightening the pockets also of their victims in various ways, religious and mundane. But the peregrinations of the devotee are not complete, till he traverses about 10 miles more of land to Áramdá and then crosses over to the holy island of Beyt Shankhoddhár, separated from the mainland by a broad creek of water, of about 2 miles in breadth. This island is, as has been already said, a gem of the ocean; a tiny bit of land, surrounded by water visible from its high tops, and devoutly believed by the pious to be raised out of the sea by Krishna, in the form of his own *Shankha* (conch-shell). Whether the island has the shape of it or not, still it is undoubted that beautiful *Shankhas* are found in certain parts of the creek; and the Government derives a small income by contracting out annually the right of fishing for them. In this island are situated on a high eminence the beautiful temples dedicated to the seven Pataránis (queens) of Ranchhodji. Many Native States of Káthiáwár, Cutch, Málwá and more distant places have endowed these temples with large grants of land or money; the rich Bhátiás of Cutch and Káthiáwár who form one of the few most prosperous trading communities vie with each other in the costliness of their presents, which take the shape of gold and jewel ornaments for the Pataránis, or rich dresses for them, or ornamentations for the temple-buildings, or furniture for the "sleeping apartments" of the goddesses, or endowments for dinners and other purposes in connection with one temple or another, as their faith or tradition may guide them. Under the supervision of the Baroda Government the concerns of the subsidiary Pataráni temples are managed by the *Kárbháris* for the temporal and by the Brahmacháris for the sacerdotal affairs. The chief temple of Ranchhodji, the divinity himself, belongs exclusively to the *Sarkár*, and accounts of all jewels and dresses and other endowments, and of the cash offerings (the last being generally sold out by contract) are kept by a Mahálkari who has also revenue and magisterial powers to a certain extent. No land revenue is yielded in any form; but for the customs duties and the temples, the little island is classed as a *Petá*-Mahál under a Mahálkari.

Beyt.

# CHAPTER II.

## MOVEMENT OF THE POPULATION.

1. General considerations; 2. Variations in the population of the State, 3. Migration and its effects; 4. Comparison of variations; 5. Increase of density; 6. Urban and rural increase; 7. Variation in agricultural and non-agricultural populations; 8. Relative proportion of sexes; 9. Variation in houses; 10. Annual rate of increase, and years in which population will double itself.

# TABLE No. I.

## *Comparative Table of Divisional Variation.*

| Division. | Variation percentage in the number of | | | | | | Variation percentage in the number of buildings. | | Migration. | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | Males. | | Females. | | | | Percentage of indigenous on total population. | | | Average number of females to 1,000 males. | | | |
| | Increase. | Decrease. | Increase | Decrease. | Increase. | Decrease. | Increase. | Decrease. | Both sexes. | Males. | Females. | Indigenous. | Immigrants. | Town. | Country. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Amreli ... ... ... | 22·19 | ..... | 21·80 | ..... | 22·61 | ..... | 47 50 | ..... | 75·20 | 79·18 | 70·88 | 824 | 1,287 | 908 | 924 |
| Kadi ... ... ... | 11·15 | ..... | 10·47 | ..... | 11·88 | ..... | 19·83 | ..... | 91·40 | 94·14 | 88·52 | 894 | 1,860 | 1,020 | 936 |
| Navsàri ... ... | 11·09 | ..... | 9·86 | ..... | 12 38 | ..... | 19·67 | ..... | 80·63 | 82·00 | 79 24 | 952 | 1,136 | 1,044 | 977 |
| Baroda... ... ... | 7·29 | ..... | 7 10 | ..... | 7·51 | ..... | 11 20 | ..... | 84·06 | 87·08 | 80·63 | 814 | 1.318 | 873 | 881 |
| **Total...** | **10 54** | ..... | **9·96** | ..... | **11 18** | ..... | **18·89** | ..... | **87 09** | **89·72** | **84·24** | **871** | **1,422** | **945** | **924** |

# CHAPTER II.

## MOVEMENT OF THE POPULATION.

### 1. *General considerations.*

**1. Subject of this Chapter.**—In the previous chapter, I have furnished the numbers of the populations, in the entire territory, in the Divisions, in the Talukas, and in the leading towns, as they were recorded in the laborious Census operations. I there gave running commentaries on these numbers and compared them with the numbers found elsewhere; the contrast being chiefly made as regards the densities. Of all the details furnished by a Census, the most important are those relating to the areas, populations (of either sex) and densities; all other figures and statements hold subordinate ranks. In this chapter we have to deal specially with the subject of increase or decrease in population, in the whole State as a unit, and in the several subordinate units; and to comment, where it is safely possible to do so, on the changes in the figures. There are so many intricate causes working to bring about these changes that one cannot boldly fix upon any definite causes or reasons for them without having at command, for each unit, a mass of information of a varied nature. By pruning off the redundant growths, so to say, due for instance to immigrants, or to visitors to marriage-parties, or to pilgrims, and by making allowance on the other hand, for the opposite effects of famines or epidemics and emigrations, the Census reviewer attempts to reach the abstract percentage of a normal growth. But no decade or year can be expected to elapse without the disturbance of the equilibrium of normal growth, to a greater or less extent, from any one of the disturbing causes mentioned above, or from the silent but unintermittent working of the laws of the physical or prudential checks to population. Hence the figures obtained for the normal growth of a population anywhere are not so useful for drawing inferences regarding future growths as for mere purposes of comparison *inter se,* or with neighbouring States. Experience leads to the approximate demonstration of the two main rules observable in the growth of people, always excepting exceptional forces working *per contra;* viz.—that where a high point of pressure is reached the tract refuses to submit to further pressure, and that wherever pressure is weak the tendency is to rise higher. Ours being an agricultural district, the tendency towards a growth is observable everywhere, depending for a higher or lower percentage on a larger or smaller margin between the cultivable and the cultivated areas.

**2. Checks to population.**—In the 1881 report for this State, were discussed at some length the checks to population, according to Malthus, both positive and preventive. The former are those mostly attributable to physical causes, environments, and the habits of the people; the latter to moral restraints and vices; in moral restraints we may include the prudential checks, which are not operative to such an extent among us as among the more refined and advanced nations. Confining our attention to the Baroda State, we can say that the preventive checks are mostly non-existent; restraints, prohibiting or postponing the state of married life from considerations of non-ability to provide for a family can hardly be practised by a people who are impelled, by the rules of society and the stronger claims of religion, to enter into a married life, as early as possible. A man of any social standing considers it a calamity to be "sonless," and in his desperate efforts to escape the opprobrium of this world and the terrors of the next, he repeatedly rushes into matrimony without a thought of present disparity of ages, or provision for the future. For a man no curse is believed to be so calamitous to him, as the curse of his dying "*nirvansha*," or "progeny-less;" and a woman considers the reproach of being called a *Vánzani*, or "childless" worse than any of those exquisitely complicated abuses, which are beyond the translating capabilities of other known languages. With some castes of the Gujaráti Hindus, particularly those which unfortunately have an excess or a sufficiently large number of females, there is another strong incentive to "rapid marrying." The transition period from one married stage to another for the males is the briefest possible; and ere the ashes are cold on the funeral pyre of one wife an engagement is entered into for her successor. Among the higher classes, it is considered a matter of *abru* (respect) to be able to command wives at such short notice; but with a large majority of the others, the consideration is a more practical one, —domestic service. I may have to say more about this in a succeeding chapter; enough is said for the present to shew that if the mass of the people here err on any side, it is on that of breaking through all the checks to population over which they may exercise a control if they choose. To compensate for this, they help materially in adding to the victims of epidemics, insanitation, and scarcity by weak and underfed constitutions, by insanitary habits, and by poverty arising from imprudent or indiscriminate marriages; also by shattering the constitutions of women in forcing on them an unnaturally early maternity and by procreating a very feeble progeny.

**3. Causes of movement in population.**—As is laid down in the Commissioner's address before the Royal Statistical Society in London the following five "factors mainly contribute to variation in population":—(1) Natural increase or decrease, that is, the difference between births and deaths; (2) Famine; (3) Epidemic diseases; (4) Migration, and (5) Accuracy of enumeration.

**4. Applied to the Baroda State.**—The chief of all these causes, the one that gives the safest guidance to the normal growing power of a com-

munity, which supplies a sort of test also, independently, to the Census operation figures in many ways, is the first one,—the difference between the registered births and deaths. Even in the British Districts these registers are not kept to any finite degree of accuracy, except perhaps in large towns; but in this State, unfortunately, such registrations have not been seriously or methodically made anywhere. It is a great drawback to proper guidance in many departments of useful work, and it is time that a State like Baroda should initiate, in a few leading towns to begin with, a reliable registration of births and deaths. From the Census reviewer's point of view, he now misses a very useful adjunct to test his figures. As regards the second and third factors,—famine and epidemic diseases,—this State was free from them in the decennial period under review. From famine it was totally free, as is generally the case here; famines such as spread devastation in the southern Districts of the Bombay Presidency and in other parts of India are unknown in Gujarát. No place, however, can be said to be totally free from epidemic diseases. Cholera, fevers (malarious), and small-pox are present every year almost; and a year totally free from a few victims to these terrible visitants would be considered a miraculously good year. Still, neither the continuance of the visitation nor the death-roll is, except in an exceptionally bad year, so long in Baroda as in other places in India. With this reservation, then, it may be said that the Baroda State was free from epidemics in the period of ten years. The fourth cause—migration in or out of the State—also disturbs here but gently the scales of increase and decrease. It is well known that the people of India generally, and of Baroda to a remarkable extent, are bound to the soil. Emigration to any distance is unknown in the true sense of the word, in all the Divisions; and only in three or four towns is it known to one or two communities, like the Vohorás and Parsis, who go out of India for purposes of trade and commerce. Except again, in the numerically insignificant cases of State officials, railway employés and artists and mechanics, there is little to attract or domicile foreigners. The strict caste observances and other traditional rules in regard to marriages, however, do give rise to an inferior sort of migration, as it were, a "give and take" sort of arrangement, on a small but continuously-working scale. Many Baroda subjects bring home wives from the neighbouring British or other Native State villages and towns; and in return give their own daughters to inhabitants there. With the far-spreading railway communications, the word "neighbouring" now connotes more than it once did; still the bridal hunt never carries these home-keeping people beyond certain extents. The wives again as an acknowledged rule, wherever practicable, go to their parents' houses to give birth to their children, returning to their husbands' homes after a short time. The children so born are "immigrants" in our Census calculations; while the children born in this State, under parallel circumstances, are our "emigrants." Except in peculiar cases, these numbers tend to cancel each other obviously; but they jointly swell our tables of migration. Looking at these circumstances and the habits of the people, I am of opinion that these figures are of no practical use for Baroda. They may be of use of course, in a few special

localities in India well known for exporting their excess of labour-hands or for receiving settlers to cultivate their yet untried soil. The last factor—accuracy of the count—has already been alluded to, in Chapter I. I have said there that a high stage of accuracy has been reached, considering the unsuspected pitfalls that exist everywhere for a Census Enumerator.

**5. Result of these considerations.**—The result, then, of these considerations, as applied to the Baroda State, is that in computing the normal growth very little change can be expected from the last four considerations. There was no famine; there were no unusual epidemics; migration, strictly speaking, is quite insignificant, the spurious sort of migration that does exist tending towards cancellation (emigration—with immigration +); and the enumeration was fairly accurate.

2. *Variations in the population of the State.*

**6. Variation in the population in the State and its Divisions.**—Final Table II. gives fully the variations in the enumerated population since last Census. There has been an increase in all the Divisions; and the total population of the State has increased from 2,185,005 of 1881 to 2,415,396 in 1891; that is, by 230,391 souls; 113,471 males and 116,920 females. Nearly half the increase numerically falls to the Kadi Division—110,255; and nearly half of this again comes to the share of the Baroda Division—55,522; while the increases in the Amreli and Navsári Divisions are 32,720 and 31,894, respectively. The Capital City, Baroda, shews an increase of 10,653 souls; the Cantonment alone has decreased by 745, owing to a reduction in the strength of the British regiment stationed there. In the Kadi and Navsári Divisions the increase is greater in the number of females than in males by 3,437 and 3,022, respectively; while in the Baroda and Amreli Divisions the male increase preponderates over the female increase by 2,138 and 872, respectively; and, on the whole, as has already been said, there is a greater increase in the females by 3,449 than in the males. In the City of Baroda the increase has been 6,686 males and 3,967 females, or 2,719 more males than females. The greater increase of females than of males in the Kadi and Navsári Divisions can be attributed chiefly to two causes—more female births and greater accuracy of enumeration. Again, for the same causes, the Baroda Division, excluding the City, shows a greater increase of females than of males in Final Table II.; but this slight excess of 200 females is swamped by the much larger excess of the male increase in the City itself, which is attributable to the immigration of male artisans, traders, officials and others, either temporarily only or with a view to try their fortune before a permanent settlement in such a large city; until they get settled, they leave their families behind, in their native places.

**7. Total increase in percentage.**—Mere numbers cannot convey an accurate notion of the increase of population; because the figures of

increase must be coupled with the original numbers on which the increase has taken place, in order to form that notion and to be able to compare the variations in different places. The table prefixed to this chapter gives the percentage for the four Divisions and for the State. It will appear that there has been an increase all round; and that the total population of the State has increased by 10·54 per cent.; or, in other words, where there were 10,000 human beings in 1881, there were 11,054 in 1891. It will further be seen that the percentage of increase has been greatest for the Amreli Division, where it is a little more than double of the average; and least in the Baroda Division, nearly 7·3 per cent. or 73 per thousand. In Kadi and Navsári, the percentages of increase are slightly over 11 per cent.; 11·15 and 11·09, respectively.

**8. Percentage of increase in the sexes.**—While looking merely at the numbers of increase, we saw that in the Baroda and Navsári Divisions there were more male births than female births. But from that we cannot infer that in these Divisions the increase in the percentage of males is greater than in that of females; for, though the actual numbers of male births may be greater than of female births, still if the original numbers of the male population are much higher than those of the female population, the percentage of male increase, counted on the original larger male numbers, may fall short of the percentage for females. This, as will be found from the Comparative Table, has actually been the case. The female percentage of increase will be found there to be higher than the male percentage in all Divisions including Baroda and Navsári. For the whole State the increase in males falls just short of 10 per cent. over the male numbers of 1881, and for females it goes a little over 11 per cent. The ratio borne *inter se* by the percentages of male and female increase is lowest in the Baroda Division, and highest in the Navsári Division.

**9. Transfer of villages.**—Before I present the Mahálwár variation it is necessary to take into account the changes that have taken place, since the last Census report was written, in the constituent villages of each Mahál. In the Amreli Division, 2 villages have been transferred from the Amreli to the Dhári Mahál, and 3 from the latter to the former; and 26 villages of the Dhári Mahál have been separated from the parent Mahál to form a new *Petá*-Mahál, Khámbhá. In the Kadi Division, one village has been transferred from the Visnagar to the Mehsáná Mahál. In the Navsári Division, 26 villages have been taken from Veláchhá, and one from Kámrej, to form the new Kathor Mahál; and one village has been transferred from the Palsáná to the Kámrej Mahál. Finally, in the Baroda Division, the 111 villages forming the old Jarod Mahál have been split into two; 55 of them going to form one, and the remaining 56 another new Mahál; the former under the name of Sávli and the latter under that of Vághodiá. The following Table gives the consequent change to be made in the population figures of 1881 for these Maháls before they could be compared with those of 1891:—

TABLE

*Máhalwár details of the transfer of*

| NAME OF MAHÁL. | Total population in 1881. | Decrease in the population on account of the transfer of villages to other Mahále. | | |
|---|---|---|---|---|
| | | Mahál to which transferred. | No. of villages. | Population of the transferred villages. |
| 1 | 2 | 3 | 4 | 5 |
| | | AMRELI DIVISION. | | |
| Amreli ... ... ... ... ... | 40,673 | Dhári ... | 2 | 866 |
| Dhári ... ... ... ... ... | 29,233 | Amreli ... | 3 | 1,687 |
| | | Khámbhá. | 26 | 5,918 |
| Khámbhá ... ... ... ... ... | ..... | ..... | ..... | ..... |
| Kodinár ... ... ... ... ... | 31,189 | ..... | ..... | 61 |
| Mánekvádá Contingent Camp ... ... | 2,786 | ..... | ..... | 2,786 |
| | | KADI DIVISION. | | |
| Mehsáná ... ... ... ... .. | 71,500 | ..... | ..... | ..... |
| Visnagar ... ... ... ... ... | 81,842 | Mehsáná ... | 1 | 91 |
| | | NAVSÁRI DIVISION. | | |
| Veláchhá ... ... ... ... ... | 31,503 | Kathor ... | 26 | 10,857 |
| Vákal ... ... ... ... ... | 9,778 | ..... | ..... | ..... |
| Kathor ... ... ... ... ... | ..... | ..... | ..... | ..... |
| Kámrej ... ... ... ... ... | 25,967 | Kathor ... | 1 | 2,963 |
| Palsáná ... ... ... ... ... | 22,909 | Kámrej ... | 1 | 334 |
| | | BARODA DIVISION. | | |
| Sávli ... ... ... ... ... | ..... | ..... | ..... | ..... |
| Víghodiá ... ... ... ... ... | ..... | ..... | ..... | ..... |

No. II.

*villages since the last census.*

| Net population in 1881 (subtraction of columns 2 and 5). | Increase in the population on account of the transfer of villages from other Mahále. | | | Total population in 1881 (addition of columns 6 and 9). | Total population in 1891. | Net increase (+) or decrease (−). | REMARKS. |
|---|---|---|---|---|---|---|---|
| | Mahál from which transferred. | No. of villages. | Population of the transferred villages. | | | | |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 39,807 | Dhári ... | 3 | 1,687 | 41,494 | 51,598 | +10,104 | |
| 21,628 | Amreli ... | 2 | 866 | 22,494 | 29,551 | + 7,057 | |
| ..... | ..... | ..... | ..... | ..... | 8,236 | + 2,318 | |
| ..... | Dhári .. | 26 | 5,918 | 5,918 | ..... | ..... | |
| 31,128 | ..... | ..... | ..... | 31,128 | 38,784 | + 7,656 | Práchi and Prabhás have not been censused in 1891, and so the figure 61 deducted from the population of 1881. |
| ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| ..... | Visnagar... | 1 | 91 | 71,591 | 83,651 | +12,060 | |
| 81,751 | ..... | ..... | ..... | 81,751 | 92,485 | +10,734 | |
| 20,646 | ..... | ..... | ..... | 20,646 | 25,385 | + 4,739 | |
| 9,778 | ..... | ..... | ..... | 9,778 | 10,666 | + 888 | |
| ..... | Velachhá.. | 26 | 10,857 | 13,820 | 16,971 | + 3,151 | |
| | Kamrej... | 1 | 2,963 | | | | |
| 23,004 | Palsáná ... | 1 | 334 | 23,338 | 27,790 | + 4,452 | |
| 22,575 | ..... | ..... | ..... | 22,575 | 25,262 | + 2,687 | |
| ..... | Jarod ... | 55 | 41,008 | 41,008 | 44,914 | + 3,906 | The old Jarod Mahál has been split up into these two Mahále. |
| ..... | Do. ... | 56 | 24,514 | 24,514 | 27,320 | + 2,806 | |

**10. Mahalwar variations and percentages.**—I now give the Mahálwár variations of populations and the percentages, after making the necessary changes for some Maháls, as mentioned in the previous paragraph, in the figures for 1881, with such brief remarks on the fluctuations as I consider sufficiently interesting.

TABLE No. III.

*Máhalwár Details. Variation in the enumerated population since the last census.*

| NAME OF MAHÁL. | Total. | | | Males. | | | Females. | | | Percentage of the variation over the total population of 1881. | REMARKS. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1891. | 1881. | Variation. | 1891. | 1881. | Variation. | 1891. | 1881. | Variation. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| | | | | AMRELI DIVISION. | | | | | | | |
| Amroli | 51,598 | 41,494 | +10,104 | 26,622 | 21,526 | +5,096 | 24,976 | 19,968 | +5,008 | +24·35 | |
| Bhimkattá (*Petá*)... | 1,087 | 994 | + 93 | 557 | 520 | + 37 | 530 | 474 | + 56 | + 9·35 | |
| | 52,685 | 42,488 | +10,197 | 27,179 | 22,046 | +5,133 | 25,506 | 20,442 | +5,064 | +24·00 | |
| Dámnagar | 18,721 | 14,168 | + 4,553 | 9,882 | 7,347 | +2,535 | 8,839 | 6,821 | +2,018 | +32·13 | |
| Shiánagar (*Petá*) ... | 5,306 | 5,016 | + 290 | 2,711 | 2,645 | + 66 | 2,595 | 2,371 | + 224 | + 5·78 | |
| | 24,027 | 19,184 | + 4,843 | 12,593 | 9,992 | +2,601 | 11,434 | 9,192 | +2,242 | +25·25 | |
| Dhari | 29,551 | 22,494 | + 7,057 | 15,428 | 11,791 | +3,637 | 14,123 | 10,703 | +3,420 | +31·37 | |
| Khámbhá (*Petá*) ... | 8,236 | 5,918 | + 2,318 | 4,278 | 3,084 | +1,194 | 3,958 | 2,834 | +1,124 | +39·17 | |
| | 37,787 | 28,412 | + 9,375 | 19,706 | 14,875 | +4,831 | 18,081 | 13,537 | +4,544 | +33·00 | |
| Kodinár ... ... | 38,784 | 31,180 | + 7,595 | 20,037 | 16,262 | +3,775 | 18,747 | 14,927 | +3,820 | +24·34 | Prabhás and Práchi giving a population of 61 have not been censured this time, vide statement of transfer of villages. |
| Okhámandal | 22,280 | 19,985 | + 2,295 | 11,893 | 10,778 | +1,115 | 10,387 | 9,207 | +1,180 | +11·48 | |
| Beyt Shankhoddhár (*Petá*) ... | 4,625 | 3,424 | + 1,201 | 2,436 | 1,748 | + 688 | 2,189 | 1,676 | + 513 | +35·08 | |
| | 26,905 | 23,409 | + 3,496 | 14,329 | 12,526 | +1,803 | 12,576 | 10,883 | +1,693 | +15·00 | |
| Manekvádá Contingent Camp ... .. | ..... | 2,786 | − 2,786 | ..... | 1,347 | −1,347 | ..... | 1,439 | −1,439 | −43·59 | |
| Total . | 180,188 | 147,468 | +32,720 | 93,644 | 77,048 | +16,796 | 86,344 | 70,420 | +15,924 | +22·19 | |
| | | | | NAVSÁRI DIVISION. | | | | | | | |
| Navsári ... ... | 53,523 | 49,002 | +4,521 | 25,532 | 24,264 | + 1,268 | 27,991 | 24,738 | + 3,253 | + 9·23 | |
| Gandevi ... ... | 32,813 | 26,683 | +3,130 | 16,121 | 15,090 | + 1,031 | 16,692 | 14,593 | + 2,099 | +10·55 | |
| Mahuvá ... ... | 35,483 | 32,628 | +2,855 | 18,113 | 16,766 | + 1,346 | 17,371 | 15,862 | + 1,509 | + 8 75 | |
| Vyárá ... ... ... | 53,370 | 47,947 | +5,423 | 27,331 | 24,798 | + 2 533 | 26,039 | 23,149 | + 2,890 | +11·31 | |
| Songhad | 27,682 | 29,922 | − 240 | 15,282 | 15,348 | − 66 | 14,400 | 14,574 | − 174 | − 0·80 | |
| Vájpur (*Petá*) ... | 8,498 | 8,210 | + 288 | 4,495 | 4,315 | + 180 | 4,003 | 3,895 | + 108 | + 3·51 | |
| | 38,180 | 38,132 | + 48 | 19,777 | 19,663 | + 114 | 18,403 | 18,469 | − 66 | + 0·13 | |
| Veláchhá | 25,385 | 20,636 | +4,749 | 12,930 | 10,449 | + 2,481 | 10,455 | 10,187 | + 2,268 | +23·01 | |
| Vakal (*Petá*) ... | 10,666 | 9,778 | + 888 | 5,481 | 5,064 | + 417 | 5,185 | 4,714 | + 471 | + 9·08 | |
| | 36,051 | 30,414 | +5,637 | 18,411 | 15,513 | + 2,898 | 17,640 | 14,901 | + 2,739 | +18·53 | |
| Kathor ... ... | 16,971 | 13,830 | +3,141 | 8,500 | 6,788 | + 1,712 | 8,471 | 7,042 | + 1,429 | +22·71 | |
| Kámroj ... ... | 27,790 | 23,398 | +4,452 | 14,223 | 11,998 | + 2,225 | 13,567 | 11,340 | + 2,227 | +19·08 | |
| Palsaná ... ... | 25,262 | 22,575 | +2,687 | 12,906 | 11,597 | + 1,309 | 12,356 | 10,978 | + 1,378 | +11·90 | |
| Total .. | 319,443 | 287,549 | +31,894 | 160,013 | 146,477 | + 14,436 | 158,530 | 141,072 | +17,458 | +11·09 | |

## TABLE No. III.—*continued.*

*Máhalwár Details. Variation in the enumerated population since the last census.*

| NAME OF MAHÁL | Total. | | | Males. | | | Females. | | | Percentage of the variation over the total population of 1881. | REMARKS |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1891. | 1881. | Variation. | 1891. | 1881. | Variation. | 1891. | 1881. | Variation. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| KADI DIVISION. | | | | | | | | | | | |
| Patan | 136,063 | 120,830 | + 15,253 | 70,112 | 61,914 | + 8,198 | 65,971 | 58,916 | + 7,055 | +12·62 | |
| Harij (*Petá*) ... | 29,134 | 26,282 | + 2,852 | 15,435 | 13,938 | + 1,497 | 13,699 | 12,344 | + 1,355 | +10·85 | |
| | 165,217 | 147,112 | + 18,105 | 85,547 | 75,852 | + 9,695 | 79,670 | 71,260 | + 8,410 | +12·30 | |
| Sidhpur ... .. | 107,470 | 95,079 | + 12,391 | 54,903 | 49,165 | + 5,738 | 52,567 | 45,914 | + 6,653 | +13·03 | |
| Vadavali ... ... | 101,450 | 91,643 | + 9,807 | 52,883 | 48,241 | + 4,642 | 48,567 | 43,402 | + 5,165 | +10·70 | |
| Mehsáná ... ... | 83,651 | 71,591 | + 12,060 | 43,449 | 37,233 | + 6,216 | 40,202 | 34,358 | + 5,844 | +16·85 | |
| Visnagar ... ... | 92,185 | 81,751 | + 10,734 | 47,221 | 41,650 | + 5,571 | 45,964 | 40,101 | + 5,163 | +13·13 | |
| Khorálu | 66,607 | 57,544 | + 9,063 | 33,662 | 29,129 | + 4,533 | 32,945 | 28,415 | + 4,530 | +15·74 | |
| Vadnagar (*Petá*) | 32,075 | 30,057 | + 2,018 | 15,511 | 14,484 | + 1,027 | 16,564 | 15,573 | + 991 | + 6·71 | |
| | 98,682 | 87,601 | + 11,081 | 49,173 | 43,613 | + 5,560 | 49,509 | 43,988 | + 5,521 | +12·65 | |
| Vijapur ... .. | 156,113 | 143,467 | + 12,646 | 79,062 | 73,637 | + 5,425 | 77,051 | 69,830 | + 7,221 | + 8·81 | |
| Kadi ... ... ... | 96,782 | 88,733 | + 8,049 | 50,906 | 45 950 | + 4,956 | 46,776 | 42,783 | + 3,993 | + 9·08 | |
| Kalol ... ... .. | 97,049 | 89,079 | + 8,010 | 49,830 | 46,278 | + 3,552 | 47,259* | 42,801 | + 4,458 | + 8·99 | |
| Dehgám ... | 69,653 | 64,584 | + 4,069 | 35,451 | 33,639 | + 1,812 | 33,802 | 30,945 | + 2,857 | + 7·23 | |
| Atarsumbá (*Petá*) | 30,391 | 27,847 | + 2,544 | 15,717 | 14,096 | + 1,021 | 14,674 | 13,151 | + 1,523 | + 9·14 | |
| | 99,644 | 92,431 | + 7,213 | 51,168 | 48,335 | + 2,833 | 48,476 | 44,096 | + 4,380 | + 7·80 | |
| Railway Population .. | 159 | ..... | + 159 | 121 | ..... | + 121 | 38 | ..... | + 38 | ..... | |
| Total ..... | 1,098,742 | 988,487 | +110 255 | 563 363 | 509,954 | +53,409 | 535,379 | 478,533 | + 56,846 | +11·15 | |
| BARODA DIVISION. | | | | | | | | | | | |
| Baroda ... ... | 96,387 | 90,094 | + 6,293 | 51,185 | 47,948 | + 3,237 | 45,202 | 42,146 | + 3,056 | + 6 98 | |
| Padra ... .. | 92,328 | 86,705 | + 5,623 | 48,381 | 46,015 | + 2,369 | 43 944 | 40,690 | + 3,254 | + 6·49 | |
| Petlád ... | 157,786 | 147,440 | + 10,346 | 85,779 | 79,926 | + 5,853 | 72,007 | 67,514 | + 4,493 | + 7 02 | |
| Sisvá (*Petá*) | 53,923 | 48,586 | + 5,336 | 29,242 | 26,419 | + 2,823 | 24,680 | 22,167 | + 2,513 | + 10·98 | |
| | 211,708 | 196,026 | + 15,682 | 115,021 | 106,345 | + 8,676 | 96,687 | 89,681 | + 7,006 | + 8·00 | |
| Sávli ... ... ... | 44,914 | 41,008 | + 3,906 | 24,011 | 21,980 | + 2,031 | 20,903 | 19,028 | + 1 875 | + 9·52 | |
| Vághodiá ... .. | 27,320 | 24,514 | + 2,806 | 14,653 | 13,970 | + 1,683 | 12,667 | 11,344 | + 1,123 | + 11·45 | |
| Dabhoi ... .. | 59,706 | 56,169 | + 3,537 | 31,349 | 29,956 | + 1,393 | 28,357 | 26,213 | + 2,144 | + 6·30 | |
| Chorandá ... ... | 62,693 | 61,805 | + 888 | 32,332 | 32,225 | + 107 | 30,361 | 29,580 | + 781 | + 1·14 | |
| Sinor ... ... ... | 39,073 | 39,494 | + 421 | 20,286 | 21,055 | − 769 | 18,787 | 18,439 | + 348 | + 1 07 | |
| Sandkhedá | 57,045 | 51,645 | + 5,400 | 29,816 | 26,924 | + 2,892 | 27,229 | 24,721 | + 2,508 | + 10·46 | |
| Tilakvádá (*Petá*) ... | 9,305 | 7,529 | + 1,776 | 4,873 | 3,865 | + 1,008 | 4,432 | 3,664 | + 768 | + 23·59 | |
| | 66,350 | 59,174 | + 7,176 | 34,689 | 30,789 | + 3,900 | 31,661 | 28,385 | + 3,276 | + 12·13 | |
| Railway Population .. | 124 | ..... | + 124 | 82 | ..... | + 82 | 42 | ..... | + 42 | ..... | |
| Total ..... | 700,603 | 654,989 | + 45,614 | 371,992 | 349 283 | + 22,709 | 328,611 | 305,706 | + 22,905 | + 6·96 | |
| Baroda City ... .. | 112,471 | 101,818 | + 10,653 | 60,557 | 53,871 | + 6,686 | 51,914 | 47,947 | + 3,967 | + 10·46 | |
| Baroda Cantonment... | 3,949 | 4 694 | − 745 | 2,314 | 2,879 | − 565 | 1,635 | 1,815 | − 180 | − 15·87 | |
| Total ..... | 116,420 | 106,512 | + 9,908 | 62,871 | 56,750 | + 6,121 | 53,549 | 49 762 | + 3,787 | + 9·30 | |
| Total Baroda division including the City and Cantonment. | 817,023 | 761 501 | + 55,522 | 434,863 | 406,033 | + 28,830 | 382,160 | 355,468 | + 26 692 | + 7 29 | |

**11. Increase in the Amreli Division.**—The increase in the Amreli Division is as high as 22·19 per cent. It will be found that this increase is not due to any over-calculation, either in the enumerations or in compilation; for, the rise is found in a large percentage in all the Mahâls and for both sexes. It cannot also be simply attributed to a concealment of the females in the previous Census enumeration, as might at first sight appear to be the case for a backward Division like Amreli, in Káthiáwár; for, the increase in the numbers of females does not exceed that of males, in any degree anywhere, and is actually less for the whole Division. The population had decreased by 13,218 souls, or 8·22 per cent. during the nine years that elapsed between 1872 and 1881, and it has increased by 32,720 souls, or 22·19 per cent., during the ten years between 1881 and 1891. To ascertain whether there has been an abnormal influx of people during the last decade, I refer to the birth-place table. But from that table it appears that there were 47,685 immigrants found in the Amreli Division in 1881 against only 44,682 in 1891. In other words, the number of immigrants instead of increasing has decreased since 1881 by 3,003 persons. The increase is not therefore due to an abnormal influx of people from foreign territory into the Amreli Division since the last Census. I then examine the comparative age tables, for the Amreli Division, to see if the increase is due to an abnormal increase of births. The marginal table compares the figures of 1881 and 1891 by ages. From this table it appears that there has been an increase in the population throughout the series of all the age-periods except 10—14, which marks a decrease of 2,463. Thus we see that not only have the children increased, but also the young and the old. In other words the increase is not due to any abnormal production of offsprings during the last decade, but it pervades through all the periods of life.

TABLE No. IV.

*Comparison of the population of the Amreli Division in* 1891 *and* 1881 *by ages.*

| Age-period. | 1891. | 1881. | Variation + or — |
|---|---|---|---|
| Under 1 | 6,265 | 4,160 | + 1,605 |
| 1 | 3,654 | 1,870 | + 1,784 |
| 2 | 5,853 | 2,580 | + 3,273 |
| 3 | 6,134 | 3,532 | + 2,602 |
| 4 | 5,613 | 3,561 | + 2,019 |
| Total 0 -4 | 27,519 | 16,206 | +11,313 |
| 5 -9 | 24,865 | 20,000 | + 4,865 |
| 10-14 | 16,738 | 19,201 | — 2,463 |
| 15-19 | 14,042 | 13,740 | + 302 |
| 20-24 | 19,024 | 14,933 | + 4,091 |
| 25-29 | 17,688 | 14,386 | + 3,302 |
| 30-34 | 16,272 | 13,275 | + 2,997 |
| 35-39 | 9,798 | 8,401 | + 1,397 |
| 40-49 | 15,901 | 13,283 | + 2,618 |
| 50-54 | 7,869 | 6,576 | + 1,293 |
| 55-59 | 1,939 | 1,801 | + 138 |
| 60 and over | 8,533 | 5,666 | + 2,867 |
| **Total ...** | **180,188** | **147,468** | **+32,720** |

It follows then that the Amreli Division exhibits a large increase of population for two reasons, *viz.* :—

1st, recovering the adult population which it had lost in or before 1881, and 2nd, exhibiting a good normal growth of the population in the last decade.

And these causes of abnormal increase just support the causes of decrease enumerated in the Census Report of 1881. In 1881 the Amreli Division showed a decrease of 13,218 souls or 8·22 per cent., and the causes assigned for the decrease in the report of 1881 were the following:—

"1. Scarcity in 1877."

"2. Numbers from this Division have sought employment on Bhávnagar and Gondal State Railway Line, which lies beyond the limits of this Division."

"3. Uncertainty about the correctness of the figures for 1872."

On examining the age table just given with this light, it follows that the number under the age-period 10—14 must be smaller in 1891 than in 1881, inasmuch as the scarcity of 1877 injuriously affected the productive power of the population and curtailed the number of births in or about that year giving as a result, persons 10—14 years old in 1891 in smaller numbers than in 1881 It is also easy to see that the works on the Bhávnagar-Gondal Railway Line attracted the indigenous population of the scarcity-stricken Amreli Division about the Census time of 1881 and returned them either at the close of the works on the line or when the scarcity ceased, thus supplying an increase in population at the Census of 1891, in all the age periods of life except 10—14, which marks the birth of children in or about 1877, the year of scarcity. Our conclusion is that the Amreli Division in representing so large a proportion of increase as 22·19 per cent., has done nothing more than disclose the plain fact, that in 1891 it regained its own population together with its natural growth, which it had lost or driven away, in consequence of scarcity prevailing there, to the Railway works going on outside its own limits in 1881. This conclusion is further corroborated by the figures of decrease and increase in 1881 and 1891 respectively; for, in 1881 we have a decrease of 8·22, and in 1891 that decrease has been recouped and we meet with a further increase of 13·97. Our territorial increase is 10·54 for 1891 and this deducted from the net increase of the Amreli Division gives an excess of only 3·43 per cent. which may be safely attributed to greater productive power of the population on account of healthier climate and less pressure on land. Part of it also can be attributed to the large cultivation of waste lands, under the new favourable rules of assessment. In the Bombay Presidency also we find an increase of nearly 20 per cent., under similar circumstances, for famine-stricken districts. The new settlement has not been introduced in Okhámandal; still its poverty-stricken inhabitants have, in peaceful times, increased by the normal growth of 11½ per cent. The increase of 35 per cent. in Beyt is simply local, it has not a large fixed population; and the advent of the pilgrims adds to the percentage. The most remarkable increase is found in

the percentage of the small but comparatively (for Káthiáwár) fertile Dámnagar Mahál, excluding its *Petá* Mahál. In the Amreli Division we see a good illustration of the general rule that where lands are not all taken up, and the original density is "average" or "sparse," the increase in the percentage of population is great; or that the ratio of increase varies inversely as the density. Dhári with a density of only 54 per square mile shews an increase of 33 per cent., or of one-third of its original population, and Dámnagar, with a density of 107, shows also an equal percentage of increase in population. Amreli and Kodinár each with a density of about 125, shew each an increase of about 25 per cent.

**12. Increase in the Kadi Division.**—The Kadi Division, with its dense population, illustrates the converse of the rule; the percentage of increase here has been small. In no Mahál does it rise over 16 per cent., and the average for the Division is an increase of 11·15 per cent. The greatest increment 16·85 per cent. is in the central Mehsáná Mahál, the junction of three branch lines of railway with the Rajputáná-Málvá Railway main line. The workmen employed on these constructions must have materially added to the population. Vadnagar which had a density of 395 shows the smallest increment, 6·71 per cent., and the Vijápur Mahál, which in 1881 had a density of 498, shews also a poor increase of 8·81 per cent. Kadi, Kalol and Sidhpur Maháls are also similarly circumstanced; they are densely populated and resist over-pressure. Though Pátan, the largest Mahál, has increased only by 12·62 per cent., yet it awaits further development; and the next decennium, if all goes well, is bound to present a higher percentage of increase. The same remarks apply to the Dehgám Mahál. Looking at the columns for the sexes, it will be seen that the increase in the males has gone *pari passu* with that in females both in the Amreli and the Kadi Divisions. There has been no violent disparity observable in any of the Maháls.

**13. Increase in the Navsari Mahals.**—The Navsári Division presents the most remarkable varieties in the variations of the populations in the different Maháls. The divisional increase is nearly the same as that for Kadi, 11·09 per cent.; but the internal changes vary from —0·8 to + 22·95. This is what should be expected in a Division like Navsári. It has already been said that its fertile tracts are extremely fruitful and densely populated; while the *Ráni* Maháls are thick forest tracts overrun with dense *jungles*, unamenable to the plough; the peoples that inhabit these tracts are half-civilised and not settled. Songhad and Vájpur are such forest tracts; the former shows a falling-off of ·8 per cent., and its *Petá* Mahál Vájpur shows an increase of only 3·5 per cent. in 10 years. The other forest Maháls do not fare so badly. Vyárá has the normal increase of 11·31 per cent.; and Mahuvá and Vákal of about 9 per cent. each. Navsári and Gandevi shew almost the same percentage of increase, 9·2 and 10·5 per cent. respectively, but from an altogether different cause—a dense population; the density of Gandevi being 659 in 1881 and of the Navsári Mahál 411. Velachhá and Kámrej Maháls present the highest percentages of increase in the Navsári Division, 22 and 19 respectively,

accounted for by large tracts of land coming under cultivation. As is said before, land is being given out recently, under very favourable terms and light assessment in the *Ríni* Maháls, and the result of it is expected to be an increase of population in these Maháls. Except in the Navsári and Gandevi Maháls the increase in the sexes is evenly balanced; but in these two Maháls the increase of females is more than double that of the males. This is accounted for by large numbers of the males emigrating to the city of Bombay, to Surat and to other large towns in the Presidency and out of India, for trade and commerce.

**14. Increase in the Baroda Division.**—Excluding the City and Cantonment, the increase in the Baroda Division has been only 6·96 per cent. in the last decade. The Sinor Mahál appears to have fallen off 1·07 per cent. in population. It is not overdense in population, though in 1881 it was sufficiently dense to shew a population of 294 souls per square mile, and though its rate of progress in the decade before the last also was only an increase of 4·9 per cent. Chorandá, too, its neighbouring Mahál, shows one of the poorest rates of increase; only 1·44 per cent. in 10 years. Its density in 1881 was 273 and its increase also was only 4·9. These two neighbouring Maháls present a striking similarity, which removes any apprehensions on the score of accuracy in enumeration; they both shew almost the same density in 1881 and 1891, they both showed the same increase by percentage in 1881 and now they both are lowest in the rates of increase; Chorandá having only a slight superiority over Sinor. In the next para. I shall attempt to trace the causes of this decrease. The overcrowded Petlád and Pádrá Maháls shew a poor increase of 7 and 6·5 respectively; so also the Dabhoi and Baroda Maháls. Sankhedá and Sávli-Vághodiá (old Jarod) having room for expansion have increased by 10 and 11 per cent. The Baroda City, by itself, shews a good increase of 10·5 per cent. The figures now tell quite a different tale from what they did in the previous Census, when the reviewer had to account for a *decrease* of 9·13 per cent. The decrease was then attributed to (*a*) the general tendency, for several reasons, of large towns and cities falling back in population or increasing but very slowly, (*b*) their comparative unhealthiness, (*c*) the old race of hangers-on and others emigrating from Baroda City, on the change of the old regime which supported jewellers, workers in brocade, musicians, beggars *et hoc genus omne.* I do not consider the first reason generally applicable *per se*, without qualifying considerations. Many cities and large towns fall off in population, and nowhere more so than in India; but there are obvious reasons to account for that in many cases; like change of capital, change of rulers, change of trade routes, falling out of the railway lines, &c Nor is there more weight in the second reason; for Baroda has not acquired the reputation of being specially unhealthy; though, no doubt, an epidemic prevailing in Gujárat demands more victims from an overcrowded city like Baroda, which also has a large passenger traffic on the railway. The third reason, change of rulers and regime, is sufficient to account for the falling-off in the population of 1881, looking to the figures given in support.

The same cause, I believe, working the other way, has given us our present increase; though, certainly, of a different, perhaps a better, class of increment. People of the class mentioned above have disappeared, and almost an equal number of others have come in to take their place—mechanics, artisans, Government employés, traders, &c. It is a displacement, so to say, creditable to the present administration.

**15. Variations in the components of the Baroda Division taken separately.**—It would present matters more clearly to view, if I exhibit the figures of variation in population for the Baroda District, Baroda City and Baroda Cantonment separately, as in the following table, for this and the previous Census.

TABLE No. V.

*Statement of variations in the components of the Baroda Division, in* 1881 *and* 1891.

| Baroda Division. | 1881 | 1872. | Increase. | Decrease. | Per-centage. | 1891. | 1881. | Increase. | Decrease. | Per-centage. |
|---|---|---|---|---|---|---|---|---|---|---|
| Baroda District ... ... | 654,989 | 634,579 | 20,410 | ... | + 3·22 | 700,603 | 654,989 | 45,614 | ... | + 6·96 |
| Baroda City ... ... | 101,818 | 112,057 | ... | 10,239 | − 9·14 | 112,471 | 101,818 | 10,653 | ... | +10·46 |
| Baroda Cantonment .. ... | 4,694 | 4,217 | 477 | ... | +11·31 | 3,949 | 4,694 | ... | 745 | −15·87 |
| Total . | 761 501 | 750.853 | 20 887 | 10.239 | ... | 817,023 | 761.501 | 56 267 | 745 | .. |
| | Net Increase...10,648 | | | | +1 42 | Net Increase ...55,522 | | | | +7·29 |

From the above table it will appear that in the Baroda Division exclusive of City and Cantonment the increase was 3·22 in 1881 against 6·96 or 7 per cent. at present. In 1881 the percentage of increase in the Kadi and Navsári Divisions was 16·07 and 19·19 respectively to only 3·22 of the Baroda Division. The then Superintendent of Census thus stated the causes of the much smaller increase in the Baroda Division:—

> "The small increase in Baroda as compared with that in Kadi and Navsári, means that the positive and preventive checks were in operation to a greater extent in this Division than in the other two, and of these checks fever and other epidemics of 1880 and the distress of 1877 may be mentioned as the principal one. The causes or rather the materials for increase exist in the Baroda Division nearly to the same extent as in the two Divisions, yet because the checks operated in greater force, the increase was stinted in its growth."

Now, also, we find that though the percentage of increase in the Baroda Division is double of what it was in 1881, namely, 6·96, still it is much below the general percentage of increase as well as the percentages for the other three Divisions. An explanation, therefore, is necessary. I attribute it to the combined effects of (*a*) a higher density in the Baroda Division than in

the other Divisions, and (*b*) a greater pressure on the land. This will be seen from the following table :—

TABLE No. VI.

*Statement showing the causes of a comparatively lower increase in the Baroda Division (District).*

| No | Name of Division. | Density per square mile. | Arable waste Bighás. | | | Total population. | Bighás of arable waste per head. | Variation in population. |
|---|---|---|---|---|---|---|---|---|
| 1 | Amreli .. .. ... | 151·5 | 229,693 | 9 | 3 | 180,188 | 1·27 | +22·19 |
| 2 | Kadi... ... ... ... | 349·2 | 454,228 | 19 | 18 | 1,098,742 | 0·41 | +11·15 |
| 3 | Navsári ... ... ... | 161·2 | 190,200 | 11 | 0 | 319,443 | 0·60 | +11·09 |
| 4 | Baroda exclusive of City and Cantonment ... ... | 368·5 | 255,011 | 17 | 7 | 817,023 | 0 31 | + 6·96 |
| | **Total** | **293·6** | **1,129,134** | **19** | **9** | **2,415,396** | **0·46** | **+10·54** |

We see from these figures that the Baroda Division (District) has the greatest density, and the smallest quantity of arable waste land, per head available for cultivation. These two causes keep down the growth of population comparatively; and under these circumstances, it is to be expected that the growth will always be less than in the other Divisions. Kadi has a little less density and also a slightly less pressure on land; yet it shews a much higher percentage of increase.

**16. Decrease of population in the Baroda Cantonment.**— The following table shows that the Cantonment decrease is distributed over all the age-periods except 0-4:—

TABLE No. VII.

*Statement of decrease in the Baroda Cantonment, by ages.*

| Age-period. | 1891. | 1881. | Increase. | Decrease. | Age-period. | 1891. | 1881. | Increase. | Decrease. |
|---|---|---|---|---|---|---|---|---|---|
| 0 – 4 | 438 | 411 | +27 | ... | 35 – 39 | 283 | 303 | ..... | – 20 |
| 5 – 9 | 430 | 464 | ..... | – 34 | 40 – 49 | 315 | 424 | .... | – 109 |
| 10 – 14 | 329 | 440 | ..... | –111 | 50 – 59 | 186 | 236 | ..... | – 50 |
| 15 – 19 | 364 | 428 | ..... | – 64 | 60 and over | 167 | 202 | ..... | – 35 |
| 20 – 24 | 521 | 768 | ..... | –247 | | | | | |
| 25 – 29 | 459 | 538 | ..... | – 79 | | | | | |
| 30 – 34 | 457 | 480 | ..... | – 23 | Total... | 3,949 | 4,694 | +27 | –772 |

Again tracing the decrease by castes we find a significant decrease in the following castes:—

TABLE No. VIII.

*Statement showing the Cantonment decrease by castes.*

| Name of caste. | 1891. | 1881. | Increase or decrease, + or — | Name of caste. | 1891. | 1881. | Increase or decrease, + or — |
|---|---|---|---|---|---|---|---|
| Maráthá... ... | 462 | 624 | —162 | Dhed ... ... | 329 | 376 | — 47 |
| Kanbi Deccani ... | 4 | 31 | — 27 | Mahár .. | 186 | 330 | — 144 |
| Mávachi... ... | 93 | 278 | —185 | Koli others ... | 202 | 264 | — 62 |
| Dhobi Gujaráti... | 30 | 125 | — 95 | Sikh ... ... | 355 | 432 | — 77 |
| Bhandári .. | ..... | 14 | — 14 | Eurasians .. | 26 | 114 | — 88 |
| Hajám Gujaráti .. | 14 | 40 | — 26 | Europeans ... | 26 | 32 | — 6 |

From these two statements it will appear that the decrease in the Cantonment affects the military castes and camp followers. The inference is obvious that the decrease in the Cantonment population is mainly due to the reduction of the men in the British regiment stationed there.

**17. Decrease in the Sinor Mahal explained.**—The Sinor Mahál presents a decrease of 1·07. This decrease is found for the whole Mahál. But if we separate the figures for the town and Mahál of Sinor we find the following results :—

TABLE No. IX.

*Statement of variations in the components of the Sinor Mahál in* 1881 *and* 1891.

| Sinor Mahál. | 1881. | 1891. | Increase. | Decrease | Percentage. | 1872. | 1881. | Increase. | Decrease. | Percentage. |
|---|---|---|---|---|---|---|---|---|---|---|
| Sinor Town ... | 6,047 | 5,309 | ... | —738 | —12·20 | 6,006 | 6,047 | + 41 | ... | + 0·69 |
| Sinor Mahál ... | 33,447 | 33,764 | +317 | ... | + 0·95 | 31,636 | 33,447 | +1,811 | ... | + 5·72 |
| **Total** ... | 39,494 | 39,073 | ... | —421 | — 1·07 | 37,642 | 39,494 | +1,852 | ... | +4 92 |

From this table it appears that both the town and Mahál of Sinor have been declining for the past two Censuses, the former more rapidly and in larger proportions than the latter. Before the opening of Railways in the Baroda Division of His Highness' territories, Broach was the chief port at the mouth of the Narmadá, and it supplied many of the necessaries of life to the British and Gáikwári Kánam and to the Sinor and other Tálukás of this territory, as well as to the Rájpiplá State. The Narmadá is navigable for some distance and afforded good traffic to boats and boats-men carrying goods from Broach to the block of territory just mentioned, through the different port-lets or landing places, the chief of which were Koral, Sinor, Chándod and Tilakvádá. The following branch lines, however, were opened in the Baroda Territory after the Census of 1872, *viz.*, Dabhoi-Chándod on 15th April 1879, Dabhoi-Bahádarpur on 1st October 1879, and Dabhoi

to Baroda on 1st July 1880. These lines drew a considerable portion of the traffic to themselves from the original route by boats. Thus, the old employment of capital and labour and the occupations of many other middlemen, were diverted and transferred to the new channel by railway, resulting in the decline of population in towns like Sinor which are far away from the line, and of their surrounding villages. The symptoms of decay were quite visible at the Census of 1881, which was taken shortly after the opening of the above three branch lines; and their regular and continuous working during the last decade has brought about a very large decrease at the Census of 1891. Again, the change of administration in the Nándod State just adjoining the Sinor Mahál about the year 1882, and the consequent reforms introduced therein may have something to do with migration from the Sinor Táluká at least to the extent of adjusting the natural inducements which attracted the people to resort to the Baroda State.

**18. Low increase in the Choranda Mahal explained.**—The caste and occupation statements of the Chorandá Mahál viewed generally show that the very poor increase, *viz.*, 1·44 per cent., is due to the emigration of some of the high or trading castes, and also of those castes which are dependent upon general labour. Chorandá is a cotton growing Táluká and is surrounded by ginning factories in the British Territory just bordering on the Táluká; these every year attract numbers of labourers from our limits and particularly from the Chorandá Táluká. These people have their homes with them and settle where they find their livelihood ample and within easy reach. Thus it is that good many labouring people must have emigrated from Choranda either permanently or temporarily. In the season, almost all our villages around Pálej supply hundreds of workers to the factories. The 26th of February was the time of the opening of the season, and to secure a footing in the factories the people must have left their homes in Chorandá to make temporary arrangements for their abodes near the factories and for securing employment therein. Again, Choranda is a purely agricultural Mahál. Though a first class Mahál in point of revenue or income, it has not a single town within its limits. The people being purely agricultural supply a very limited scope or field for traders or trading castes which shew a marked decrease.

The following two tables will illustrate the above remarks:—

TABLE No. X.

*Statement of variations in castes in the Chorandá Mahál.*

| Name of caste. | 1881. | 1891. | Increase or decrease (+ or −). | Name of caste. | 1881. | 1891 | Increase or decrease (+ or −) |
|---|---|---|---|---|---|---|---|
| Bráhman Jámbu ... | 1,576 | 1,548 | − 28 | Kshatri Hindustáni. | 52 | 16 | − 38 |
| Do. Shrimáli ... | 29 | 2 | − 27 | Maráthá ... ... | 185 | 161 | − 24 |
| Do. Ráyakvál ... | 17 | 31 | − 14 | Vániá Shriméli ... | 271 | 238 | −33 |

## TABLE No. X.—(*continued*).

*Statement of variations in castes in the Chorandá Mahal.*

| Name of caste. | 1881. | 1891. | Increase or decrease (+ or —) | Name of caste. | 1881. | 1891. | Increase or decrease (+ or —). |
|---|---|---|---|---|---|---|---|
| Máli .. ... ... | 559 | 448 | —111 | Koli Pátanvádiá<br>Do. Talapdá<br>Do. others ... | 9,695 | 2,395<br>4,870<br>1,493<br>8,758 | —937 |
| Luhár Gujaráti .. | 510 | 419 | — 19 | | | | |
| Darji ... ... | 426 | 331 | — 95 | | | | |
| Mochi ... .. | 113 | 86 | — 27 | Pathán ... ... | 420 | 392 | — 29 |
| Ola ... ... .. | 231 | 204 | — 27 | Malek ... ... | 723 | 450 | —273 |
| Thori ... .. | 44 | 20 | — 24 | Mal ... ... | 18 | ... | — 18 |
| Vádi ... .. | 40 | ... | — 40 | Memon ... ... | 496 | 472 | — 24 |
| Pomlá ... ... | 34 | ... | — 34 | Mir ... ... ... | 24 | 20 | — 4 |
| Bhát ... ... | 266 | 239 | — 27 | Vohorá ... ... | 3,100 | 2,790 | —310 |
| Gosái ... ... | 210 | 167 | — 43 | Khureshi ... ... | 142 | 33 | —109 |
| Verági ... ... | 224 | 187 | — 37 | Chhipá ... ... | 116 | 101 | — 15 |
| | | | | Káji ... ... | 24 | ... | — 24 |

## TABLE No. XI.

*Statement of variations in the occupations of the Chorandá Mahál.*

| Name of occupation. | 1881. | 1891 | Increase or decrease (+ or —). | Name of occupation. | 1881. | 1891. | Increase or decrease (+ or —). |
|---|---|---|---|---|---|---|---|
| Herdsmen | 490 | 433 | — 57 | General labourers | 7,039 | 6,602 | — 437 |
| Field labourers and crop watchers. | 14,081 | 7,572 | —6,509 | Mendicancy ... | 1,484 | 845 | — 639 |
| Weavers ... ... | 656 | 517 | — 139 | Office menials .. | 2,458 | 382 | —2,076 |
| Potters ... .. | 819 | 629 | — 190 | Tailors ... ... | 348 | 340 | — 8 |

The checks to the growth of population that operated in the Sinor Mahál worked to a certain extent in this Mahál also. As an instance it may be cited that the population of Koral which stands on the navigable Narmadá river and which was formerly regarded as an important Kasbá and landing-place for goods and passengers proceeding to the interior, has decreased by 167, or 10·63 per cent. since the last Census.

### 3. *Migration and its effects.*

**19. The effect of migrations.**—The increase hitherto considered and the percentages of variation have been on the numbers of 1881 and 1891,

without taking into account the more or less important question of migrations. In one way, our inferences had best rely on the total numbers alone, purely and simply; viewed in another way, the emigration numbers are necessary. If it is desired to know absolutely the growth of population by any and all processes, we have to look simply to the total numbers as returned by the enumerators. If we, however, wish to know what change should be made in the enumeration numbers for adventitious causes, so as to arrive at the normal growth only, or the difference between births and deaths, we should take into consideration the effect of migrations also. The former may be called the Census increase, and the latter the gross increase. The Census increase is generally used for comparisons everywhere, and that I have already given. But it may be of interest to consider what effect migrations have on the total variation and on the percentage.

**20. Calculations of emigration and immigration.**—As a simple rule, of course, the numbers due to emigration must be added to the Census increase, and those due to immigration subtracted from it, in order to get the real growth. But there are two important facts to be taken into account, before we apply this simple process. In the first place, we can easily get the number of all immigrants by reference to final Table XI. (Birth-place); or also by deducting from the total population of a Division the numbers returned as actually born in the same Division. But the emigration numbers are difficult to get. If there were very accurate registers procurable of births and deaths, then taking these figures with those of Census increase and immigration, we might come to the total emigration figures. This process would assume the perfect accuracy of the Census Enumeration. But, as I have already said, there are no correct birth and death registers available in this State. Another way of arriving at the total emigration figures would be by having the Census Final Tables of all India at command. The birth-place returns would tell us how many born in this State were living in any other State or Province or Division. This too is at present impracticable. The only figures we could obtain with certainty are those of persons having emigrated from one Division to another in the Baroda State only. These figures we can obtain from our own returns. A limited inter-divisional emigration being thus considered, I am forced to confine myself to the same limited extent of immigration, on the assumption that probably the emigration and immigration figures extra-divisional might cancel each other. There are no solid grounds for an assumption like this; but, at the same time, there are no apparent causes militating against such an assumption. As has been already observed, the migrations are generally in and out of the neighbouring British Districts and Native States, due to marriages. I need not enter here minutely into the further question of where the scale bends in this interchange. Looking further afield, I am of the impression that emigration to the African and Malabár coasts and to the Burmese and Chinese ports exceeds the immigration from these or other

sources. In the second place, there is another important fact to be taken into consideration in these calculations. The numbers of emigration and immigration are not to be taken absolutely as they are obtained from the Birth-place Tables of the last Census; but relatively, as compared with the figures of 1881. Many of those, for instance, who immigrated before 1881, may very probably stay on for years; they thus add to the numbers marked as immigrants in 1891. Suppose A and B came from Upper India and settled in Baroda in 1878; from the birth-place lists they would be considered immigrants both in 1881 and 1891; though they are no longer exclusively such in 1891. The same consideration would apply to the emigrants. Therefore, to arrive at a tolerably correct estimate, we have to consider the excess or defect of the numbers of 1891 above or below those of 1881. In the case of emigration, the excess of 1891 over 1881 would be marked + and the defect—. The opposite would be the consideration for immigrations. If there were 1,000 immigrants in 1881 and 1,200 in 1891, there would be 200 more immigrants in 1891, and this number has to be subtracted from the census figures to get the real increase. Hence, immigration excess of 1891 over 1881 is — and defect +.

**21. Gross variation.**—The following statement gives the variation in connection with emigration and immigration, as discussed in the preceding paragraph. I am indebted to Mr. Drew's Bombay Census Report, for the method of compiling it.

TABLE No. XII.

*Statement of variations in connection with emigration and immigration.*

| Division. | Census increase. | Inter-Divisional. | | Gross increase due to population of the Division. | Percentage of gross increase. | Percentage on column 2 only | Difference. |
|---|---|---|---|---|---|---|---|
| | | Increase (+) or decrease (—) of emigrants. | Increase (—) or decrease (+) of immigrants. | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Amreli ... .. | + 32,720 | + 693 | + 23 | + 33,436 | + 22·7 | + 22·19 | + 0·51 |
| Kadi ... ... ... | +110,255 | + 2,999 | + 14,404 | +127,658 | + 12·9 | + 11·15 | + 1·75 |
| Navsári ... ... | + 31,894 | + 2,740 | + 1,162 | + 35,796 | + 12·4 | + 11·09 | + 1·31 |
| Baroda ... .. | + 55,522 | + 4,842 | + 2,761 | + 63,125 | + 8·3 | + 7·29 | + 1·01 |
| **Total...** | **+230,391** | **+11,274** | **+18,350** | **260,015** | **+ 11·9** | **+10·54** | **+ 1·36** |

**22. Remarks.**—Column 2 gives the Census increase, already given before. Column 3 gives the change due to emigration. From the Kadi Division, for instance, there were 2,999 more emigrants in the decennial period ending with 1891, than in the preceding period. These, therefore, are added to the population of the Division. It will be found that there is

a greater emigration than before in all the Divisions; hence they have an increase marked against them. Column 4 gives the change due to immigration; and it is rather surprising that there has been a decrease comparatively in immigrations in all Divisions; and hence this relative decrease is also added (+) to the Census increase, as explained above. Though this is a remarkable circumstance, still there is no obvious reason to challenge the accuracy of these figures, as obtained from the inter-divisional birth-place returns of 1881 and 1891. In fact, there is a greater increase on the whole due to less immigration than to greater emigration; the figure for the former being 18,350, and for the latter 11,274. Columns 6, 7 and 8 explain themselves. From a comparison of the percentages in columns 6 and 7, the result of which is given in column 8, it will appear that the new percentage is slightly in excess of the percentage of increase obtained from the tabulated Census increase merely, in all Divisions. The increase of population in the whole State rises from 10·54 to 11·9. I must again say that the migration figures are neither complete nor satisfactory; but that looking to the fact that immigration has visibly decreased and emigration increased, I have little hesitation in saying that the increase may turn out to be still greater if complete figures could be obtained.

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4. *Comparison of variations.*

**23. Variations of 1881 and 1891 compared.**—The following table gives the variations of 1881 and 1891 in the Divisions. Though there are great discrepancies observable, still it will serve a useful purpose as a record and may help in future investigations. It is to be remembered that in 1872 there was not a regular Census Enumeration, and so the variations registered in the Census Report of 1881 are not so very reliable as those which are recorded from the results of the last two enumerations. Again the interval in the last report was of nine years, and at present it is of ten years.

TABLE No. XIII.

*Comparative statement of the populations of* 1872 *and* 1881 *and of* 1881 *and* 1891.

| Division. | Comparison of the populations of 1872 and 1881. | | | | | | Comparison of the populations of 1881 and 1891. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1881. | 1872. | Increase. | Decrease. | Percentage of Increase. | Percentage of Decrease | 1891. | 1881. | Increase. | Decrease. | Percentage of Increase. | Percentage of Decrease. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Baroda Territory ... | 2,185,005 | 2,004,442 | 180,563 | ... | 9·01 | ... | 2,415,396 | 2,185,005 | 230,391 | ... | 10·54 | .. |
| Amreli ... ... | 147,468 | 160,686 | ... | 13,218 | ... | 8·22 | 180,188 | 147,468 | 32,720 | ... | 22·19 | ... |
| Kadi ... ... | 988,487 | 851,648 | 136,839 | ... | 16·07 | ... | 1,098,742 | 988,487 | 110,255 | ... | 11 15 | ... |
| Navsári ... ... | 287,549 | 241,255 | 46,294 | ... | 19·19 | ... | 319,443 | 287,549 | 31,894 | ... | 11·09 | ... |
| Baroda ... ... | 761,501 | 750,853 | 10,648 | ... | 1·42 | ... | 817,023 | 761,501 | 55,522 | ... | 7·29 | ... |

**24. Remarks.**—In the whole State the percentage of increase in population has increased from 9·01 for nine years to 10·54 for 10 years; or, roughly, it has increased by about ·53 per cent in 10 years. The greatest proportionate change is apparent in the Amreli Division, from a decrease of 8·22 per cent. to an increase of 22·19 per cent. The reasons for this great variation have already been given; though one cannot be so confident as to say that the enumerations of 1872, 1881 and 1891, on which the percentages are founded were all correct. In the Kadi and Navsári Divisions there has been a falling-off in the increase, from 16 and 19 per cent. (for 9 years), to 11·1 and 11 per cent., respectively, (for the last 10 years). In the Baroda Division, on the other hand, there has been an increase in the percentage from 1·42 to 7·29. A more useful comparison can be made in the next Census report, and tolerably accurate inferences may be drawn therefrom; which could not be done now owing to the doubt that exists as regards the enumeration of 1872 being even tolerably correct. I find the most remarkable discrepancies naturally, on turning to the Maháls; so I deem it waste of time, for the reason given above, to discuss them or even to record them.

**25. Comparison of increase with increases elsewhere.**—The general rate of increase in this State, 10·54 per cent. is, to use the words of Mr. Baines, "that of a normal growth in a healthy community." This increase comes quite close to the average increase in all India, 10·74 per cent. But allowance must be made in this figure for the very high rates of increase registered in the Native States (average 15½ per cent.) due to previous inaccurate figures, for various reasons. The rate of increase in England and Wales in the last decennium was 11·7; it was lower than that recorded in any intercensal period since the commencement of the century; it was 18·1 in the 1811-21 period, and has steadily declined since then; the latest decline was partly due to less births and partly to excess of emigrants over immigrants. According to the recent Indian Census, the highest percentages of increase have been obtained in Lower Burma (22 per cent.), and in Sind (19 per cent). It is 11 per cent. in Oudh and 9·6 in the Central Provinces; while the population has decreased in Coorg. In the Bombay Presidency, there has been an increase of 9 per cent. in the non-famine districts, and of 19½ per cent. in those districts which were affected by famine in the decade preceding 1881; in the Madras Presidency, the respective numbers were 17 and 20. The rate of increase in Bengal and the North-West Provinces has been only 6·5 per cent., and in the Panjab 10·4. In the Native States the rates are generally very high; being between 17 and 20 per cent. for Hyderábád, Mysore and Rajputáná. But it is doubtful if all the enumerations there have been correct; it remains to be seen if a high percentage is found in future Censuses. Turning to the divisions of the Presidency of Bombay, we find that the population of British Gujarát has increased in the last Census by 8·41 per cent.; less than the increase in our State, or in the Gujarát divisions of our State. We can thus arrange our Divisions and the Gujarát Districts, in the order of the percentage of increase in population:—Panch Maháls 22·68; Amreli 22·19;

Kadi 11·15; Navsári 11·09; Kaira 8·3; Ahmedábád 7·63; Baroda 7·29; Surat 5·83; and Broach 4·45. Out of nine places, our Divisions hold the second, third, fourth and seventh places.

5. *Increase of Density.*

**26. Increase of density.**—We have now to observe the increase in density. The area of the State having decreased this year, on a more accurate calculation, from what it was last year, it follows that the figures of density of last year will have to be changed according to the area of 1891, before a comparison could be made for densities. The areas having mostly diminished, I have increased the density figures of last year proportionately. The statement given in the margin shews the increase of population per square mile in each Division and in the State. On the whole, there has been an increase of 28 persons per square mile, or of 10·5 per cent. on the original density. The greatest increase is of 35 in fertile Kadi, and the least 16 in backward Navsári.

TABLE No. XIV.

*Increase of population per square mile.*

| Division. | Density of 1881. | Density of 1891. | Present increase. |
|---|---|---|---|
| Amreli ... ... | 124·03 | 151·55 | 27·52 |
| Kadi ... ... ... | 314 21 | 349·25 | 35·04 |
| Navsári ... ... | 145·15 | 161·25 | 16·10 |
| Baroda ... .. | 398·69 | 427·76 | 29·07 |
| Total... | 265·62 | 293·63 | 28 01 |

**27. Density considered with percentage of increase in population.**—It is interesting to compare the densities of 1881 and 1891 and to consider them in relation to the percentage of increase in population by the last Census. The table below shows these figures.

TABLE No. XV.

*Comparison of densities of* 1881 *and* 1891 *and variation.*

| Name of Division. | Population per square mile. | | | | | | Variation in density. | | |
|---|---|---|---|---|---|---|---|---|---|
| | 1881. | | | 1891. | | | Total. | Males. | Females. |
| | Total. | Males. | Females. | Total. | Males. | Females. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Amreli... ... | 124·03 | 64·80 | 59·23 | 151·55 | 78·93 | 72·62 | +27·52 | +14·13 | +13·39 |
| Kadi ... ... | 314·21 | 162·10 | 152·11 | 349·25 | 179·07 | 170·18 | +35·04 | +16 97 | +18·07 |
| Navsári ... | 145·15 | 73·94 | 71·21 | 161·25 | 81·23 | 80·03 | +16·10 | + 7·29 | + 8·81 |
| Baroda... ... | 398·69 | 212·58 | ·186·11 | 427·76 | 227·68 | 200·08 | +29·07 | +15·10 | +13 97 |
| Total... | 254·96 | 132·96 | 122·00 | 293·63 | 152·32 | 141·31 | +38·67 | +19·36 | +19·31 |

It will be observed that there has been an increase in density in all Divisions. It has increased in the whole State by 28 individuals per square mile; the increase in the Amreli and Baroda Divisions is nearly the same as the average increase in density for the whole State; whereas it is as high as of 35 in Kadi, and so low as of only 16 individuals in the Navsári Division. The rule that where the density is high the percentage of increase is low, and its opposite, are illustrated respectively by the Baroda and Amreli Divisions. Baroda had the high density, 398 in 1881, and its population has increased by only 7·29 per cent. Amreli had a poor density of 124, and its increase is as high as 22 per cent. of its population. Under the application of the same rule, Navsári should have exhibited a much greater percentage of increase than only 11; but its large forest tracts upset the ordinary force of the rule. In peaceful and fertile Kadi, the density has increased by 35 persons per square mile, and the population has increased by 11·15 per cent. The figures for the sex call for no special remarks.

**28. Increase of density in the Mahals.**—A fuller Statement giving, by sexes, the increase of density in the Mahals, may be of great use to the State; and it is given below:—

# TABLE No. XVI.

*Statement showing the density of Population by Mahâls since the last Census.*

| NAME OF MAHÁL. | Density of population per square mile. | | | | | | Variation in density. | | |
|---|---|---|---|---|---|---|---|---|---|
| | 1881. | | | 1891. | | | | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | | | | AMRELI DIVISION. | | | | | |
| Amreli ... ... | 181·99 | 94·41 | 87·58 | 226·30 | 116·76 | 109·54 | + 44·31 | + 22 35 | + 21·96 |
| Bhimkattá (*Petá*) ... | 198·80 | 104·00 | 94·80 | 217·40 | 111·40 | 106·00 | + 18·60 | + 7·40 | + 11·20 |
| Dammagar ... ... | 132·41 | 68·66 | 63·75 | 174·96 | 92·35 | 82·61 | + 42·55 | + 23·69 | + 18·86 |
| Shianagar (*Peta*) ... | 209·00 | 110·21 | 98·79 | 221·08 | 112·96 | 108·12 | + 12 08 | + 2·75 | + 9·33 |
| Dhári ... ... | 85·53 | 44·83 | 40·70 | 112·36 | 58·66 | 53·70 | + 26·83 | + 13·83 | + 13·00 |
| Khambha (*Petá*) ... | 51·46 | 26·82 | 24·64 | 71·62 | 37·20 | 31·42 | + 20·16 | + 10·38 | + 9·78 |
| Kodinár ... ... | 186·76 | 97·38 | 89·38 | 232·24 | 119·98 | 112 26 | + 45·48 | + 22·60 | + 22·88 |
| Okhámandal ... ... | 72·11 | 39 05 | 33·36 | 80·72 | 43·09 | 37·63 | + 8·31 | + 4·04 | + 4·27 |
| Beyt Shankhoddhár (*Petá*) .. ... | 856·00 | 437·00 | 419·00 | 1,156·25 | 609·00 | 547·25 | + 300·25 | + 172·00 | + 128·25 |
| Manekwáda Contingent Camp ... ... | 2,786·00 | 1,347·00 | 1,439·00 | ... | ... | ... | −2786·00 | −1347·00 | −1439 00 |
| **Total Amreli Division.** | **124 03** | **64·80** | **59 23** | **151·55** | **78·93** | **72·62** | **+ 27 52** | **+ 14 13** | **+ 13·39** |
| | | | | KADI DIVISION. | | | | | |
| Patan ... ... ... | 257·63 | 132·01 | 125·62 | 290·15 | 149·49 | 140·66 | +32·52 | + 17·48 | +15·04 |
| Harij (*Petá*) ... ... | 121·11 | 64·23 | 56·88 | 134 26 | 71·13 | 63·13 | +13·15 | + 6·90 | + 6 25 |
| Sidhpur ... ... | 374·33 | 193·56 | 180·77 | 423 11 | 216·15 | 206·96 | +48·78 | + 22·59 | +26·19 |
| Vadávali ... ... | 309·61 | 162·98 | 146·63 | 342·74 | 178·66 | 164·08 | +33·13 | + 15·68 | +17·45 |
| Mehsána ... ... | 477·27 | 248·22 | 229·05 | 557·67 | 289 66 | 266·01 | +80·40 | + 41·44 | +38·96 |
| Visnagar ... ... | 360·14 | 183 48 | 176·66 | 407·42 | 208·02 | 199·40 | +47·28 | 24·54 | +22·74 |
| Kherálu ... ... | 263·96 | 133·62 | 130·34 | 305·53 | 154·41 | 151·12 | +41·57 | + 20·79 | +20·78 |
| Vadnagar (*Petá*) ... | 395·49 | 190·58 | 204·91 | 422 04 | 204·09 | 217·95 | +26·55 | + 13·51 | +13 04 |
| Vijápur ... ... | 498·15 | 225·68 | 242·47 | 542·06 | 274·52 | 267·54 | +43 91 | + 18·84 | +25·07 |
| Kadi ... ... ... | 316·90 | 164·11 | 152·79 | 345·65 | 178·59 | 167·06 | +28·75 | + 14·48 | +14·27 |
| Kalol ... ... ... | 309·30 | 160·69 | 148·61 | 337·11 | 173·02 | 164·09 | +27·81 | + 12 33 | +15·48 |
| Dehgám ... ... | 220·42 | 114·81 | 105·61 | 236·36 | 120·99 | 115·37 | +15·94 | + 6 18 | + 9·76 |
| Atarsumbá (*Petá*) ... | 309·41 | 163·29 | 146·12 | 337·68 | 174·63 | 163·05 | +28·27 | + 11·34 | +16·93 |
| **Total Kadi Division ...** | **314 21** | **162·10** | **154·11** | **349·25** | **179·07** | **170·18** | **+ 35·04** | **+ 16·97** | **+ 18·07** |

## TABLE No. XVI.—*continued.*

*Statement showing the density of Population by Maháls since the last Census.*

| NAME OF MAHAL. | Density of population per square mile. | | | | | | Variation in density. | | |
|---|---|---|---|---|---|---|---|---|---|
| | 1881. | | | 1891. | | | Total. | Males. | Females. |
| | Total. | Males. | Females. | Total. | Males. | Females. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **NAVSÁRI DIVISION.** | | | | | | | | | |
| Navsàri ... ... | 392·02 | 194·11 | 197·91 | 428·18 | 204·25 | 223·93 | + 36·16 | + 10·14 | + 26·02 |
| Gandevi ... ... | 989·43 | 503·00 | 486·43 | 1,093·77 | 537·37 | 556·40 | + 104·34 | + 34·37 | + 69·97 |
| Mahuvà ... ... | 261·02 | 134·12 | 126·90 | 283·86 | 144·89 | 138·97 | + 22·84 | + 10·77 | + 12·07 |
| Vyàrà ... ... ... | 133·19 | 68·89 | 64·30 | 148 25 | 75·92 | 72·33 | + 15·06 | + 7·03 | + 8·03 |
| Songhad ... ... | 86·98 | 44·61 | 42·37 | 86·28 | 44·42 | 41·86 | — 0·70 | — 0·19 | — 0·51 |
| Vájpur (*Petá*) ... | 17·85 | 9·38 | 8·47 | 18·47 | 9·77 | 8·70 | + 0·62 | + 0·39 | + 0·23 |
| Veláchhà ... ... | 108·04 | 54·71 | 53·33 | 132·91 | 67·70 | 65·21 | + 24·87 | + 12·99 | + 11·88 |
| Vàkal (*Petá*) ... | 305·56 | 158·25 | 147·31 | 333·31 | 171·28 | 162·03 | + 27·75 | + 13·03 | + 14·72 |
| Kathor ... ... | 203·38 | 99·82 | 103·56 | 249·57 | 125·00 | 124·57 | + 46·19 | + 25·18 | + 21·01 |
| Kàmrej ... ... | 150·57 | 77·41 | 73·16 | 179·29 | 91·76 | 87·53 | + 28·72 | + 14·35 | + 14·37 |
| Palsánà ... ... | 248·08 | 127·44 | 120·64 | 177·60 | 111·82 | 135·78 | + 29·52 | + 14·38 | + 15·14 |
| **Total Navsari Division ... ...** | **145·15** | **73·94** | **71·21** | **161·25** | **181·23** | **180·03** | **+ 16·10** | **+ 7·27** | **+ 8·81** |
| **BARODA DIVISION.** | | | | | | | | | |
| Baroda ... ... | 328·81 | 174·99 | 153·82 | 351·78 | 186·81 | 164·97 | + 22 97 | + 11·82 | + 11·15 |
| Pádrá ... ... ... | 440·13 | 233·58 | 206·55 | 468·67 | 215·60 | 223·07 | + 28·44 | + 12·02 | + 16·52 |
| Petlád ... ... | 760 00 | 411·99 | 348·01 | 813·33 | 442·16 | 371·17 | + 53·33 | + 30·17 | + 23·16 |
| Sisvá (*Petá*) ... ... | 639·29 | 347·62 | 291·67 | 709·50 | 384·76 | 324·74 | + 70·21 | + 37·14 | + 33·07 |
| Savli ... ... ... | 221·66 | 118·81 | 102·85 | 242·78 | 129·79 | 112·99 | + 21·12 | + 10·98 | + 10·14 |
| Vághodiá ... ... | 167·90 | 88·83 | 79·07 | 187·12 | 100·36 | 86·76 | + 19·22 | + 11·53 | + 7·69 |
| Dabhoi ... ... | 295·63 | 157·66 | 137 97 | 314·24 | 164·99 | 149·25 | + 18·61 | + 7·32 | + 11·29 |
| Chorandá ... ... | 264·12 | 137·71 | 126·41 | 267·92 | 138·17 | 139·75 | + 3·80 | + 0·46 | + 3·34 |
| Sinor ... ... | 284·13 | 151·48 | 132·65 | 281·10 | 145·94 | 135·16 | — 3·03 | — 5·54 | + 2·51 |
| Sankhelá ... ... | 222 61 | 116·05 | 106·56 | 245·88 | 128·52 | 117·36 | + 23·27 | + 12·47 | + 10·80 |
| Tilakváḍá (*Petá*) ... | 221·44 | 113·68 | 107·76 | 273·68 | 143·32 | 130·36 | + 52·24 | + 29·64 | + 22·60 |
| Barodá City ... ... | 12,727·25 | 6,733·88 | 5,993·37 | 14,058·87 | 7,569·62 | 6,489·25 | + 1,333·62 | + 835·74 | + 495·88 |
| Baroda Cantonment... | 4,694·00 | 2,879·00 | 1,815·00 | 3,949·00 | 2,314.00 | 1,635·00 | —745·00 | —565·02 | —180·00 |
| **Total Baroda Division including City and Cantonment ...** | **39·698** | **212·58** | **186·11** | **427·76** | **227·68** | **200·08** | **+ 29·07** | **+ 15·10** | **+ 13·97** |

### 6. *Urban and rural increase.*

**29. Increase of density in town and country.**—Taking separately the towns and villages the increase of densities is as below :—

TABLE No. XVII.

*Statement showing the increase of urban and rural density of population with percentages.*

| Division. | Increase of urban density. | | | | Increase of rural density. | | | |
|---|---|---|---|---|---|---|---|---|
| | Area in square miles. | Density of 1881. | Density of 1891. | Increase. | Area in square miles. | Density of 1881. | Density of 1891. | Increase. |
| Amreli ... ... | 73·7 | 476 | 550 | 74 | 1115·3 | 101 | 125 | 24 |
| Kadi... ... ... | 174·14 | 1,015 | 1,081 | 66 | 2971·9 | 273 | 306 | 33 |
| Navsári ... ... | 13·6 | 2,628 | 2,949 | 321 | 1967·4 | 128 | 142 | 14 |
| Baroda ... ... | 75·5 | 2,631 | 2,844 | 213 | 1834·5 | 307 | 328 | 21 |
| Total... | 337 | 1,324 | 1,435 | 111 | 7,889 | 220 | 245 | 25 |

The density of the towns has, on the whole, increased by 111 persons per square mile, and of the villages by 25 persons. The urban increases have been very high in the Navsári and Baroda Divisions; being 321 and 213 additional human beings per square mile. Their town densities by themselves also are so high as 2,949 and 2,844 per square mile. This large town-population and increase in the Navsári Division is attributable to its few towns (the total area being only 13·6), and these like Gandevi, Navsári and Kathor being flourishing ones. The high figures of the Baroda Division are owing to the large population of the City and the great increase therein.

**30. Urban and rural increase in population.**—Having noted the percentage of increase in the entire population of each Division, we now turn to the urban and rural percentages of increase, as their separate consideration enables us to see where the development is greater and why. The following table gives this information :—

## TABLE No. XVIII.

*Statement showing the increase of urban and rural population with percentages.*

| Name of Division. | Urban. | | | | | | Rural. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Increase. | | | Percentages of increase over the urban population of 1881. | | | Increase. | | | Percentages of increase over the rural population of 1881. | | |
| | Total. | Males | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Amreli ... ... ... | 5,467 | 2,871 | 2,596 | 15·57 | 15·61 | 15·53 | 27,253 | 13,925 | 13,328 | 24·25 | 23·74 | 24·82 |
| Kadi ... ... ... ... | 11,233 | 6,068 | 5,165 | 6·35 | 6·96 | 5·75 | 99,022 | 47,341 | 51,681 | 12·20 | 11·20 | 13·30 |
| Navsári ... ... ... ... | 4,329 | 1,876 | 2,453 | 12·10 | 10·58 | 13·60 | 27,565 | 12,560 | 15,005 | 10 95 | 9·76 | 12·20 |
| Baroda ... ... ... ... | 12,909 | 7,756 | 5,153 | 6 40 | 7·26 | 5·43 | 42,513 | 21,074 | 21,539 | 7·61 | 7·04 | 8·27 |
| Total ... | 33,938 | 18.571 | 15,367 | 755 | 8 07 | 7 00 | 196,453 | 94,900 | 101 553 | 11·32 | 10·43 | 12·29 |

It is seen that in the whole State, the urban population has increased by 7·55 per cent., the rural by 11·32, and the combined population by 10·51 per cent. This shews that there has been a greater increase in the rural population than in the urban. This deduction is worthy of note. The agricultural population of the State is strong and thriving and goes on growing faster than the population of our towns, which, excepting the Capital City, are wanting in that development of commerce, trade, arts and manufactures which goes to increase urban population. As is to be expected, the disparity is most marked in our Kadi Division. Its rural population has increased by 12·20 per cent. when the urban one has increased by nearly the half of it, 6·35 per cent. Amreli also tells the same tale; its urban increase is only 15·57 per cent. to its rural 24·25 per cent. But the balance leans on the other side in the Navsári Division only. The stagnant and backward population of the *Ráni* Maháls of Navsári, and the enterprise of some of the people inhabiting its leading towns like Navsári, Bilimorá, Gandevi and Kathor, combine, though from opposite causes, to depreciate the figures for the growth of the rural population in comparison with the urban one. The Division shews an increase of 12·10 per cent. in the urban and of 10·95 per cent. in the rural population. In the Baroda Division again, the rural population has increased more in percentage than the urban; the figures being 6·10 per cent. increase for the urban, and 7·61 per cent. for the rural population. But the real disparity will appear to be much stronger, if, for a moment, we leave out of consideration the great increase of 10,653 souls in the City itself. Excluding the City increase, the urban increase for the Baroda Division is hardly 2·4 per cent. to the rural increase of 7·6 per cent. or less than a third in percentage. These results plainly shew, as is already stated, that the strength of the Baroda State lies in its villages and its agricultural population, and that they grow more rapidly than the towns which have had no development. I may repeat what I have said in the first Chapter that a large, a very large, number of what are classed as towns are only nominally so; having mostly an agricultural population, and being simply markets, on a large or small scale, for the traffic of grains and other agricultural produce.

The figures for sex speak for themselves and require no remarks, except that in the rural population, females shew a greater increase than males in all Divisions.

**31. Variations in the population of towns.**—To make the review of urban progress in growth complete, a statement is given below of the increase or decrease in the population of the 41 towns:—

## TABLE No. XIX.

*Variations in the population of Towns with percentages.*

| Serial number. | Name of Town. | Division. | Total Population. | | | Variation percentages on the population in 1881. |
|---|---|---|---|---|---|---|
| | | | 1881. | 1891. | Variation. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Baroda City ... | Baroda. | 101,818 | 112,471 | + 10,653 | + 10·46 |
| 2 | „ Cantonment | | 4,694 | 3,949 | − 745 | − 15·87 |
| | Total .. | | 106,512 | 116,420 | + 9,908 | + 9·30 |
| 3 | Pátan .. ... | Kadi. | 32,712 | 32,646 | − 66 | − ·20 |
| 4 | Visnagar ... ... | Do. | 19,602 | 21,376 | + 1,774 | + 9·05 |
| 5 | Kadi ... ... | Do. | 16,689 | 16,331 | − 358 | − 2·15 |
| 6 | Navsári ... ... | Navsári. | 14,920 | 16,276 | + 1,356 | + 9·09 |
| 7 | Sidhpur ... ... | Kadi. | 13,688 | 16,224 | + 2,536 | + 18·53 |
| 8 | Vadnagar ... ... | Do. | 15,424 | 15,941 | + 517 | + 3·35 |
| 9 | Amreli ... ... | Amreli. | 13,642 | 15,653 | + 2,011 | + 14·74 |
| 10 | Petlád ... ... | Baroda. | 14,418 | 15,528 | + 1,110 | + 7·70 |
| 11 | Dabhoi ... ... | Do. | 14,925 | 14,539 | − 386 | − 2·59 |
| 12 | Sojitrá ... ... | Do. | 10,253 | 11,412 | + 1,159 | + 11·30 |
| 13 | Unjhá ... ... | Kadi. | 10,512 | 11,287 | + 775 | + 7·37 |
| 14 | Vaso including Vasopurá ... ... | Baroda. | 10,208 | 10,271 | + 63 | + ·62 |
| 15 | Mehsáná ... ... | Kadi. | 8,791 | 9,985 | + 1,194 | + 13·58 |
| 16 | Vijápur ... ... | Do. | 10,081 | 9,716 | − 365 | − 3·62 |
| 17 | Kherálu ... ... | Do. | 8,528 | 8,905 | + 377 | + 4·42 |
| 18 | Chánasmá ... ... | Do. | 7,452 | 8,560 | + 1,108 | + 14·87 |
| 19 | Pádrá ... ... | Baroda. | 7,668 | 8,415 | + 747 | + 9·74 |
| 20 | Nár ... ... | Do. | 7,328 | 7,921 | + 593 | + 8·09 |
| 21 | Gandevi ... ... | Navsári. | 7,035 | 7,919 | + 884 | + 12·57 |
| 22 | Kodinár ... ... | Amreli. | 6,542 | 7,447 | + 905 | + 13·83 |
| 23 | Válam ... ... | Kadi. | 6,043 | 6,825 | + 782 | + 12·94 |
| 24 | Kalol ... ... | Do. | 5,859 | 6,805 | + 946 | + 16·15 |
| 25 | Sávli ... ... | Baroda. | 6,275 | 6,551 | + 276 | + 4·04 |

| Serial number. | Name of town. | Division. | Total population. | | | Variation percentages on the population in 1881. |
|---|---|---|---|---|---|---|
| | | | 1881. | 1891. | Variation. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26 | Balisaná ... ... | Kadi. | 5,002 | 6,372 | + 1,370 | + 27·39 |
| 27 | Dwárká ... ... | Amreli. | 5,840 | 6,129 | + 289 | + 4·95 |
| 28 | Ládol ... ... | Kadi. | 5,761 | 6,038 | + 277 | + 4·31 |
| 29 | Pihej ... ... | Baroda. | 6,294 | 5,954 | — 340 | — 5·40 |
| 30 | Bilimorá ... ... | Navsári. | 4,787 | 5,915 | + 1,128 | + 23·56 |
| 31 | Umtá ... ... | Kadi. | 5,833 | 5,679 | — 154 | — 2·64 |
| 32 | Dehgám ... ... | Do. | 4,952 | 5,472 | + 520 | + 10·50 |
| 33 | Meheláv ... ... | Baroda. | 5,377 | 5,437 | + 60 | + 1·12 |
| 34 | Sinor ... ... | Do. | 6,047 | 5,309 | — 738 | — 12·20 |
| 35 | Vyárá including Kánpurà ... ... | Navsári. | 5,255 | 5,171 | — 84 | — 1·60 |
| 36 | Sankhedá ... ... | Baroda. | 4,661 | 5,095 | + 434 | + 9·31 |
| 37 | Kathor ... ... | Navsári. | 3,774 | 4,819 | + 1,045 | + 27·69 |
| 38 | Beyt Shankhoddhár.. | Amreli. | 3,424 | 4,625 | + 1,201 | + 35·08 |
| 39 | Dhàri ... ... | Do. | 3,463 | 3,763 | + 300 | + 8·66 |
| 40 | Dámnagar ... ... | Do. | 2,190 | 2,951 | + 761 | + 34·75 |
| 41 | Tilakvádá ... ... | Baroda. | 1,810 | 1,833 | + 23 | + 1·27 |
| | **Total** ..... | ..... | 449,577 | 483.515 | + 33,938 | + 7·55 |

As has already been shewn the total increase of population in towns is 7·55 per cent., being nearly 3 per cent. less than the percentage of general increase for the State. Picking out the Divisions separately, from the statement, it will appear that the City of Baroda has gained 10·46 per cent., almost the same as the general percentage. In the other towns of the Division, Sojitrá has gained more than the average (11·30); while Pádrá (9·74), Sankhedá (9·31) Nár (8·09) and Petlád (7·70) fall below the combined average, but are above the general average of towns. Next comes Sávli, with an increase of 4 per cent. only. The rest shew a still poorer increase or have actually declined in population. These are Tilakvádá (1·27), Meheláv (1·12), Vaso (0·62), Dabhoi (—2·59), Pihej (—5·40) and Sinor (—12·20). Thus one town only in this Division has surpassed the State average, 4 have gone below that, but have come up to the average increase of towns, and 7 have fallen much lower in growth; three having declined in numbers, one of them badly. Petlád, Nár,

Meheláv, Vaso and Pihej, all are in one Mahál, and all are dense in population; that accounts for their retarded growth. Sinor that has gone back so badly is the head-quarter of a Mahál, which itself has declined in growth. In the Kadi Division, the old capital Pátan and the present capital Kadi have both actually decreased in population in the last decennium; the former by 2 per cent. and the latter by 2·15. Pátan is one of those few towns in this State which are not mere "central" villages of traffic. The population of the Mahál itself is not dense, and land has yet to be brought under the plough in large tracts. It also lies out of the main railway line, and there are no new industries yet introduced. These reasons account for its inhabitants having left for better fields. But the two-fold advantage placed recently within its reach,—a branch railway line, and more favourable terms of occupation of land,— will, it is hoped, check emigration. The present capital, Kadi, having been left back when the main line was constructed from Ahmedábád, has been falling behind; and with its unhealthy climate will go further down, until it reaches its level, after the divisional head-quarters are removed to a more favoured locality, as is under contemplation. As contrasting with Pátan, its sister town of Sidhpur, being a railway station, shows a very large increment of 18·5 per cent.; and the junction of branch-lines, Mehsáná, also presents an increase of 13·6 per cent. Under the new rules of assessment, Chánasmá, the head-quarters of the fertile Vadávali Mahál, has also increased by 14·8 per cent. The same cause accounts for the excellent growth of Válam (under Visnagar) and Kalol, 13 and 16 per cent. respectively; the latter being also a railway station on the main-line. Bálisaná, half-way between Pátan and Unjhá, shews the highest increase, 27·4 per cent.; the original population being small (only 5,002), a small immigration from some of the neighbouring villages may have contributed to this high increase, in addition to the growth of cultivation. Dehgám has increased by 10·5 per cent. It has much vitality yet within it; and I expect it will grow further in coming years. The commercial centre of the Division, Visnagar has had a healthy growth of 9 per cent. Unjhá, the sacred town of the Kaidvá Kanbis of Gujarát and elsewhere, shews a normal increase of 7·37 per cent. Kherálu and its dependency Vadnagar have not grown much; one by 4·4 per cent. and the other by 3·3. Ládol and Umtá are giving precedence rapidly to Sidhpur, Mehsáná and Visnagar on the railway, and their growth will be yet further retarded very likely. They shew a percentage of + 1·8 and—2·6 respectively. Lastly, Vijápur town also shews a decrease of 3·62 per cent., for the same cause. But the soil of the district is rich, and this head-quarter station cannot go lower than a certain limit. Of the 16 towns of Kadi, then, 4 have actually decreased in population, 3 have increased poorly, and the rest shew a good increase; some of them, a very high rate indeed. In the Navsári Division, the capital town has gained 9 per cent; the flourishing town of Gandevi 12 per cent., and its neighbouring port, Bilimorá, has gained by so much as 23 per cent. The rising little town of Kathor, mention of whose trading population has already been made, has increased by 27·7 per cent. The little

town may grow yet stronger. But Vyárá, the head-quarter of a forest tract, has decreased by 1·6 per cent. The capital town of the Amreli Division has also increased by 14·7 per cent.; but the town of Dámnagar, for reasons mentioned already, has increased by more than a third of its population, by 34·75 per cent. Kodinár town, in many ways similar to the town of Amreli, has increased also by 13 per cent., and Dhári by 8 per cent. The increase of 35 per cent. in Beyt is local merely, and may be considered as temporary, there being hardly about 1,500 souls permanently living in it. Dwárká with all the disadvantages of soil and climate, has increased by 5 per cent.

**32. Urban variation percentage compared with other Indian towns.**—It may be interesting to compare the variation percentages of our towns with those of some leading towns of India. The following figures taken from the Provisional Returns compiled by the Census Commissioner may serve as a guide:—Bombay city, 4; Madras, 10·87; Hyderábád (Deccan) 11·24; Lucknow, 4·5; Benáres, 3·6; Delhi 11·6; Alláhábád, 10·4; Láhore, 12·3 Agrá, 5·3; Pátná,—1·8; Poona, 23; Ahmedábád, 14; Nágpur 20; Surat, —1·68; Karáchi, 41; Indore, 10·9; Broach, 3; and Nariád, 2. With these to be compared we have six of our leading towns, as below:—Baroda City, 10·46; Pátan,—·2; Visnagar 9, Kadi,—2; Navsári, 9 and Sidhpur 18·5.

7. *Variation in agricultural and non-agricultural populations.*

**33. Percentages of increase in the agricultural and non-agricultural classes.**—To test the figures given in the above paras. and to see whether the conclusions drawn are independently stengthened by other figures, I give below a statement showing the variation percentages for agricultural and non-agricultural classes. I consider this as being a better estimate of the real growth of classes than that formed from the other statements, as the towns are not strictly urban in population.

TABLE No. XX.

*Statement showing the percentages of the increase in the agricultural and non-agricultural classes from* 1881 *to* 1891.

| Name of Division. | Agricultural. | | | Non-agricultural. | | |
|---|---|---|---|---|---|---|
| | 1881 | 1891 | Increase. | 1881 | 1891 | Increase. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Amreli ... ... ... | 67,433 | 84,552 | 25·58 | 80,035 | 95,636 | 19·49 |
| Kadi ... ... ... ... | 555,375 | 638,965 | 14·15 | 433,112 | 464,777 | 7·31 |
| Navsári ... ... ... | 204,166 | 223,319 | 9·38 | 83,383 | 96,124 | 15·28 |
| Baroda ... ... ... | 457,838 | 493,617 | 7·81 | 303,663 | 323,466 | 6·52 |
| **Total Territory.....** | **1,284,812** | **1,435,453** | **11·72** | **900,193** | **980,003** | **8·87** |

If we take the figures for the whole territory they arrange themselves thus:—

| Population. | In 1881. | In 1891. | Percentage of Increase. | Population. | In 1881. | In 1891 | Percentage of Increase. |
|---|---|---|---|---|---|---|---|
| Agricultural .. | 1,284,812 | 1,435,453 | 11 72 | Rural ... ... | 1,735,428 | 1,931,881 | 11·3 |
| Non-Agricultural .. | 900,193 | 980,0[illegible]3 | 8·87 | Urban ... ... | 449,577 | 483,515 | 7·55 |

The agricultural population appears, on the whole, to have increased by a percentage slightly higher than the rural population; then, in order comes the percentage of increase in the non-agricultural population, and slightly lower than this, last of all, is the percentage of increase on the urban population. The rural population, in numbers, is about 500,000 more than the agricultural; or, in other words, the non-agricultural population of villages is greater by this number than the agricultural population of the towns; and that should be so, because the number of villages is large in comparison with the towns, and the village population is four times the urban population. The agricultural population has increased more than the non-agricultural in the ratio of 1,172 to 887, or of 100 to 74 83. In the Amreli Division the agricultural population has increased by one-fourth and the non-agricultural by one-fifth nearly. In Kadi, where the increase in population has been shewn to be not so great as in Amreli, the two classes have increased by 14 and 7 per cent. respectively. In the Navsári Division the case has been strongly reversed; we have already seen before that its urban increase was greater than the rural one, reasons for which have been assigned. The case appears to be markedly so, when we see further that its agricultural population has increased by only 9 per cent. to an increase of 15 per cent. in its non-agricultural population. In the previous statements the contrast was not so strongly marked; the difference having been only in the ratio of 1,210: 1,095, in the percentage of increase,—urban and rural. But here the non-agricultural increment exceeds the other in the ratio of 1,528: 938; thus shewing that not only in the towns of Navsári, but also in the villages the agricultural element is weak; and that in comparison with the other Divisions, more men proportionately have to resort to other occupations than cultivation, owing to large tracts being unproductive. In the Baroda Division the agricultural population percentage exceeds the non-agricultural almost in the same ratio as the rural exceeds the urban percentage of increase.

### 8. *Relative proportion of sexes.*

**34. Relative proportion of sexes.**—In the comparative statement prefixed to this chapter we find that the females shew a greater percentage of increase than the males; the greatest difference being in Navsári in the ratio of 1,238: 986, and the least in Baroda, 751: 710. We find further

from columns 13 and 14 that there are more indigenous males than females. This leads to the inference that the males have brought wives mostly from beyond the Divisions; this can hardly be inter-divisional, because our four Divisions are not only geographically apart, but also, to a great extent, socially. There is no doubt that a few inter-divisional marriages must take place; but, generally, marriages are contracted with people in the neighbouring British districts and other Native States. It will be seen that in the entire State there are only 871 indigenous females to 1,000 males, though the average numbers of females to males for the entire population are 928 females to 1,000 males. Again there are so many as 1,422 female immigrants to 1,000 male immigrants. Of those who come to settle from foreign parts, the male numbers, as a rule, must exceed the female ones. This, therefore, also shews that many "wives" are brought from outside. Of course, there must be a certain number of females marrying, on the other hand, to husbands beyond our limits. But the large number of female immigrants as compared with male ones leads to the conclusion that fewer go out as brides than those who come in. This must generally be the case for relatively small areas of our State surrounded by much larger areas under other governments. The disproportion of immigrants by sexes is marked most strongly in the Kadi Division, which has a large extent of boundary line; the proportion there is so high as 1,860 female immigrants for 1,000 males. In the Navsári Division, the proportion is the least, 1,136 : 1,000; though there also the number of females exceeds that of males. Obviously, therefore, there appears a higher percentage of indigenous females there than in any of the other Divisions. Columns 10, 11 and 12 give the same information in another form. Taking the sexes together, there are so many as 92 per cent. forming the indigenous population in the Kadi Division; but the males exceed the females in the ratio of 95 : 89. In Amreli, the indigenous population is proportionately the least, being only three-fourths of the total. Taking towns and the country separately, we find that in the country the female population is less than the male population throughout, it being 924 to 1,000 for the State; but that in the towns, the female population is higher in the Kadi and Navsári Divisions; though on the whole lower in the ratio of 945 females to 1,000 males. The total village population has increased by 94,900 males and by 101,553 females; the former being an increase of 10 per cent. and the latter of 12 per cent. on the original numbers for males and females respectively. The town populations have increased, on the other hand, by 18,571 males and 15,367 females, being 8 and 7 per cent. of increase. The total male and female populations have increased by 113,471 males and 116,920 females, being 10 and 11 per cent.

9. *Variation in houses.*

**35. Variation in houses.**—A word may be said as regards the percentage of variation in houses, as given in column 8 of the Comparative Table. It will be observed that the variation of increase is just in the same order as the increase percentage of population, and that is just the order in which the Divisions follow each other in the Table. It is

further important to notice that the percentage of increase in the buildings in the Amreli Division has been so high as 47·5. This confirms the accuracy of the population enumeration which shews also a specially high percentage of increase. The enumerators could not have magnified both the headings. It is possible that a portion of this high increase of over 47 per cent. in buildings in Amreli may be attributable to different conceptions regarding the definition of the word "house," in the two counts; but even making a reasonable allowance for this probable increase, the buildings may be said to have been returned at about 35 to 40 per cent. more. The increase of buildings percentage bears the following ratios to the increase of population percentage. In Amreli, 2·14; in Kadi, 1·69; in Navsári, 1·77; in Baroda, 1·54; and 1·79 is the ratio for the State. The increase in buildings being 80 per cent. better than the increase of population, I infer that not only people build houses for themselves, in this State, as fast as they grow, but also that they avoid overcrowding, and learn to have more space (leading to more comfort and health) for each individual.

10. *Annual rate of increase and years in which population will double itself.*

Annual rate of increase and time in which population will double itself.

**36.** In his note U. the Census Commissioner recommends that the annual rate of increase may be given for the Districts, as a guide to the sanitary authorities. A Sanitary Department is newly formed in this State under a Superintendent, and the following figures may be of use, as the normal increase of population has been fairly ascertained for the Baroda State. Along with these figures, I also give a column of figures showing the time in which the population may be expected to double itself in each Division, and in the State. For contrast I also give the figures for England and Wales.

TABLE No. XXI.

*Showing percentages of annual and decennial increase and the period in which population will double itself.*

| Division or State. | Percentage of annual increase. | Percentage of decennial increase. | Years in which population will double itself. | Division or State. | Percentage of annual increase. | Percentage of decennial increase. | Years in which population will double itself. |
|---|---|---|---|---|---|---|---|
| Amreli ... ... | 2· 02 | 22·19 | 34·6 | Navsári .. | 1· 05 | 11·09 | 66·3 |
| Kadi ... ... | 1· 06 | 11·15 | 65·7 | Baroda ... | 0·706 | 7·29 | 98·5 |
| Baroda State ... | 1·007 | 10 54 | 69·2 | England and Wales ... | 1· 11 | 11· 7 | 62·6 |

# CHAPTER III.

## RELIGIONS AND RELIGIOUS SECTS.

1. Sects not abstracted; 2. The prevalent religions; influence of Hinduism; the Aborigines; the Hindus; the Jains; other sects of Hindus; the Musalmans; the Parsis; the Christians; 3. The figures and percentages of religions; 4. Distribution and comparison; 5. Variation in the population by religions.

# TABLE No. I.

## *Comparative Table of Religions.*

| Division. | Relative distribution per cent. of each religion on total population, (a) of Division, (b) professing the religion. | | | | | | | | | | | | | | Total. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Hindus. | | Musalmans. | | Jains. | | Parsis. | | Christians. | | Caste returned in lieu of religion. | | Others. | | (a) Division. | (b) Religion. |
| | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | (a) Division. | (b) Religion. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Amreli ... ... ... | 86·90 | 7·33 | 11·51 | 10·99 | 1.58 | 5·64 | 0·007 | 0·15 | 0·007 | 2·01 | ..... | ..... | ..... | ..... | 100 | 7 46 |
| Kadi ... ... .. | 90·56 | 46·54 | 6·25 | 36·37 | 3·09 | 67·37 | 0 003 | 0·45 | 0·004 | 7.43 | 0·10 | 3·96 | 0 001 | 21·43 | 100 | 45·49 |
| Navsári ... ... ... | 85·18 | 12·73 | 7 60 | 12·85 | 0·69 | 4·33 | 2 33 | 90·62 | 0·008 | 3·72 | 4·20 | 45·03 | ..... | ..... | 100 | 13·23 |
| Baroda ... ... ... | 87·39 | 33·40 | 9·19 | 39·79 | 1.40 | 22·66 | 0·09 | 8·78 | 0·068 | 86·84 | 1·86 | 51·01 | 0·005 | 78·57 | 100 | 33·82 |
| Total | 88·53 | 100 | 7 80 | 100 | 2·09 | 100 | 0· 34 | 100 | 0·03 | 100 | 1·24 | 100 | ..... | 100 | 100 | 100 |

# CHAPTER III.

## RELIGIONS AND RELIGIOUS SECTS.

### 1. *Sects not abstracted.*

**1. Sects.**—There has been a change in the Schedule columns in regard to the information to be collected on this subject. In 1881, there were two heads under religion, namely—the 6th column, Religion, and the 7th, "Caste, if Hindu; sect, if of other religion." One of the reasons for providing a separate column for sects now was in connection with the return for Christians; but the main object was stated to be "to avoid the recurrence of the lamentable confusion between caste and sect found in numbers of the Schedules of 1881." For these reasons the two heads of 1881 are now split into four,—2nd, religion; 3rd, sect of religion; 4th, caste of Hindus or Jains; tribe or race of others; and 5th, sub-division of caste, &c. This change removed the inconvenience felt in 1881 in respect to the combination of religious and social sub-divisions in one column. The specific instructions were:—

"Rule 2—Column 2—(Religion).—Enter here the religion which each person returns, as Hindu, Musalman, Jain, Christian, Parsi, &c. If a person of the forest tribes does not return his religion as Hindu, Musalman or any other, the name of his tribe should be entered in this column as Bhil, Chodhrá, Náyakadá, &c.; low-castes as Chamár, Dhed, Bhangiyá, &c., should be entered by the religion which they themselves return, and no dispute about it is to be raised."

"Rule 3—Column 3—(Sect of religion).—Enter the sect of religion followed by each person as they return it, as Shaiva, Vaishnava, Vallabháchárya, Kabirpanthi, Rámánuja, Swámi-Náráyan, Lingáyat, &c., for Hindus; Shaiva and Vaishnava are general names, therefore the words Shaiva or Vaishnava should not be entered in the case of a person returning a sect subordinate to Shaivism or Vaishnavism. If no subordinate sect can be given, then enter Shaiva or Vaishnava. Worshippers of Mátá should be returned as such with the Mátá's name; Sunni, Shiáh, &c., for Musalmans; and, for Christians, enter whether Church of England, Roman Cotholic, Presbyterian, Lutheran, Baptist, &c. If the sect cannot be stated, enter "not returned" in this column, but do not leave it blank."

The column of sects being not a compulsory one, so to say, no abstractions have been made, except in the case of Christian sects. Thus, though a column was added to the Schedule and the heading of this chapter specially mentions "religious sects," still no special information is compiled on this head.

2. *The prevalent religions.*

**2. Influence of religion.**—The prevailing religion in this part of India is the Hindu religion; and it is well known that Hinduism is as much a social as a religious institution. It has no doubt certain general principles of morality, mostly philosophical and mystical speculations, underlying its multifold ceremonials and observances; but they require philosophic expositions also, and are not such as are comprehended by the multitude. An ordinary Hindu is a Hindu, not so much because he believes in certain dogmas (as in the case of other religions) as regards the creation, or as regards his own existence, his conduct of life and a hereafter, as because he observes and performs, or partakes in, a series of ritualistic ceremonies on domestic occurrences connected with himself or members of his family, or on certain *dies sacræ*. An orthodox Hindu deems himself superior to the other nations around him, because he belongs to a certain caste, and can give dinners on certain prescribed and acknowledged occasions to members of that caste and is himself invited to them by his caste people, because he receives certain religious services at the hands of the family-Bráhman, because he is allowed to eat the food cooked by persons of his own or superior Hindu castes only, and so forth. The immediate and powerful effect of this religious sanctity pervading all the concerns of life is the influence the Hindu religion exercises in matters relating to birth, marriage and death, sanitation and vitality,—matters with which a Census is most intimately concerned. I have alluded to this system to shew that the subject of religion cannot fully and finally be exhausted in this chapter, but that it is continued in the succeeding chapters on age, sex, civil condition, castes, and education; many of the tables given under these headings could as well have suited this special chapter on religion. Early marriages, for instance, or unequal marriages and prohibition of widow remarriage, afford statistics to account for a large infant mortality, a heavy percentage of deaths among child-mothers, repeated marriages among males, a large percentage of widows, and a very small one of "singles," as compared with other nations. All these could finally be traced to the customs and regulations which are strongly enjoined by the prevailing religion.

**3. Who is a Hindu?**—Having thus seen that the predominant population is included in the term "Hindu," and that the influence of the religion pervades far into the social and domestic economy of life, we naturally come to enquire as to who is called a Hindu. The other main religions of India are well defined and sharply marked. A Mahomedan, a Christian, a Parsi or a Jew is incontrovertibly such; no one not a Mahomedan or a Christian

would either call himself such or be counted as such, except through oversight or obvious misimpression. But there are many who are really not Hindus and yet would either call themselves Hindus or would easily be enumerated as such. However learnedly it may be proved, for instance, that a Jain is not a Hindu by religion, yet in this part of India, at least, such an assertion would be hard to accept; for, those who are Jains consider themselves to be Hindus, not with an idea of raising themselves in dignity or the estimation of men, but from habit; and to many officials it has appeared rather puzzling that in the Census returns so much care should have been taken to mark the Jains as distinct from the Hindus. Were it not, as said already, for special instructions in the preceding Census Enumeration, and for the distinct column of "sect" now, a large number of Jains would have been added to the numbers of the Hindus. The other religions mentioned above being such as demand a special and definite creed, a distinct nationality, and more or less ostensible ceremonies for initiation or conversion, there cannot be an imperceptible lapsing or sliding from outside into any one of them. But the strength of the Hindu religion lies in this weakness of the others; at least, as regards propagation. It possesses an astounding capacity of deglutition; and as Mr. Ibbetson has shewn in his skilful and able dissertation on the subject in his Panjab Census Report of 1881, all other definitions fail, except a negative one—"all natives of India who are not either Musalmans, Christians, Jains, Sikhs or Buddhists are Hindus." This really is not a complete definition as it does not exclude every one of the distinct religious beliefs; but no doubt, Mr. Ibbetson simply wishes to conclude that all those who do not profess any other well-defined historical religion are Hindus. It should not escape notice that the Hindus have also lost large numbers from their folds; first from the schisms of those who did not conform to the orthodox Brahmanical form of belief, and revolted against its tyranny; secondly, from a more violent and complete disseverance, though on a smaller scale under the Mahomedan rule. No such defalcations are now possible, except perhaps what may be borne, imperceptibly yet, on the tide of reform, the current of which has been set in motion by a philosophy and a mode of thought intolerant of those which established the hierarchy of the Brahmans and supported its pre-eminence by a caste-system breaking up national integrity and union. Under the terror of the unsparing hand of the conquerors, and the uncompromising condition on which alone mercy could be extended, certain sections of the Hindus, no doubt, in many places, became converts to Islám. Perhaps a fraction may have voluntarily bowed to the religion of the conquerors from motives of gain, or favour, or obtaining livelihood. Such rapid and wholesale conversions barely afforded time to alter the ways of life and the caste systems to which the converts were habituated. So long, again, as these conquered people openly professed their new creed, the conquerors had no time to enquire further or to find fault with their domestic arrangements. Thus it is that there are sections of the people, Musalmans by faith but observing caste distinctions, and even having purely Hindu and anti-Islamite cere-

monies and observances connected with the most important of domestic events, births, marriages and deaths. In some of our villages it is not only difficult to distinguish an aboriginal, but even Vohorás and Memans, from the Hindus, particularly the woman-folk. The latest movement among some of these classes, Mahomedans by faith and Hindus in certain rituals and observances, has been towards dropping the latter and assimilating themselves completely with the Mahomedans; and a demand is made to have the law governing inheritance and succession altered. But relatively such seceders were few in numbers as compared with the millions that imperceptibly and voluntarily glided into this most accommodating of all religions without the persuasive eloquence of preachers to convert them from without, or the struggles of any scruples of conscience from within.

**4. The Aborigines.**—It is not known in what numbers the Aryans of old came from the countries beyond the Hindu Kush to settle in the valleys of the Indus. But from the remotest times of their settlement till now, the aborigines, or the older settlers, if we should so prefer to call them, continued to swell the ranks of those who believed in the Hindu gods. Those who worshipped 330 millions of gods and goddesses need not have to look beyond their own circle to suit all new comers with gods to their choice or ideal. The ancient Aryans, as is said, might even have gone to the length of giving Vedic names to the non-Aryan gods, and then "attributing to them the traits of character with which they were most familiar." (Kunte.) It is supposed that these aborigines are descendants of the Turanian or Scythian immigrants anterior to the Aryans. The aborigines of the Baroda State form no exception to the general rule. It is a pleasure to note that in the hill and the forest tribes we have yet preserved intact some of these oldest settlers of the continent. Those aboriginals who inhabited the plains have lost their independence, so to say, and they consider themselves more Hindus than otherwise. Such are the Kolis and Kanbis of our side of the Presidency and the Mahárs and Mángs of the Deccan and Konkan. Between Kanbis and Kolis, *inter se*, there is undoubtedly a vast gulf of separation. But this has come into existence in later times, owing to the nature of their occupations and their methods of living. Classes, like those of the Kanbis, which followed the peaceful occupation of agriculture, which preferred to live in well-built houses, and well protected villages, and which constitutionally were of a softer temperament put themselves completely and unreservedly under the sway of the Brahmans, and thus secured the advantages they most coveted. The rather wilder tribes, like those of the Kolis, either gave a demurring consent to Brahmanic subjection, or were not so readily admitted into the pale of the dominant religion, as they lived on hunting, fishing and other prohibited occupations, and indulged in flesh and wine. But it shews the elasticity of the Hindu religion when we find that even these Kolis are considered to have anyhow crossed into the pale of Hinduism, though they may still worship Wágheshwara, and celebrate their nuptials and funerals by no observances more solemn than those of drinking all round. But the

aborigines of the hills have yet persisted in their superstitions and nature-worship. The Bhils, the Gámits, the Dhánkás and the Chodhrás each number over 25,000 souls; less numerically than these are the Náyakadás and Koknás, over 5,000 each; there are also a few other forest and hill tribes, less than those in numbers. Though they still worship the lord of tigers, Wágheshwar, and offer bloody sacrifices to the powers of evil and have their only faith in the "Mátá," a very malevolent female deity, yet they may profess themselves to be followers of Hinduism. Under these circumstances, it is not surprising to find that it is hard to say whether what they profess should be called a debased form of Hinduism, or a mixed form of Animism, Fetishism, or nature-worship. The enumerators also have been giving full scope to their imagination oftentimes; and the instructions too have not been always uniform. In 1872 the aboriginal classes of this State were shewn as Hindus. In 1881, on the distinction being pointed out, a large number, though still less than a fourth of the real strength, was returned as aborigines; and in 1891, again, on the enumerators being instructed to take down the particulars exactly as dictated to them, without exercising their own judgment, almost all are returned as Hindus; a very small number only comes under "castes in lieu of religion." It appears that all who were unable to define their creed were put down as Hindus; the tribal gods being mistaken for the orthodox ones. Hence it is that the numbers under "Hindus," and "Aborigines," or Animistic (as they are to be called now) are varying; and any remarks on their increase and decrease are out of place. Referring to the caste returns of 1881, I find that there were 648,031 persons who could be classed as aboriginals; of these only 101,522 or less than 16 per cent. have been returned as such in the table of religions; the rest 546,559, or more than 84 per cent. are returned as Hindus. But in the present Census the disparity has become still more striking; for, out of 724,030 Animistics by tribes, only 29,854 (or about 4 per cent.) have been returned as Animistics by religion; 694,226 (or nearly 96 per cent.) being returned as Hindus by religion. The depressed or unclean castes, whose touch is pollution, are always considered to be Hindus; these are such as Dheds, Chamárs, Bhangiás, &c. It is not clear what their origin is; though by physiognomy and their pursuits of life they could not be said to have come with the Aryans. They may have been some of the first tribes of the aboriginals to enlist whom under Hinduism appeared necessary to the ancient Hindus. There are some classes like Dublás and Koknás among the aboriginals also whose touch is contaminating to the orthodox Hindu; it is doubtful whether the Dublás (Durbalás, weak) are *Antyaja* Hindus or aboriginals.

5. **The Hindus.**—Enough has been said of the Aboriginals of this State and the difficulty of enumerating them. "Aboriginal Tribes of the Bombay Presidency" by the late Dr. John Wilson affords, though a fragment, much interesting information regarding the origin, religions, beliefs and social habits of these people. I now come to the main religion, Hindu, and to the

followers of the religion in this State in its orthodox form. I reserve the schismatic developments of later times to a separate brief review; only one of which, the Jains, is classified in our returns. The vitality of the Hindu religion consists in the principle of systematic subordination, which is born with his life and continues its sway till the Hindu lives. Reforms of all sorts are powerless against this impregnable bulwark; for, however loud might be the cry for freedom of conscience, the mind of the individual alone cannot act independently of the caste. If a rare effort is made anywhere, an unrelenting and uncompromising social and family ostracism deters a hundred aspirants while it involves one bold spirit in ruin. The complete monopoly of knowledge which the Brahmans enjoyed for so many ages has enabled them to keep under their sole control the spiritual and temporal concerns of all other Hindus and to build up a graded system of castes, from the folds of which no person can be free without involving himself in utter ruin. The Reforming religion of Buddha struck the first blow against Brahmanism: but it could not exercise its sway over all India or for a long time, and when it decayed, the religion founded on the Vedas revived. On the ruins of Buddhism rose two principal sects of the orthodox religion —Shaivism and Vaishnavism. Mr. Kunte, in his "Vicissitudes of Aryan Civilisation in India," thus contrasts them. "In conformity with Vedic thought and feeling, Vaishnavism declares the world to be real, while Shaivism delights in declaring it to be delusive and unstable. The first declares that the duty of man is to serve his God, as the human soul and God are not one and the same; the latter, on the contrary, aspires after absorption into *Brahma*, or the Supreme Spiritual Essence." Further on, he says, "Shaivism is a comprehensive system; any idolatrous practice may be adopted of a ceremony performed by the Shaivas, provided that the worship of Shiva and the philosophical doctrine of the identity of the human spirit with the Supreme Spirit are recognised. On the contrary, Vaishnavism has a perfect and consistent system of theology. Its spiritual leaders are followed with great devotion. Gifts worth thousands of rupees are made to a monastery by its followers to enable it to keep its status and dignity." In this State, the Gujaráti Brahmans are mostly (about 90 per cent) Shaivites or Smártás, *i.e.*, those who follow the Smritis. Of the others, *viz.*—Vániás, Kanbis and other high or clean classes, an equally high percentage, 90 per cent. or more, are Vaishnavites.

**6. The Jains.**—The most important class of seceders from the main religion with whom we are concerned in this State, is that of the Jains. Intolerant of the spiritual supremacy of the Bráhmans, and chafing at the subordinate positions given to different castes, the Bauddhas and Jains discarded the Vedás and Vedic ceremonies, as the surest way of freeing themselves from the Brahmanical yoke and the restrictions of caste. It is now generally believed that the Jains followed the Bauddhas, and that their legends are founded upon the doctrines of Buddha. They are believed to

be not so much sectarian Hindus, as sectarian Bauddhas. Their chief tenets are—(1) that life is uncreated ; (2) that matter is uncreated ; (3) that by the concussion or union of atoms life will be renewed, after it is destroyed by the severance of matter, until (4) *Nirvána* is reached, *i.e.*, everlasting extinction. Such a belief does not allow of a Creator or Providence. Their highest objects of adoration are the *Tirthankars*, 24 in number, who have successfully struggled towards and obtained annihilation or emancipation. Their practical morality, in spite of such terribly materialistic notions, is maintained by the considerations that for the attainment of the highest happiness by entering into a more and more ideal state of life they must control and conquer human passions, which obstruct and hinder the gradual ascent towards liberation. Though such are the original doctrines and such the causes of separation from orthodox Hinduism, yet it is surprising to find that in Gujarát and the Baroda State, at all events, the Jains are seen observing caste distinctions and tolerating a priesthood of their own. There are a little over 50,000 Jains inhabiting these territories, over 47,000 of whom are Vániás or traders. To distinguish them from the orthodox (Vaishnava) Vániás, they are called Shrávak Vániás; the word Shrávaks (listeners) implying them to be laity, in opposition to their Gorjis or Instructors, the teachers of religious precepts. It is observed that they wish to live peacefully with their neighbours and to thrive among them without giving offence on practically unprofitable religious controversies. A Vániá instinctively puts before all future and distant ideal happiness, that which is sure to make him really and visibly happy in the present. The conciliatory sensible spirit is extended so far, that the Shrávaks have castes bearing the same names as the Vaishnavas (as Shrimális, Porváds), and taking advantage of the identical name, the Shrávak Vániás give their daughters in marriage to the Meshri Vániás of the corresponding castes; the brides, under this arrangement, being doubly fortunate, in bowing to the old gods while they lived with their husbands, and in singing hymns to the Tirthankars in the Jain Apásrás while sojourning at the paternal homes.

**7. Sects of Hindus.**—No religion on the lines of the Vedic religion has yet supplanted the orthodox Hinduism of the land, nor will supplant it in future; as appears clearly from the vast efforts being made with little results. But there are certain divergent forms of worship and belief, sectarian no doubt, but still in subordination to the orthodox religion, which are prevalent in Gujarát; like the Vallabháchárya, the Swámi-Náráyan and other ystems. The Vaishnav Vániás of this State are mostly Vallabhácháryas. Vallabh, who lived about 400 years ago, started as an *Achárya*, and he and his descendants are worshipped as incarnations of Krishna, under the designation of Goswámiji or Gosáiji Maháráj. To them their devotees of either sex dedicate themselves, their persons and property (to put it in the softest terms) to a surprisingly unreasonable extent. A few of the Vaishnavites are also followers of another offshoot, called the Swámi-Náráyans, the disciples of Sahajánanda Swámi, who flourished only about a hundred years ago and

has his Gujarát gádis at Vadtál and Ahmedábád. This new departure was intended to strike a blow against the Goswámi Mahárájás; though the Swámi-Náráyans also worship Krishna in another aspect. This sect has not made much way, and appears to be at a stand-still.

8. **Mahomedanism.**—After the Hindu religion comes in order of numbers, though *longo intervallo*, the religion of Mahomed. It is not easy to find out who of these are the progeny of the conquerors themselves and who are converts. It is, however, certain that by far the larger numbers in Gujarát belong to the latter class. There are about 67,000 Musalmans (out of 188,740) who undoubtedly are of foreign extraction, though it is to be expected that this stream also flowing over such a length of ground for so many years could not have escaped some admixture. The chief of these foreign classes are (1) Shaikhs, 29,316; (2) Patháns, 17,976; (3) Saiyads, 9,326; and Kureshis, 3,105. The others are mostly converts. Of these, the Vohorás are the highest in numbers; the agriculturing Vohorás numbering over 15,000 and the trading Vohorás over 11,000. Many of the agricultural Vohorás are hardly to be distinguished, except for their beards from the Hindus in outward form. Though they have left off Hinduism they have not yet understood or strictly followed the non-tolerant doctrines of the adopted religion. What I have already said about the Shrávaks, applies much more forcibly to the Vohorás. They have an eye simply to enjoy peace and a settled life; they would thus live and let others live, having neither the will nor the capacity to trouble themselves with religious controversies. These Vohorás, however, and the Memans (over 6,000) and Khojás (1,833) have parted company with Hinduism anyhow; but we have the Momnás (8,065) and the Molesaláms (16,072) who have not taken the full stride yet; they have one foot in each religion, and though they may not be called Hindus, it is equally hard to call them Musalmans. They resemble the Hindus so much that were it not for their taking a part in the Moharram procession of Tájiás (and that too in the form of an appendix), the world outside would have no reason to suspect that they were not Hindus. Among Musalmans in general there are two well-known factions, the Shiáhs and the Sunnis, having a historic well-known origin dating back 1200 years and more, ever since the question of the leadership on the demise of the Prophet himself. Both among the foreigners as among the native converts, the percentage of the Sunnis is high in this State. As has been already mentioned the sects were not abstracted in the present Census, and so the exact numbers of Sunnis and Shiáhs are not obtainable this time. But in the Census of 1881, the figures were obtained with tolerable accuracy; and the ratio then was of 89 Sunnis to 11 Shiáhs, out of 100 Mahomedans; or the Sunnis are (if we suppose the same ratio to continue) eight times more numerous than the Shiáhs. Of the indigenous Musalmans the Khojás are all Shiáhs, and also a large majority of the Vohorás; the others generally are Sunnis. Of the foreigners, those allied to the Persians and Mogals, are Shiáhs.

**9. The Parsis.**—The next in numbers are the Parsis, 8,206 souls. They profess the religion of Jarthust or Zoroaster. Till very lately, not much was known, even by the Parsis themselves, of the doctrines or philosophy of their religion; even now there may not be found more than a handful among them who can understand the language (Zand) in which their few religious books are written. They are indebted to the German and French scholars of Europe for throwing a light upon what till now were sealed books, so far as the language was concerned. The present Parsis of India are the descendants of those who were forced out of their country, Persia, more than 1,260 years ago, by the Mahomedans who conquered and well nigh annihilated them. Ancient Persia was the very first country subdued by those who were destined to conquer many nations of the earth, to subvert old systems of religion, and to change the histories of nations. The Persians, whom a long continued monarchy and an extensive dominion had rendered courtly, luxurious and weak, were no match against the powerful clans of Arabs, who were first tasting blood beyond the narrow limits of their own country, were fired with a burning zeal of propagating a new religion and were conscious of all the strength of a rising nation. A single battle, as was the case in those times, was enough to decide the contest. The terrible uncompromising cry of "Faith or your life" which long afterwards made the crescent so dreaded on the soil of India appears to have spread consternation among the Persians. History does not (except perhaps in still more ancient times) present a parallel in the conquered nation being compelled to fly their native plains, and plough the seas to carry them and their religion to other lands beyond the seas. How many shiploads thus left the native shores and how many men and women embarked hastily in the ships is not known. But it is certain that some ships crossed over to the western shores of this Presidency. It is probable that some of them touched at the southern part of Káthiáwár, but the main body touched the land near Sanján, a little to the north of modern Daman, bringing with them, it is said, the sacred fire unextinguished from Persia. A Hindu prince (probably Rajput) was the Ráná ruling over Sanján at the time. The Ráná was not perhaps prepared to refuse admission to this strange armed band of fugitives; and it cannot be doubted that the strangers would be but too willing to subscribe to any terms, if they were allowed to settle and follow their own religion. A peaceful arrangement was come to; the Persians were allowed free liberty to follow their own religion, while they had to import certain ceremonials of the Hindu religion, which the Ráná and his advisers considered to be such as to tame down whatever of wildness or turbulence may have been left in them. It is not known how these Parsis managed to preserve intact whatever they knew of their old religion and its rituals; because nothing is known of them for over 800 years after their new settlement. They could not have been many in numbers; because their descendants even at the present day hardly come up to even 100,000 souls in all the wide world. But they do still follow their own religion, the rituals (multiform and laborious) of which they have handed down to the present

day. Among the Parsis also there is a sort of hierarchy, though not on the rigid method of the Hindus; but there are no castes. The Mobeds are to them what the Bráhmans are to the Hindus. The stronghold of the Mobeds is our town of Navsári, and it has been so for some centuries; because the Parsis early migrated to it from Sanján, and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the dead can be recited, and no funeral service can be held, except by the Mobeds. These services are not at all optional, but compulsory; and fees are paid for each and all of them. When a child is 7 years old, the ceremony is performed of investing it with the *Kasti*, the sacred thread which is made out of the intertwining of 72 strong threads spun out of wool, and woven in a special way on a sort of loom. The *Kasti* is sufficiently long to go thrice round the waist, and to allow of being tied up in certain ways, which every child is taught to do. From the day on which the investiture takes place to the day of death a Parsi (male or female) cannot part with the *Kasti*; parting with it is an overt act of becoming a pervert to another religion. The *Kastis* are daily untied and re-tied for prayers; and are often changed for new ones; which can be manufactured only by the wives of the Mobeds. Before the Mobed is engaged in services in the fire temples, or in religious services at the houses of his Behdins (persons belonging to the laity, for whom and whose deceased relatives he recites prayers) he has to perform certain ceremonies exclusively for 7 days, during which time no Behdin can touch him. He also cannot dine with a Behdin or eat food cooked by a Behdin while he is actually officiating as a priest. A Mobed and Behdin also may not formerly intermarry. This much savours of castes; and more will be said about the observance of these restrictions in the chapter on castes.

" **10. The Christians.**—There are only 646 Christians in this State. Figures will be given in this chapter, further on, of the sexes and sects of the followers of this religion. But remarks on their main religion or on the sects of Christians inhabiting this State are unnecessary. The same is the case with the Jews, who number only 36 in all.

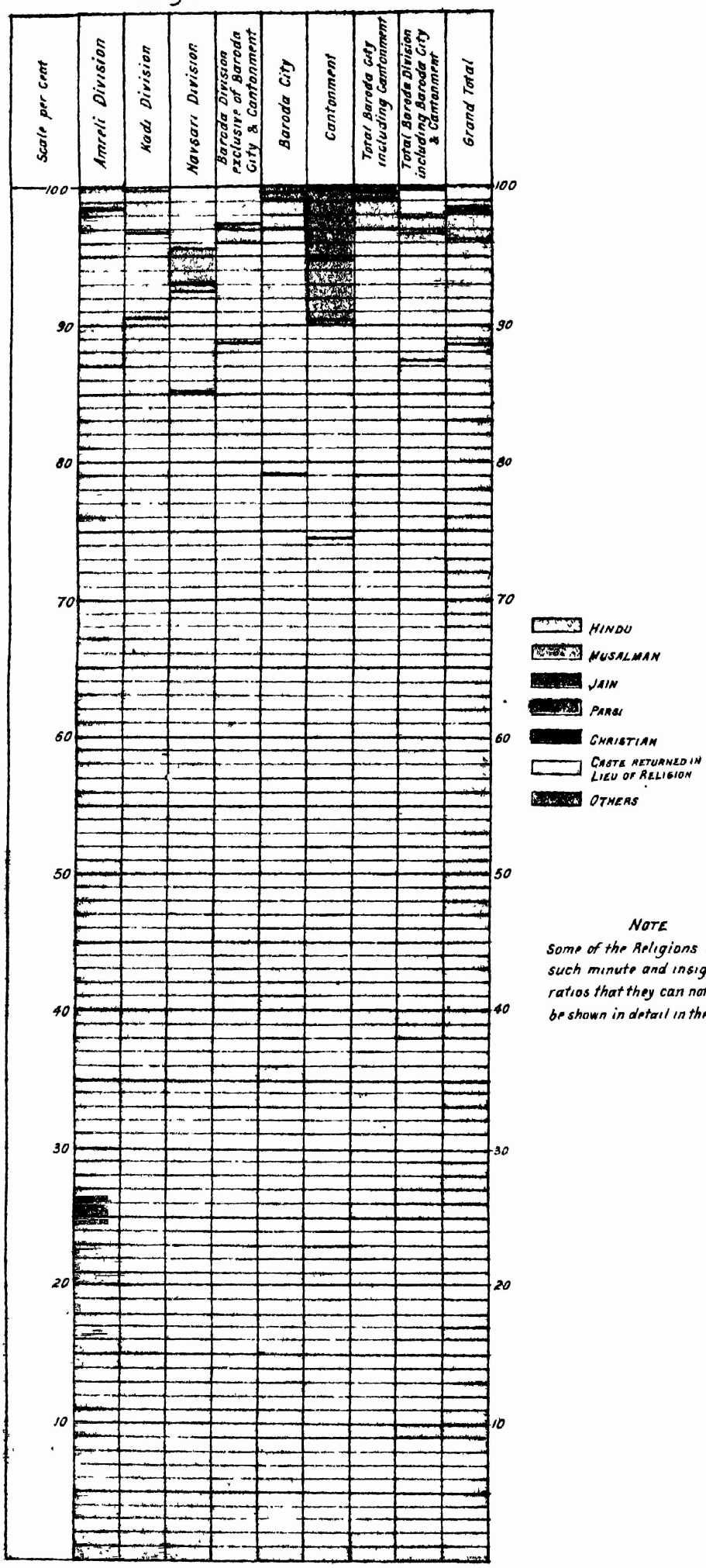
**11. Other Religions.**—Of the other religions we have 1 Buddhist and 11 Sikhs. So nothing need be said about them, nor is there any need of alluding to the new thinkers of whom we have 6 under the heading of *Áryas* or Brahmos.

3. *The figures and percentages of religions.*

**12. Numerical strength of the religions.**—In the margin, I give the numbers following each religion, in this State. The Hindus preponderate, being over 88 per cent. of the population. As has already been mentioned, a large part of

| Name of religion. | Population | Name of religion. | Population. |
|---|---|---|---|
| Hindus ... ... | 2,137,562 | Sikhs ... ... | 11 |
| Musalmans ... ... | 188,740 | Jews ... .. | 36 |
| Jains ... ... .. | 50,332 | Aryas (Brahmo) ... | 6 |
| Parsis ... .. | 8,206 | Buddhists ... ... | 1 |
| Christians ... ... | 646 | Unspecified ... ... | 2 |
| Caste returned in lieu of religion. | 29,854 | Total.. | 2,415,396 |

Diagram shewing Percentage of Population of each Religion and of all Divisions.




NOTE

Some of the Religions denote such minute and insignificant ratios that they can not properly be shown in detail in the Diagram

Drawn & Litho: Govt Photozinco Office, Poona 1892

Animistics are included in the Hindus. If they were separated, still the percentage of Hindus would not fall below 80 per cent. "Castes returned in lieu of religion" are those Hill and Forest tribes who have no religion to state, and who, as is the rule with them, have mentioned their castes instead of religion. Their religious belief is Animistic.

**13. Percentages of different religions.**—From the comparative Table (No. 1) prefixed to this chapter, we find, in the evenly numbered columns, the percentages of the population professing each religion to the total population of the Division and the State. In the entire State there are 88·5 per cent. of Hindus, 7·81 per cent. of Musalmans, 2 per cent. of Jains and nearly 1·25 per cent. of Animistic Forest tribes, to 100 of the population. The Parsis show a percentage of ·34 and the Christians of ·03. Looking to the Divisions we find that the percentage of Hindus is the highest, 90·55, for the Kadi Division, and lowest, 85·5, for Navsári. Amreli has 86·9 and Baroda 87·4 per cent. of Hindus on the total populations. The Navsári percentage for Hindus falls low, because there are 4·2 per cent., of Forest tribes not included among Hindus. If these were included, as was done in 1872, the percentage would rise to 89·7 per cent. The Musalmans are 7·81 per cent of the total population of the State; being lowest in Kadi (which has the highest percentage of Hindus), 6·25 per cent. and highest in percentage in Amreli, 11·5. In the Baroda Division, the Musalmans are a little over 9 per cent., and in Navsári over 7½ per cent. of the Divisional numbers. Next in order are the Jains, 2 per cent. of the entire population of the State. They are as numerous as 3 per cent. in the Kadi Division, and as low as ·69 per cent. in Navsári. The Parsis are found in any significant numbers only in Navsári, where they form 2·33 per cent. of the population. The Christians are ·687 per cent. or 6·8 in a thousand, in the Baroda Division, mostly in the City and Cantonment. The Forest tribes are most numerous, 4·2 per cent., in Navsári and 1·86 per cent. in Baroda; they form an insignificant percentage in Kadi and do not exist in the Amreli Division.

**14. Diagram.**—The accompanying diagram is a graphical representation of the percentages given in the previous paragraph. The red colour for the Hindus preponderates, and the column for Hindus rises highest for Kadi. In Amreli and Kadi only 3 colours, those for Hindus, Musalmans and Jains, find place, because the percentages are insignificant for the other religions. Navsári shews 2 more colours, *viz.*, for Parsis over 2 degrees, and for Forest tribes about 4 degrees at the top. It is only in Baroda City and Baroda Cantonment (which are additional columns in the diagram) that we have the colour shewing Christians. Attempt has been made to show 5 religions in the column for the whole State. The cantonment column shews the fewest degrees of all other columns, for the Hindus, and the most for Christians and Parsis.

4. *Distribution and Comparison.*

**15. Percentage of the distribution of religions.**—The other columns of the same Table furnish the percentages in each Division of each

religion; *i. e.*, they say how many of each religion are to be found in each Division, if the whole State is supposed to contain 100 persons following that religion. So many as 46·54 per cent. of the total Hindu population of the State are found in the Kadi Division; 33·40, or very nearly a third of the entire population, in the Baroda Division; 12·7 per cent. in the Navsári and 7·3 per cent. in the Amreli Divisions. Of a hundred Musalmans, 39·8 would be found in Baroda, 36·37 in Kadi, 12·85 in Navsári and nearly 11 in Amreli. The largest number of Jains, 67·37 per cent,. is to be found in Kadi; in Baroda, there are 22·66 per cent. In Navsári and Amreli they are only 4 and 5 per cent. respectively of the total number of Jains. 90·6 per cent. of the Parsi population is in Navsári, and 8·7 per cent. in Baroda. Of the Christians, the greatest number, 86·84 per cent., is in Baroda; in Kadi we have 7 per cent of the total Christian population; in Navsári and Amreli 3 and 2 per cent. respectively. Though Navsári obviously has the largest forest population, yet in the table, Baroda precedes it; the percentages being 51 for Baroda and only 45 for Navsári. The reason of this lies in the uncertainty generally prevailing as to the head under which the forest tribes are to be admitted as regards religion. It appears that a relatively larger percentage of these has been enumerated under Hindus in Navsári than in Baroda.

**16. Individuals of each religion per 1,000 persons.**—The individuals professing each religion on an average out of 1,000 individuals in the State are:—

| | | | |
|---|---|---|---|
| Hindus ... ... | 884·97 | Parsis ... ... | 3·40 |
| Musalmans ... ... | 78·14 | Christians ... ... | 0·27 |
| Jains ... ... | 20·84 | Forest tribes ... | 12·36 |
| | | Others ... ... | 0·02 |
| | | Total ... | 1,000 |

**17. Population and percentage of religions by sexes.**—A statement may be drawn up showing the numbers of males and females, of each religion, with the percentage of each on the total population. This is given below.

TABLE No. II.

*Numbers of males and females of each religion and their percentages to the total population.*

| Religion. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Hindus ... ... | 2,137,562 | 1,110,882 | 1,026,680 | 88·50 | 88·66 | 88·32 |
| Musalmans ... | 188,740 | 97,138 | 91,602 | 7·80 | 7·15 | 7·88 |
| Jains ... ... | 50,332 | 25,743 | 24,589 | 2·09 | 2·05 | 2·12 |
| Parsis ... ... | 8,206 | 3,585 | 4,621 | 0·34 | 0·29 | 0·40 |
| Christians ... ... | 646 | 430 | 216 | 0·03 | 0·03 | 0·02 |
| Caste returned in lieu of religion ... | 29,854 | 15,170 | 14,684 | 1·24 | 1·21 | 1·26 |
| Others ... ... | 56 | 35 | 21 | 0·002 | 0·002 | 0·002 |

It will be seen that, except in the case of Parsis, the males outnumber the females. Among the Hindus, there are 92·4 females to 100 males; among the Musalmans, 92·3; among the Jains, 95·5; among the Parsis, 128·9; and among the forest tribes returned as such, 96·8 females to 100 males. The Christians (646 in number) have just two males for one female. The greater number of females than of males among the Parsis is due, as has already been mentioned before, to large numbers of the male population migrating from Navsári for trade and other occupations. The last two columns give separately the percentages of males and females over the total male and female population of the State. It will be seen that in the three leading religions, the Hindu males have a higher percentage over the total males than the Hindu females have over the total females; whereas the reverse is the case with the Musalmans and Jains, and for the Forest tribes the ratios are very nearly identical.

**18. British Gujarat compared.**—The following statement gives the percentages of all religions on the total population, and of the males and females on the total male and female populations of all religions, in the Baroda Territories and in British Gujarát, for 1881 and 1891. It will serve to shew the variation in every religion, total and by sexes, both here and in British Gujarát and also to form a comparison.

TABLE No. III.

*Percentages of variation by sexes in the Baroda State as compared with those in British Gujarát.*

| Religion. | Baroda Territory. | | | British Gujarát. | | | Year |
|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | |
| Hindus ... ... | 84·80 | 85·12 | 84·45 | 78·66 | 79·24 | 78·04 | 1881 |
| Musalmans ... .. | 8·00 | 7·89 | 8·15 | 10·35 | 10 15 | 10·57 | |
| Jains ... ... | 2 14 | 2·09 | 2·19 | 2·29 | 2·25 | 2·33 | |
| Parsis ... ... | 0·37 | 0·32 | 0·42 | 0·57 | 0·52 | 0·63 | |
| Christians ... ... | 0·03 | 0·05 | 0·01 | 0·12 | 0·13 | 0·09 | |
| Aboriginal Tribes .. | 4·65 | 4·53 | 4·78 | 8 00 | 7·70 | 8·33 | |
| Others ... .. | 0·01 | ..... | ..... | 0·01 | 0·01 | 0·01 | |
| Hindus ... ... | 88·50 | 88·66 | 88·32 | 86·20 | 86·50 | 85·95 | 1891 |
| Musalmans ... ... | 7·80 | 7·75 | 7 88 | 10·01 | 9 83 | 10·20 | |
| Jains ... .. | 2·09 | 2·05 | 2·12 | 2·12 | 2 08 | 2·16 | |
| Parsis ... ... | 0 34 | 0 29 | 0·40 | 0·55 | 0·50 | 0·60 | |
| Christians ... ... | 0·03 | 0·03 | 0·02 | 0·15 | 0·21 | 0·13 | |
| Aboriginal Tribes ... | 1·24 | 1·21 | 1·26 | 0·94 | 0·93 | 0 95 | |
| Others ... .. | ..... | ..... | ..... | ..... | ..... | ..... | |

In this State the percentage of the Hindu religion has risen from 85.8 to 88·5, and also in the British Gujarát from 78·66 to 86·2. The cause of the increase is obviously the same for both, and the increase is merely an apparent one. It is owing to the aborigines being admitted under the Hindu religion, in larger numbers now than in 1881. This will be seen by looking at the percentages for the aboriginal tribes, which have decreased from 4·65 to 1·24 in our State, and from 8 to ·94 in British Gujarát. After accounting for the Aboriginals, however, it is seen that the percentage of Hindus is higher in this State than in British Gujarát, and the difference of the percentages (about 2 to 3 per cent.) is nearly that by which the Musalman percentage is less in this State. The percentages for the Parsis and Christians are also higher in British Gujarát, but the entire population of each of these religions, in both, is so small that the highest percentage among them was only ·57 for Parsis, in 1881, in British Gujarát. The Jains have nearly the same percentage, a little above 2 per cent., in both; though it is slightly higher in British Gujarát. Turning to the columns for sexes we see that all along, in both Censuses, and in both places, the ratio of Hindu males to the total males is greater than the ratio of the Hindu females to total females; the unevenness being compensated by a similarly diffused higher ratio of females both among the Musalmans and the Jains. For the Parsis the ratios for the females are higher than those for the males, for the reason already mentioned before, which is as applicable to British Gujarát as to our Navsári Division; and for the Christians, the male ratios are throughout greater than the female ones, as they should be; because the Christians generally are in State or Railway service, or on special work, and are not accompanied with their families always.

**19. Other religions per 100 Hindus.**—The Table given below gives the numbers of individuals following other religions for every 100 Hindus in 1881 and 1891 (with sex for the latter) for the Baroda State and for British Gujarát:—

TABLE No. IV.

*Numbers of individuals professing other religions to* 100 *Hindus.*

| Religion. | Baroda Territory. | | | | British Gujarát. | | | |
|---|---|---|---|---|---|---|---|---|
| | 1881. | 1891. | | | 1881. | 1891. | | |
| | Total. | Total. | Males. | Females. | Total. | Total. | Males. | Females. |
| Musalmans ... | 9·44 | 8·83 | 8·74 | 8·93 | 13·16 | 11·61 | 11·37 | 11·87 |
| Jains ... ... | 2·54 | 2·35 | 2·32 | 2·39 | 2·91 | 2·45 | 2·40 | 2·51 |
| Parsis ... | 0·44 | 0·38 | 0·32 | 0·45 | 0·73 | 0·64 | 0·58 | 0·70 |
| Christians ... | 0·07 | 0·03 | 0·04 | 0·02 | 0·14 | 0·17 | 0·20 | 2·14 |
| Aborigines ... | 5·47 | 1·40 | 1·37 | 1·43 | 10·17 | 1·09 | 1·07 | 1·11 |
| Others ... | ..... | ..... | ..... | ..... | 0·02 | 0·01 | 0·01 | 0·01 |

In 1881, there were about 9½ Musalmans, 2½ Jains and 5½ Aborigines in the Baroda State to 100 Hindus; and about 13 Musalmans, 3 Jains and 10

Aborigines in British Gujarát. No weight, as has been said so often, need be attached to the numbers for the Aborigines. But the Musalmans were nearly one-third more numerous in Gujarát than in this State. In the present Census there are found 8·8 Musalmans, 2·3 Jains, and 1·4 Aboriginals in this State and 11·6 Musalmans, 2·4 Jains and 1·1 Aborigines for 100 Hindus in British Gujarát. The relative numbers for all other religions have fallen in comparison with the Hindus, in both, not because the others have not grown so well as the Hindus have, but because the Aboriginals have swelled the lists of the Hindus this time. We can take away the increase made by the Aboriginals in the numbers of the Hindus, and then strike out new percentages; but there is no need of doing that, because a little further on, we shall take the numbers themselves of all religions for 1881 and 1891, and remark on the variation. But it is necessary for various obvious reasons that some fixed and definite rules be framed regarding the religions of the Aboriginals. Instead of leaving it to the option of the Enumerator, as was done in 1881, or to that of the individuals themselves, as was done now, it would be better to decide authoritatively, which of the aboriginal classes (ethnologically such—as Kanbis) should be classed as Hindus as a rule, and which (like Dhánkás and Bhils) should be classed as Animistic. If this be done, the instructions to the Enumerators would simply be to enter no religion at all for the Aboriginal tribes; it being left to the Abstraction stage to decide it, by looking at the name of the Caste or Tribe.

**20. Population and percentage of each religion in each Division and the City.**—Though the Imperial Table VI. gives the numbers professing each religion in different Divisions, and the percentages are already given in the statement prefixed to this chapter, still it would serve a good purpose to give these details in one table.

TABLE No. V.

*Population and percentage of each religion in each Division and the City.*

| Division. | Hindus. | | Musalmans. | | Jains. | | Parsis. | | Christians. | | Caste returned in lieu of religion. | | Others | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Percentage to total population in Division | Total. | Percentage to total population in Division. | Total. | Percentage to total population in Division. | Total. | Percentage to total population in Division | Total. | Percentage to total population in Division. | Total. | Percentage to total population in Division. | Total. | Percentage to total population in Division |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Amreli ... | 130,581 | 8[illegible]·90 | 20,742 | 11·51 | 2,840 | 1.58 | 12 | 0·007 | 13 | 0·007 | ... | ... | .. | ... |
| Kadi ... ... | 994,904 | 90·56 | 68,65 | 6·25 | 33,907 | 3·09 | 37 | 0·003 | 48 | 0·004 | 1,182 | 0·10 | 12 | 0·001 |
| Navsári .. | 272,100 | 85·18 | 24,260 | 7·60 | 2,182 | 0·69 | 7,437 | 2·34 | 24 | 0·008 | 13,440 | 4·20 | | ... |
| Baroda .. | 713,977 | 87·39 | 75,081 | 9·19 | 11,403 | 1·40 | 720 | ·09 | 561 | 068 | 10,232 | 1·84 | 44 | ·005 |
| Baroda City ... | 88,989 | 79·12 | 20,268 | 18·02 | 2,467 | 2·19 | 406 | 0·36 | 309 | 0·28 | 9 | 0·01 | 23 | ·03 |
| Total State... | 2,137,562 | 88·50 | 188,740 | 7·80 | 50,332 | 2·09 | 8,206 | 0·34 | 646 | 0·03 | 29,854 | 1·24 | 56 | ·002 |

Remarks on the numbers and percentages have already been made for the Divisions. It is worth noting that in the City itself all the other religions are naturally more strongly represented than in the Districts, and, therefore, the percentage of the Hindus is so low as 79, and the Mahomedans rise up to 18 per cent. It will be noticed that there are nearly as many Musalmans in the City alone as in the entire Amreli Division, and only 4,000 short of the entire Navsári Musalman population. The Jains also are similarly situated. Half the Christian population is in the City alone.

**21. Percentages by sexes of religions in all Divisions.**—The following table gives the percentages by sexes of all religions, in each Division :—

## TABLE No. VI.

*Showing percentages by sexes of each religion in each Division.*

| Division. | Hindus. | | | Musalmans. | | | Jains. | | | Parsis. | | | Christians. | | | Caste returned in lieu of religion. | | | Others. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. | Percentage of both sexes. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| Amreli ... ... | 86·90 | 87·04 | 86·74 | 11·51 | 11·39 | 11·65 | 1·58 | 1·56 | 1·59 | 0·007 | 0·009 | 0·005 | 0·007 | 0·012 | 0·002 | ... | ... | ... | ... | ... | ... |
| Kadi ... ... ... | 90·56 | 90·65 | 90·43 | 6·25 | 6·19 | 6·31 | 3·09 | 3·02 | 3·15 | 0·002 | 0·004 | 0·002 | 0·004 | 0·005 | 0·003 | 0·10 | 0·11 | 0·10 | 0·001 | 0·002 | 0·002 |
| Navsári ... ... | 85·18 | 85·80 | 84·59 | 7·60 | 7·22 | 7·96 | 0·69 | 0·80 | 0·56 | 2·33 | 1·95 | 2·71 | 0·008 | 0·012 | 0·006 | 4·20 | 4·20 | 4·20 | ... | ... | ... |
| Baroda... ... ... | 87·39 | 87·47 | 87·29 | 9·19 | 9·19 | 9·19 | 1·40 | 1·37 | 1·43 | 0·09 | 0·09 | 0·09 | 0·068 | 0·08 | 0·04 | 1·86 | 1·78 | 1·95 | 0·005 | 0·005 | 0·005 |

The percentage of the Hindu males to the total males is higher than of the Hindu females to total females, in every Division. The ratios for the Musalmans and Parsis are the same for males and females in the Baroda Division. Otherwise, the female percentage is greater than the male one, for Musalmans; also for the Jains in Amreli and Kadi and Baroda.

**22. Numbers in each Division for the different religions taking entire population at 100.**—It would be interesting to know how many persons follow each religion in each Division on the supposition that the entire population of the State is 100.

TABLE No. VII.

*Numbers under each religion in each Division out of* 100 *of the population.*

| Division. | Hindus. | Musalmans. | Jains. | Parsis. | Christians | Caste returned in lieu of religion. | TOTAL. |
|---|---|---|---|---|---|---|---|
| Amreli ... ... ... | 6·48 | 0·85 | 0·12 | 0·0005 | 0·0005 | ..... | 7·46 |
| Kadi ... ... ... | 41·19 | 2·84 | 1·41 | 0·002 | 0·001 | 0·05 | 45·49 |
| Navsári ... ... ... | 11·27 | 1·00 | 0·09 | 0·31 | 0·0009 | 0·56 | 13·23 |
| Baroda ... ... ... | 29·56 | 3·11 | 0·47 | 0·03 | 0·02 | 0·63 | 33·82 |
| **Total...** | **88·50** | **7·80** | **2·09** | **0·3425** | **0·0224** | **1·21** | **100** |

Of course the numbers for the Hindus are the highest in all Divisions. If the whole State had 100 souls in it, 88·5 of them would be Hindus; and out of these, a little less than half, namely, 41 would be found in the Kadi Division, 29·5 in the Baroda Division, 11 in Navsári, and the smallest number 6·5 in Amreli. But even this small number exceeds the double of the highest number of any other religion anywhere; and that is the number of Musalmans in the Baroda Division,—3·18. There would be nearly 3 Musalmans in Kadi and 1 in Navsári; and 1·4 Jains in Kadi. The rest are so few comparatively that they are less than unity, in a population of 100.

**23. Christians.**—For the Christians, we have in the appendix several Tables as follows:—

TABLE A.—Christians by Sect and Race.

PART I.—*Sects.*

PART II.—*Races.*

TABLE B.—Christians by Race and Age.

PART I.—*Civil.*

PART II.—*Military.*

A reference to these tables will give the details for the few Christians that are found in these Territories. The important information regarding them may be summarised here as in the marginal table. In the races, the Native Christians preponderate, being more than half the total; the Eurasians are the fewest. In the Sects, the Roman Catholics number 298; but as really the Native Christians are mostly Roman Catholics here, there being very few converts in this State due to the modern proselyting agencies, the number of Roman Catholics must approach quite close to the number of Native Christians at all events, if not exceed it, as there are 30 Foreign and 50 Eurasian Roman Catholics also. This is accounted for, I believe, by a large number of 106 Native Christians not specifying any sect. This must be due to the ignorance of many of the poorer Native Christians, or to omission in enumeration in the Schedules.

TABLE No. VIII.

*Christians by nationalities and sects.*

I.—BY RACES.

| Race. | Total number. | Percentage to total Christian population. |
|---|---|---|
| Foreign ... ... ... .. ... | 152 | 23·53 |
| Eurasians ... ... ... ... .. | 108 | 16·72 |
| Native ... ... ... ... ... | 386 | 59·75 |
| Total... ... | 646 | 100 |

II.—BY SECTS.

| Sect. | Total number. | Percentage to total Christian population. |
|---|---|---|
| Protestant ... ... ... ... ... | 47 | 7·28 |
| Roman Catholic ... ... ... ... | 298 | 46 13 |
| Church of England ... ... ... ... | 117 | 18·13 |
| Church of Scotland ... ... ... .. | 1 | 0·15 |
| Presbyterian ... ... ... ... ... | 27 | 4·18 |
| Lutheran ... ... ... ... ... | 7 | 1·08 |
| Unsectarian ... ... ... ... ... | 9 | 1·39 |
| Methodist ... ... ... ... ... | 14 | 2·16 |
| Episcopalian ... ... ... ... .. | 12 | 1 86 |
| Baptist ... ... ... ... ... | 4 | 0·62 |
| Dutch Reformer ... ... ... ... | 1 | 0·15 |
| Unspecified ... ... ... ... ... | 109 | 16·87 |
| Total... ... | 646 | 100 |

**Christians, Civil and Military.**—Excluding the Native Christians, there are 217 Christians (128 males and 89 females) in the Civil and 43 Christians (26 males and 17 females) in the Military Departments. Of these, if we exclude children under 15 years of age, we have to deduct 64 from the first and 9 from the second; thus leaving 153 as Civil and 34 as in the Military; the males alone are 95 in Civil employ and 22 in Military.

5. *Variation according to religions.*

**24. Variation according to religions in the State.**—The following table gives the increase or decrease in the population according to religions in the intercensal period :—

## TABLE No. IX.

*Comparative Statement showing increase and decrease in populations according to religions in* 1881 *and* 1891.

| Serial number. | Religion. | Population. | | Variation, + or — | Percentage of increase or decrease. |
|---|---|---|---|---|---|
| | | 1891. | 1881. | | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Hindu ... ... ... | 2,137,562 | 1,852,868 | + 284,694 | + 15·37 |
| 2 | Musalman ... ... ... | 188,740 | 174,980 | + 13,760 | + 7 84 |
| 3 | Jain ... ... ... | 50,332 | 46,718 | + 3,614 | + 7·74 |
| 4 | Parsi ... ... ... | 8,206 | 8,118 | + 88 | + 1·08 |
| 5 | Christian ... ... ... | 646 | 771 | — 129 | — 16·21 |
| 6 | Caste returned in lieu of religion ... ... ... | 29,854 | 101,522 | — 71,668 | — 70·59 |
| 7 | Others ... ... ... | 56 | 28 | + 28 | + 100 |
| | Total . | 2,415,396 | 2,185,005 | +230,391 | + 10 54 |

It will be seen that the Hindus form the main bulk (to use an expressive native phrase, 14 annas in the rupee) of the total population. It is, therefore, needless to say that we should expect the variation in the Hindu population to be very approximately the same as the variation on the whole. But from the Table it will be seen that the increase in the Hindus is 15 per cent to 10·5 of the general increase. The reason is easy to find out from the list. There is a fall of 70 per cent. in the numbers of "caste returned in lieu of religion." It will be perceived at once that more than 70,000 of these have got themselves enumerated as Hindus in the last Census. This accounts for the disparity in the percentage of increase in the total and the Hindus. If these 70,000 (about) be deducted from the increase of the Hindus, the variation would be only + 214,700 nearly, which comes to a little over 10 per cent., the same as for the State. The increase in the Musalman and Jain populations is between 7·5 and 8 per cent. The Christians have not a residence, even temporary, anywhere in the State. They are less than 1,000 all told, and so the variation in their population requires no remarks.

**25. Variation in population by religion, in all the Divisions.**—The following are full Tables of the variations in all the Divisions; here I give the populations, by sexes, for 1881 and 1891, the increase or decrease, by sexes, and the percentage of this variation, by sexes, on the populations of the Divisions in 1881, for all the Divisions, for each religion.

# TABLE No. X.

*Statement showing the variation in the populations by religions since the last Census.*

| Division. | Population in 1881. | | | Population in 1891. | | | Variation. | | | Variation percentage on the population of 1881. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **HINDUS.** | | | | | | | | | | | | |
| Amreli... ... ... | 127,127 | 66,476 | 60,651 | 156,581 | 81,682 | 74,899 | + 29,454 | + 15,206 | + 14,248 | + 23·17 | + 22·87 | + 23·49 |
| Kadi ... ... ... | 892,973 | 461,928 | 431,045 | 994,904 | 510,744 | 484,160 | + 101,931 | + 48,816 | + 53,115 | + 11·41 | + 10·57 | + 12·32 |
| Navsári ... ... | 164,094 | 84,409 | 79,685 | 272,100 | 138,065 | 134,035 | + 108,006 | + 53,656 | + 54,350 | + 65·82 | + 63·57 | + 68·21 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... ... | 584,632 | 312,372 | 272,260 | 622,945 | 330,886 | 291,159 | + 37,413 | + 18,514 | + 18,899 | + 6·40 | + 5·93 | + 6·94 |
| Baroda. — City ... ... | 80,667 | 42,753 | 37,914 | 88,989 | 47,768 | 41,221 | + 8,322 | + 5,015 | + 3,307 | + 10·32 | + 11·73 | + 8·72 |
| Baroda. — Cantonment.. | 3,375 | 2,019 | 1,365 | 2,943 | 1,737 | 1,206 | — 432 | — 273 | — 159 | — 12·80 | — 13·58 | — 11·65 |
| Baroda. — TOTAL ..... | 84,042 | 44,763 | 39,279 | 91,932 | 49,505 | 42,427 | + 7,890 | + 4,742 | + 3,148 | + 9·39 | + 10·59 | + 8·01 |
| Total Baroda Division ... | 668,674 | 357,135 | 311,539 | 713,877 | 380,391 | 333,586 | + 45,303 | + 23,256 | + 22,047 | + 6·78 | + 6·51 | + 7·08 |
| Total Hindus..... | 1,852,863 | 969,948 | 882,920 | 2,137,562 | 1,110,882 | 1,026,680 | + 284,694 | + 140,934 | + 143,760 | + 15·37 | + 14·53 | + 16·28 |
| **MAHOMEDANS.** | | | | | | | | | | | | |
| Amreli... ... ... | 17,817 | 9,259 | 8,558 | 20,742 | 10,680 | 10,062 | + 2,925 | + 1,421 | + 1,504 | + 16·42 | + 15·35 | + 17·57 |
| Kadi ... ... ... | 63,205 | 31,883 | 31,323 | 68,652 | 34,882 | 33,770 | + 5,447 | + 3,000 | + 2,447 | + 8·62 | + 9·41 | + 7·81 |
| Navsári ... ... | 23,009 | 11,415 | 11,594 | 24,260 | 11,627 | 12,633 | + 1,251 | + 212 | + 1,029 | + 5·44 | + 1·86 | + 8·88 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... .. | 51,800 | 27,242 | 24,558 | 54,207 | 28,571 | 25,637 | + 2,407 | + 1,329 | + 1,078 | + 4·65 | + 4·88 | + 4·39 |
| Baroda. — City ... ... | 18,405 | 9,605 | 8,800 | 20,268 | 11,015 | 9,253 | + 1,863 | + 1,410 | + 453 | + 10·12 | + 14·68 | + 5·15 |
| Baroda. — Cantonment.. | 744 | 457 | 287 | 611 | 363 | 248 | — 133 | — 94 | — 39 | — 17·88 | — 20·57 | — 13·59 |
| Baroda. — TOTAL ..... | 19,149 | 10,062 | 9,087 | 20,879 | 11,378 | 9,501 | + 1,730 | + 1,316 | + 414 | + 9·03 | + 13·07 | + 4·56 |
| Total Baroda Division. | 70,949 | 37,304 | 33,645 | 75,086 | 39,949 | 35,137 | + 4,137 | + 2,645 | + 1,492 | + 5·83 | + 7·09 | + 4·43 |
| Total Mahomedans ... ... | 174,983 | 89,860 | 85,120 | 188,740 | 97,138 | 91,602 | + 13,760 | + 7,278 | + 6,482 | + 7·86 | + 8·09 | + 7·62 |
| **JAINS.** | | | | | | | | | | | | |
| Amreli... ... ... | 2,474 | 1,280 | 1,194 | 2,840 | 1,463 | 1,377 | + 366 | + 183 | + 183 | + 14·79 | + 14·30 | + 15·33 |
| Kadi ... ... ... | 32,126 | 16,039 | 16,087 | 33,907 | 17,029 | 16,878 | + 1,781 | + 990 | + 791 | + 5·54 | + 6·17 | + 4·92 |
| Navsári ... .. | 1,667 | 981 | 686 | 2,182 | 1,289 | 893 | + 515 | + 308 | + 207 | + 30·89 | + 31·40 | + 30·17 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... ... | 8,240 | 4,372 | 3,868 | 8,928 | 4,665 | 4,263 | + 688 | + 293 | + 395 | + 8·35 | + 6·70 | + 10·21 |
| Baroda. — City ... ... | 2,209 | 1,130 | 1,079 | 2,467 | 1,291 | 1,176 | + 258 | + 161 | + 97 | + 11·68 | + 14·25 | + 8·99 |
| Baroda. — Cantonment.. | 2 | 1 | 1 | 8 | 6 | 2 | + 6 | + 5 | + 1 | + 300· | + 500· | + 100· |
| Baroda. — TOTAL.... .. | 2,211 | 1,131 | 1,080 | 2,475 | 1,297 | 1,178 | + 264 | + 166 | + 98 | + 11·94 | + 14·68 | + 9·07 |
| Total Baroda Division. | 10,451 | 5,503 | 4,948 | 11,403 | 5,962 | 5,441 | + 952 | + 459 | + 493 | + 9·11 | + 8·34 | + 9·96 |
| Total Jains..... | 46,718 | 23,803 | 22,915 | 50,332 | 25,743 | 24,589 | + 3,614 | + 1,940 | + 1,674 | + 7·74 | + 8·15 | + 7·31 |

## TABLE No. X.—*continued.*

*Statement showing the variation in the populations by religions since the last Census.*

| Division. | Population in 1881. | | | Population in 1891. | | | Variation. | | | Variation percentage on the population of 1881. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males | Females | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **PARSIS.** | | | | | | | | | | | | |
| Amreli... ... ... | 15 | 10 | 5 | 12 | 8 | 4 | — 3 | — 2 | — 1 | — 20·00 | —20·00 | —20·00 |
| Kadi ... ... ... | 49 | 30 | 19 | 37 | 28 | 9 | — 12 | — 2 | — 10 | — 24·49 | — 6·67 | —52·63 |
| Navsári ... ... | 7,441 | 3,247 | 4,194 | 7,437 | 3,140 | 4,297 | — 4 | — 107 | + 103 | — 0·05 | — 3·30 | + 2·46 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... ... | 123 | 83 | 40 | 138 | 86 | 52 | + 15 | + 3 | + 12 | + 12·20 | + 3·61 | +30·00 |
| Baroda. — City ... ... | 306 | 207 | 99 | 406 | 234 | 172 | + 100 | + 27 | + 73 | + 32·68 | +13·01 | +73·74 |
| Baroda. — Cantonment.. | 184 | 94 | 90 | 176 | 89 | 87 | — 8 | — 5 | — 3 | — 4·35 | — 5·32 | — 3·33 |
| Baroda. — TOTAL ..... | 490 | 301 | 189 | 582 | 323 | 259 | + 92 | + 22 | + 70 | + 18·78 | + 7·31 | +37·03 |
| Total Baroda Division ... | 613 | 384 | 229 | 720 | 409 | 311 | + 107 | + 25 | + 82 | + 17·46 | + 6 51 | +35·81 |
| **Total Parsis.....** | 8,118 | 3 671 | 4,447 | 8,206 | 3,585 | 4,621 | + 88 | — 86 | + 174 | + 1·08 | — 2·34 | + 3 91 |
| **CHRISTIANS.** | | | | | | | | | | | | |
| Amreli .. ... ... | 24 | 16 | 8 | 13 | 11 | 2 | — 11 | — 5 | — 6 | — 45·83 | — 31·25 | — 75·00 |
| Kadi ... ... ... | 44 | 33 | 11 | 48 | 30 | 18 | + 4 | — 3 | + 7 | + 9·91 | — 9·09 | + 63·64 |
| Navsári ... ... | 13 | 9 | 4 | 24 | 13 | 11 | + 11 | + 4 | + 7 | + 84 62 | + 44·44 | +175·00 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... ... | 77 | 53 | 24 | 57 | 32 | 25 | — 20 | — 21 | + 1 | — 25·97 | — 39·62 | + 4·17 |
| Baroda. — City ... ... | 225 | 171 | 54 | 309 | 230 | 79 | + 84 | + 59 | + 25 | + 37 33 | + 34·50 | + 46·30 |
| Baroda. — Cantonment.. | 388 | 316 | 72 | 195 | 114 | 81 | — 193 | — 202 | + 9 | — 49·74 | — 63·92 | + 12·50 |
| Baroda. — TOTAL..... | 613 | 487 | 126 | 504 | 344 | 160 | — 109 | — 143 | + 34 | — 17·78 | — 29·36 | + 26·98 |
| Total Baroda Division ... | 690 | 540 | 150 | 561 | 376 | 185 | — 129 | — 164 | + 35 | — 18·70 | — 30·37 | + 33·33 |
| **Total Christians...** | 771 | 598 | 173 | 646 | 436 | 216 | — 125 | — 168 | + 43 | — 16·21 | — 28·09 | + 24·86 |
| **CASTE RETURNED IN LIEU OF RELIGION.** | | | | | | | | | | | | |
| Amreli .. ... ... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Kadi ... ... ... | 85 | 39 | 46 | 1,182 | 639 | 543 | + 1,097 | + 600 | + 497 | + 1,293·59 | + 1,538·46 | + 1,080·43 |
| Navsári ... ... | 91,317 | 46,411 | 44,906 | 13,440 | 6,779 | 6,761 | — 77,877 | — 39,632 | — 38,245 | — 85·28 | — 85·39 | — 85·17 |
| Baroda Division. — Baroda Division exclusive of City and Cantonment ... ... | 10,118 | 5,160 | 4,956 | 15,223 | 7,748 | 7,475 | + 5,107 | + 2,588 | + 2,519 | + 50·48 | + 50·16 | + 50·83 |
| Baroda. — City... ... | 4 | 4 | ..... | 9 | 4 | 5 | + 5 | ..... | + 5 | + 125·00 | ..... | ..... |
| Baroda. — Cantonment.. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Baroda. — Total.... . | 4 | 4 | ..... | 9 | 4 | 5 | + 5 | ..... | + 5 | + 125·00 | ..... | ..... |
| Total Baroda Division ... | 10,120 | 5.164 | 4,956 | 15,232 | 7,752 | 7,480 | + 5,112 | + 2,588 | + 2,524 | + 50·51 | + 50·12 | + 50·93 |
| **Total Caste returned in lieu of religion ...** | 101,522 | 51,614 | 49,908 | 29,854 | 15,170 | 14,684 | — 71,668 | — 36,444 | — 35,224 | 70·59 | — 70·61 | — 70·58 |

**26. Increase in the Hindus.**—In Navsári, there is a sudden increase of 66 per cent. in the Hindus and a fall of 85 per cent. in castes returned in lieu of religion. On an original population of 164,000 Hindus there has been an abnormal increase of 108,000. This, as is said already, is owing to the aboriginal and other inhabitants of the *Ráni* Maháls not knowing exactly what to call their religion; and, perhaps, very probably, the Enumerators classing them all as Hindus which is the common religious receptacle for all such as are not plainly Musalmans, Parsis, Christians or Jains, in this State. The Hindu increase in Amreli, 23, is nearly the same as the general increase there, 22; and in Kadi more nearly the same (11·41 and 11·15); in the Baroda Division the increase is 6·7 per cent. for Hindus, and 7·2 generally. The same remarks apply to the increase in sexes,—namely, that, except in the case of the Navsári Division, the percentages of increase among the Hindus are nearly the same as in the total increases for the Divisions, for the two sexes. The Hindus (including the Aborigines) had increased 9·67 per cent. in nine years, according to the Census Report of 1881; their present increase is more favourable. But owing to the defective enumeration of 1872, the point need not be further enquired into.

**27. Increase in the Mahomedans.**—The Mahomedan population has increased by 7·8 per cent. only, a rate lower than that of the Hindus, and also of the average. In the previous report their increase was given at 4·2 per cent. for 9 years. Though the present increase, therefore, is more satisfactory, still it must be noted that, as said in the report of 1881, their poverty checks the growth of the people. I do not attach much importance to the other causes given there, to account for the lower percentage, namely, late marriages and a larger number of single and widowed. For, these facts also are assignable to the main cause of general poverty owing to backwardness in education and pursuit of other occupations than those connected with cultivation, for which they cannot afford the requisite investment and labour; as, in addition to their poverty, their women and children (except in rare places) are unaccustomed to field-work. Their percentage has increased largely in Amreli along with the general large increase in that Division; it being 16·4 per cent. to 23 per cent. of the Hindu increase. In Kadi they have grown 8·6 per cent. to 11·4 per cent. of the Hindus. In Navsári and Baroda they have grown only from 5 to 6 per cent. Looking to the sexes, the male percentage is greater than the female one in the two important Divisions of Kadi and Baroda; the slightly higher percentage of females in the Amreli Division calls for no remark; but the great disparity in Navsári, namely, 1·86 per cent. increase of males to 8·88 of females points to either a faulty enumeration in one of the two counts, or, more probably, to a greater willingness now than before to allow the names of females to get into the Schedules. If the last conjecture be true, the growth of the Musalman population in Navsári must be estimated at a yet lower figure than that given above.

23. **Jains.** The percentage of increase among the Jains is nearly identical, for the whole State, with that for the Mahomedans; 7·7 total, 8·1 for males, 7·3 for females. As said before, the Amreli increase is the largest normal one; though there is a high percentage of 30 in Navsári, owing to the exceptional fact of some of those people who last time enrolled themselves under a separate head or as Hindus coming now under Jains. There is no dissimilarity at all this time in the rate of increase in the two sexes of the Jains, and both sexes of Jains shew a good increase; this is a very remarkable result, considering how uneven the rates of growth were last time; so much so as to demand a critical explanation. The female percentage preponderating over the male one, and the male Jains having actually decreased, explanation was sought, for these figures, from the numbers of the Gujaráti-speaking Jain males in the Deccan and other places, who were considered to have migrated there as traders and shop-keepers, leaving their families behind. The results of this year do not lend support to that hypothesis at all. The Jains as traders are, no doubt, more migratory than the children of the soil who work in the fields, and their numbers are small too; these causes may account for the fitful change in percentages. One or two more enumerations will fix them more firmly one way or the other.

29. **Parsis and Christians.**—Much need not be said about the Parsi and Christian variation in population; because, except for Parsis in Navsári, their numbers are very few, and they have not a settled population anywhere in the State. In Navsári where there is a tolerably large Parsi population the figures are, −0·05, that is stationary for the total, −3·3 for males, and +2·46 for females. There is a constant communication with Bombay, where the male population goes out in seach of livelihood. So soon as the Parsi male is settled to some work there, which is usually the case, he calls up his family to live with him. A few do not find themselves in a position to do so, and some go further afield. This accounts for the discrepancy in the male and female percentages. The low percentage for both sexes is thus accounted for by the desire of the Parsi to better his condition by emigration; there being nothing in the land of his birth to induce him to pass his life there, except in the few cases where either interest in land or some humble occupations are bequeathed to him by his ancestors. The Christians all together number 646; there being a fall of 125 from the previous Census enumeration; made up of a fall of 168 in males and a rise of 43 in females. The chief falling-off is in the Cantonment which has lost 202 males and gained 9 females, owing to the removal of the Military people stationed there before. The City Christian population has increased by 59 males and 25 females, total 84. Navsári has gained 11, while Amreli has lost the same number.

30. **"Unknown."**—A large number has still returned itself as "unknown" religion, or "caste only in lieu of religion" in Navsári. Though the number is one-seventh nearly of what it was there, in the last Census, still

it is as high as 13,440. A remarkable fact is that Navsári now holds the second place in this list to Baroda, which now exhibits more than 15,000 to its 10,116 in 1881. There is no doubt that in the case of these depressed people a great deal is left to the predilection of the Enumerators or the instructions conveyed to them in different centres. While obviously a large number of the Enumerators of Navsári have absorbed them among the Hindus now, their brother Enumerators have relegated them in Baroda to a class of people "professing no religion." A similar spirit has prevailed in Kadi, where the 85 of 1881 are suddenly returned as 1,182. The Amreli Enumerators have been more sensible in returning blanks both now and in 1881; that is, classing all under one or the other of the known religions. The increase, therefore, of 1,290 per cent. in Kadi and 50 per cent. in Baroda and the decrease of 85 per cent. in Navsári only prove errors in enumeration both in 1881 and in 1891. For accuracy of figures in future Censuses some rules must be framed, as I have said before, leading to a uniformity of the enumeration of the Forest tribes and other Aboriginals.

# CHAPTER IV.

## AGE AND SEX.

*Subject proposed; Duration of life; State help; Inaccuracies.*

I.—*Age.*—(1) Numbers and percentages; (2) Divisional ratios compared; (3) Age tables of other countries compared; (4) The two Census returns compared; (5) Infants; (6) Productive and dependent; (7) Ages by religions; 8 Mean-age.

II.—*Sex.*—(1) Peculiarities; (2) Numbers and percentages; (3) Ratios by age-periods; (4) Comparison with other countries; (5) The two Census returns compared; (6) Sexes by religions; (7) Deficiency of females enquired into; (8) Sexes by Mahâls; (9) Urban and rural ratios for sexes; (10) Sexes by special age-periods.

## TABLE No. I.

*Ratio of each age-period to 10,000 of the total population of all ages.*

| Age. | Total Territory. | | Amreli. | | Kadi. | | Navsari. | | Baroda. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Under 1 year ... | 314 | 344 | 332 | 364 | 312 | 346 | 331 | 340 | 306 | 337 |
| 1 „ ... | 168 | 186 | 186 | 221 | 161 | 182 | 173 | 190 | 158 | 181 |
| 2 years ... | 272 | 317 | 304 | 348 | 289 | 332 | 297 | 337 | 233 | 280 |
| 3 „ ... | 282 | 339 | 314 | 369 | 290 | 345 | 355 | 403 | 237 | 299 |
| 4 „ ... | 289 | 324 | 294 | 330 | 314 | 350 | 355 | 354 | 239 | 274 |
| Total under 5 years | 1,321 | 1,510 | 1,430 | 1,632 | 1,366 | 1,555 | 1,491 | 1,624 | 1,175 | 1,371 |
| 5—9 years ... | 1,424 | 1,407 | 1,372 | 1,389 | 1,547 | 1,494 | 1,520 | 1,492 | 1,240 | 1,254 |
| 10—14 „ .. | 1,108 | 933 | 1,001 | 851 | 1,192 | 1,007 | 1,134 | 996 | 1,015 | 821 |
| 15—19 „ ... | 865 | 772 | 827 | 728 | 891 | 760 | 767 | 770 | 877 | 800 |
| 20—24 „ ... | 921 | 995 | 1,020 | 1,095 | 875 | 939 | 841 | 948 | 989 | 1,066 |
| 25—29 „ ... | 916 | 909 | 1,001 | 960 | 850 | 878 | 895 | 886 | 991 | 950 |
| 30—34 „ ... | 865 | 850 | 935 | 868 | 845 | 846 | 823 | 830 | 892 | 861 |
| 35—39 „ ... | 609 | 559 | 579 | 506 | 546 | 523 | 695 | 583 | 666 | 613 |
| 40—44 „ ... | 649 | 674 | 606 | 644 | 627 | 667 | 560 | 552 | 719 | 710 |
| 45—49 „ ... | 327 | 300 | 282 | 232 | 281 | 264 | 383 | 337 | 374 | 353 |
| 50—54 „ ... | 465 | 480 | 435 | 439 | 466 | 486 | 362 | 391 | 509 | 520 |
| 55—59 „ ... | 142 | 127 | 115 | 100 | 124 | 109 | 161 | 151 | 162 | 149 |
| 60 and over ... | 388 | 484 | 397 | 556 | 390 | 472 | 368 | 440 | 391 | 502 |

## TABLE No. II.

*Relative proportions of the sexes at different ages in* 1891.

| Division. | Average number of females per 1,000 males of same age. | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Under 1 Year | 1 | 2 | 3 | 4 | 5—9 | 10—14 | 15—19 | 20—24 | 25—29 | 30—34 | 35—39 | 40—49 | 50—59 | 60—69 | 70—79 | 80 and over | All ages. | | Variation, + or − |
| | | | | | | | | | | | | | | | | | | 1891 | 1881 | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| Amreli ... ... | 1,008 | 1,098 | 1,052 | 1,084 | 1,084 | 931 | 782 | 810 | 987 | 883 | 854 | 804 | 909 | 901 | 1,336 | 1,006 | 1,511 | 920 | 914 | + 6 |
| Kadi ... ... | 1,052 | 1,078 | 1,089 | 1,130 | 1,060 | 918 | 803 | 811 | 1,024 | 982 | 952 | 908 | 974 | 955 | 1,161 | 1,026 | 1,404 | 950 | 938 | +12 |
| Navsári ... | 1,011 | 1,083 | 1,118 | 1,122 | 1,039 | 967 | 866 | 989 | 1,110 | 975 | 994 | 826 | 928 | 1,022 | 1,146 | 1,259 | 1,416 | 985 | 963 | +22 |
| Baroda .. ... | 969 | 1,007 | 1,046 | 1,109 | 1,006 | 889 | 711 | 802 | 948 | 842 | 848 | 809 | 878 | 877 | 1,108 | 1,186 | 1,275 | 879 | 875 | + 4 |
| Total .. | 1,015 | 1,057 | 1,077 | 1,118 | 1,039 | 917 | 781 | 828 | 1,002 | 921 | 912 | 851 | 927 | 929 | 1,153 | 1.107 | 1,370 | 928 | 917 | +11 |

# CHAPTER IV.

## AGE AND SEX.

*Subject proposed; Duration of life; State-help; Inaccuracies.*

**1. Subject proposed.**—We have, in the first three chapters, dealt with the numbers of people, as a whole, with the growth of the people, in the State, and with the religions of the people. General subjects these were, although individuals formed the units. We now have to deal with a subject, the most perplexing one, in India, for a Census reviewer; the figures for which ought to be accurate in order to allow of vital inferences to be drawn therefrom, but which, as will be seen later on, are vitiated as incorrect and unreliable. The important deductions that can be drawn from accurate returns of age and sex are those with regard to the duration of life in any community, State, or division thereof, the numbers of bread-earning effectives and of the dependents, the excess or defect of the males over females, at different periods of life, and the weighty considerations of the education of the young and the occupation of the adult. These returns should also furnish the rates of mortality prevailing at different periods of life, in the two sexes. That State would be considered to be most prosperous where the average duration of life is long and the death-rate small. The birth-rate requires also to be limited to the surrounding circumstances. For, a large birth-rate in a province where very little or no margin of cultivation is available is productive of much distress.

**2. Duration of life contrasted.**—A good idea of what has been said above is obtained by contrasting the expectations of life in England and India. The average expectation of life for all India, at the time of birth, is calculated to be 23·5 years, as against 39·91 years, the English expectation; or, in other words, the average duration of life generally in India is only $\frac{2}{3}$ of the duration of life in England. Taking the subject in another way, we learn from the India Census Report of 1881 that the increase of population in the three Presidencies of India was only 8 per annum, *per mille* (thousand), and in the North-West Provinces only 3·25, to 13 of England. As was said in Chapter II., however, the rate of increase has fallen in England, in 1891, to 11·7, and our rate of increase in the Baroda State, for 1891, is 10·54. Though our rate of increase does not thus fall much below that of England, yet we cannot say that our duration of life approaches to that in England. Far from it. Because, the duration of life is not to be estimated by the rate of increase only. England has fewer births and fewer deaths; in Baroda, we have a high rate both of births and deaths. Suppose, for example, 20 lives are born and 12 lost, for a population of $x$ souls in England, and 25 are born and 18 lost in the same population in Baroda, then though the growth is nearly

the same, in a fixed period, for both (namely, 8 over $x$ souls in England and 7 in Baroda), yet the mortality in Baroda, 18, is 50 per cent. heavier than that, 12, in England. This will show that a certain growth in the population merely or a certain rate of mortality, considered separately, fails to give the proper index for the durability of life in the population. We must view together the numbers of births and deaths. Thus the Actuary, Mr. Hardy, in his critical examination of the figures of the Census of 1881 concludes that the rate of the increase of population in India, including the famine years, is one per cent., *i.e.*, about ¼ less than the English rate of increase; but that this taken with the fact of an exceptionally high birth-rate in India shows the death-rate to be considerably higher in India.

3. **Fluctuations in the birth and death rate.**—In the healthier countries of Europe, with their cold climates, and immunity from famines and sweeping epidemic diseases, the birth-rates and death-rates are tolerably normal. In no one year is there a sudden and exceptionally high rise or fall in births or deaths. But in India generally and in Baroda, as elsewhere in India, there are violent fluctuations in the numbers of births and deaths due to the two causes mentioned above. A famine and an epidemic not only kill men in exceptionally large numbers, but they doubly check the growth of the population by exercising a baneful influence on births also. Adults of either sex having succumbed to them, their places as pro-creators are left vacant, so to say; not only that, but the half-starved or debilitated survivors suffer heavily in their powers. To produce these retarding effects in our State, a famine need not be one of those violent ones which we read of as devastating Márwár or some districts of the Deccan in our Presidency; but oftentimes a short outturn of crops, or a mere tardy rainfall is enough to produce to some extent the fluctuations noted above. Even a mild epidemic or a month's delay in the rainfall in any year will not only carry away many victims and add to the death-roll of the year, but retard the normal birth-rate for the next year. Thus it is that it is very hard to calculate to an approximate certainty the value of life in a country where the two necessary functions, birth and death rates, undergo such violent fluctuations. It is, in some measure, due to this cause again that while in European countries the natural rule is observed to prevail, of the numbers of human beings in every succeeding group of ages (of the same number of years) decreasing gradually from every preceding one, the puzzling phenomenon is presented in our Baroda age tables, of several succeeding groups exhibiting more numbers than the preceding ones. On a diagram, the line of life has, for European countries, a smaller and smaller ordinate as the abscissa gradually increases (supposing them both positive); but for Baroda, the ordinate is seen to vary directly and also inversely as the abscissa, according to the part of the curve of life we take at one time or another. Other reasons may exist for this irregularity, and they will be discussed a little further on.

4. **High Mortality.**—Marriages in India being the rule and early

marriages compulsory for those who form the bulk of the population, it is easy to conclude that the birth-rate in India must be very high as compared to that in European countries. The proportion of married women, at the child-bearing ages (12--38) is calculated to be 50 per cent. higher in India than in England. The excessive birth-rate due to this is followed by an abnormally high death-rate. But in spite of the large infant mortality, we find that the ratio of children to the total population is higher than the same ratio in European countries, and the reverse is the case with the percentages of old men, say past 60. From these figures we infer that the death-rate among us must be very high indeed. To account for early mortality in India, I cannot do better than quote the words of my predecessor, in this office, whose own early death we have not yet ceased to mourn. "Early marriages," he says, "weakness of parents, indifferent or rather not sufficiently careful nursing, poverty among the masses, habits of indolence among most of the rich ones, hardships of life, climate, and frequence of epidemics and unfavourable seasons are all so many causes that bring on death earlier than in colder climes." I have only to add to this list, long as it is, one cause that his kindly sympathy has omitted to record, and that is the excess that is committed in the caste-dinners by the prosperous Gujaráti Hindus. The Ramján fasts and late dinners of the poorer Mahomedans are also responsible, in another way. Among the Gujaráti Hindus, the auspicious days for marriages are all crowded in a short limit, and night after night, the members of each caste partake of very indigestible food, in open streets, on the bare roads, with uncovered bodies and in close proximity to the drains and cess-pools. Cholera is fearfully raging in Surat, while I write these lines (April 1893), and it is clearly traced to the large and continued caste-dinners there in the course of this and the last Hindu months. Were this not a subject too grim for humour, one would be forced to acknowledge the wisdom of the rule enjoining caste-dinners,—to keep down the overflowing numbers due to early and compulsory marriages among the Gujaráti Hindus.

5. **Habits of the people, and State help.**—The sedentary habits and occupations of those who are traders and bankers and the extreme poverty of the proletariat are other causes tending to lower the general vitality. It has been already mentioned that the insanitary habits of living and diet of the former sow the germs of epidemics which they have not enough physical stamina to withstand. Again the hand-to-mouth existence of the latter deprives them of all means to prolong life, if a delay in the rainfall keeps them out of field-work for a short time or raises the price of the very inferior kind of grain, which is all that supplies them poor nutrition at the best of times. Under the influence of the praiseworthy steps that are being taken in our State to meet the traditional ravages of scarcity and epidemics much has been done and much more will be done, in course of time. But the habits and prejudices of the people here are more obstinate, than plagues and epidemics, to eradicate; patiently must we wait for the slow but steady spread of education to work the necessary change. The recent

appointment of a Sanitary Commissioner for the State, with control over the municipalities in sanitary matters, the organisation of local municipalities on approved principles, the opening of dispensaries in all large towns and the annual increase in their numbers, with complete arrangements for carrying help in a special way wherever any epidemics may break out, are measures that will tend to check their spread, as efficiently as in any other civilised country. The low assessments that have been introduced, the wise considerations repeatedly shewn in the State-demands where crops have been known to have fallen below certain limits, and the general encouragement and State-help granted for agricultural improvements alter every year the condition of the agriculturist for the better, and thereby of the labourers. I do not say that we have done all that is to be done; for, all that is required cannot be done at a stroke. But the State has, within the last ten years, moved at such a rapid rate that, granted the efficient working of these measures, very little more remains to be desired. But the habits of the people are their own; legislation, however radical, can effect but little in this direction, though here also the State has been gaining ground to a wonderful extent. The force of personal example of the most enlightened and resolutely firm of all rulers that any Indian Province or State is known to have seen has raised the tone of living of the large assemblage that forms his Court, and these in their turn cannot but influence their dependents in matters of sanitation, cleanliness in food and dress, and healthy occupation of life. Further, in the spread and encouragement of education, in all branches, this State holds the primier position. I mention these circumstances to show that towards attaining the pitch of excellence, from a Census point of view, (a low death-rate and a steady growth of the population) this State has taken the necessary steps. If a systematic registration, a very reliable one, of births and deaths be introdced (I repeat what I have already said before) we should be able to put these anticipations to a practical test.

**6. Inaccuracies in Age Tables.**—A glance at any of our age tables shows that they present abnormal features. As has already been said the simple rule that in the natural course of things the numbers of human beings for every succeeding age must be fewer than those in the preceding age is conspicuous by its utter inapplicability here. It is assumed, of course, that this rule implies a normal birth-rate for increase and death-rate for decrease. I have already said that such uniformity could not be expected here, because scanty or delayed rainfalls are frequent, and epidemics are recurring which cut off larger numbers in some years than in others, and decrease the birth-rate of the succeeding years; though steps are being taken to fight against the evil. But even after making the fullest allowance for these causes, we must seek out for others to account for the remarkable discrepancies in our tables. They are presented more glaringly by our Imperial Table No. VII. than by the same tables for the other Census Provinces, because we have given annual age numbers, for either sex. A slight consideration of the following numbers taken from that table will at once shew why other causes must be looked for.

| Age. | Males. | Females. | Age. | Males. | Females. |
|---|---|---|---|---|---|
| 7 years. | 33,361 | 32,348 | 13 years. | 13,174 | 11,894 |
| 8 " | 47,861 | 40,524 | 14 " | 11,468 | 9,731 |
| 9 " | 15,308 | 15,382 | 15 " | 51,145 | 38,327 |
| 10 " | 57,205 | 43,321 | 16 " | 17,594 | 15,916 |
| 11 " | 10,184 | 9,451 | 17 " | 9,970 | 9,229 |
| 12 " | 46,839 | 34,034 | 18 " | 24,765 | 22,087 |

The male figures start with 33 (in thousands, at the age of 7,) and instead of shewing an expected decrease for the next age, 8, are nearly 50 per cent. higher. Looking only to natural causes this could be accounted for by saying that the births in 1884 were owing to a terrible famine or epidemic in the previous year, only 70 per cent. of what they should be. Nothing, however, has occurred, of this nature. We cannot say that the numbers were normal at first, but have suffered during the interval of 7 years; because, whatever causes could have cut off those born in 1884 must have produced the same havoc on those born in 1883. The anomaly becomes more patent when we find that in the very next age-period, 9 years, the male numbers fall back to 15, and again rise to nearly 4 times, for the age of 10 years. These four comparisons shew that such ups and downs are due only to wrong entries. These wrong statements I attribute in some measure to the ignorance of the people. A suspicion exists that among certain classes of people there is a tendency to conceal the real ages of the girls, or to omit them altogether from enumeration. That there are such tendencies cannot be denied; but they cannot affect male numbers and to such an extent. Anyone who has occupied a judicial post for any time, in this State, knows well that if there is any one question to which an Indian *Ryot* is honestly incapable of replying, it is the one of age. Under such a state of ignorance on the part of those whose ages are recorded, it is worthy of serious consideration if such positively erroneous figures should continue to be scheduled, abstracted and tabulated, Census after Census. A better plan, and one whereby many of these errors will get cancelled, at the same time that some of the most important Census inferences would be drawn with greater accuracy and certainty would be to have only certain age-periods, as will be shewn further on, entered in the Schedules. Even under the present arrangements, the tables require a grouping of ages, by quinquennial or higher periods, except for below 5 years of age for Table VII. If the grouping is extended to decennial periods (except for the first few years of age) for the

Schedule enumeration also, all misrepresentations attributable to a false entry either voluntary or through ignorance will be removed, and both the individuals themselves and the Enumerators will be able to hit off the probable group more nearly than the probable age. In the matter of ages, also, option must be given to the Enumerator to exercise his judgment before entering a positively erroneous statement.

**7. Female Ages.**—In addition to the erroneous statement of ages attributable, as I have said, to general ignorance, there is a remarkable, though uniform, irregularity observable in the figures for females as contrasted with those for males. For all ages below 5, the numbers for girls are higher than for boys; and for the total, 0—4, we have 165,513 boys to 175,494 girls. But immediately after that age, the numbers for girls suddenly go on lessening fo every age.

## I.—AGE.

### 1. *Numbers and percentages.*

**1. Plan of this portion of the Chapter.**—With these preliminary remarks, I come to the consideration of the figures. The subjects of age and sex are so mixed up in all the tables, that it is hard to make a distinction between them, and to confine our remarks to one only; in fact, sex comes in in all Age tables. But by keeping back those tables which are concerned with the sexes only without exhibiting the age groups, we can first, under th heading of Age, take all such under review as have age groups denoted in them. The best arrangement for this portion of the chapter would be to give the total numbers under each age group and the percentages for each group, compare our percentages, as usual, with those recorded in other places, in India and in the European countries, contrast the numbers and percentages of this and the previous Censuses, make remarks on the figures obtained separately for special periods of ages, as, infantile, old, productive, &c., look at the percentages as obtaining in different religions, and then obtain the mean-ages.

**2. Numbers and percentages in each age-group.**—First, therefore, I give a statement below of the total numbers, and also by sexes, in each age group, and the percentages for all three.

## TABLE No. III.

*Numbers and percentages of the population by sexes under each age-period.*

| Age-period. | Total | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 0— 4 ... | 341,007 | 165,513 | 175,494 | 14·12 | 13·21 | 15·10 |
| 5— 9 ... | 342,025 | 178,443 | 163,582 | 14·16 | 14·24 | 14 07 |
| 10—14 ... | 247,301 | 138,870 | 108,431 | 10·24 | 11·08 | 9·33 |
| 15—19 ... | 198,151 | 108,397 | 89,754 | 8·20 | 8·65 | 7·72 |
| 20—24 ... | 231,016 | 115,369 | 115,647 | 9·58 | 9·21 | 9·95 |
| 25—29 ... | 220,377 | 114,746 | 105,631 | 9·12 | 9·16 | 9 09 |
| 30—34 .. | 207,247 | 108,415 | 98,832 | 8·58 | 8·65 | 8·50 |
| 35—39 ... | 141,289 | 76,334 | 64,955 | 5·85 | 6 09 | 5·59 |
| 40—44 .. | 159,693 | 81,307 | 78,386 | 6 61 | 6 49 | 6·74 |
| 45—49 ... | 75,871 | 40,963 | 34,908 | 3·14 | 3 27 | 3 00 |
| 50—54 ... | 114,112 | 58,297 | 55,815 | 4·72 | 4·65 | 4·80 |
| 55—59 .. | 32,177 | 17,709 | 14,768 | 1 34 | 1·42 | 1·27 |
| 60 and upwards | 101,830 | 48,620 | 56,210 | 4·34 | 3 88 | 4 84 |
| **Total ...** | **2,415,396** | **1,252,983** | **1,162,413** | **100** | **100** | **100** |

The total numbers are the highest for the second group (5—9), followed very closely by the first one (0–4). This is just contrary to what one would expect to see in the Baroda State, which has been free from any plagues or famines for many years. The natural and expected sequence of diminution is not only upset in this second period, but also in the fifth, ninth, and eleventh age-periods. The column for males exhibits the same irregularities as that for the total; while in that for females, only one of these irregularities, namely of the second age-period, disappears. But the falling-off in the fourth, eighth and tenth periods is strikingly great. The columns for percentages give these particulars in another and a better form. In the column of total percentages we observe a steady, though irregular, decline from a little over 14 per cent. to 8½ per cent. in the 7th group. It then suddenly falls for the next group (35—39) to 5·85 per cent. This unexpected fall is clearly attributable to the ignorance of the people, very few of whom could mention an age between these limits; some persons between these periods returning

themselves below 35, but many, perhaps, at the convenient figure of 40, as appears from the percentage of the next group (40—44) which is so high as 6·6. For a similar reason, it falls again, (only 3·1), for the next awkward group 45 to 49, but rises to 4·7 for 50–54; becoming least of all (1·3) for the next awkward group, 55 to 59. For the present, the only other important facts we shall note from this table are, that for the first two stages the percentages are over 14, for the next five from 10 to 8, for the next 5 from 6·6 to 1·3, and that for the last stage of life, 60 and over, the percentage is only 4·34, or less than 15 per cent. of the first 9 years of life.

**3. Ratio of each age-period to 10,000 of total population of all ages.**—The same general results are obtained in the table prefixed to this chapter, in another form; namely, the ratio of each age-period to 10,000 persons of the total population of all ages; or, in simple words, if the whole male population of the State consisted of exactly 10,000 males, how many of them would go to make up the 13 age-periods; a similar supposition for the other sex gives the figures for the females. In addition to the figures for the whole State which require no further remarks than those made in the previous para., we have also the figures for the four Divisions.

**4. The causes of irregularity in age-periods discussed.**—The age-period 15–19 appears to be specially bad for females. It is said, and apparently with good reason, that this period is the one when women have to pass through certain physiological changes of constitution, entailing a great mortality. But we cannot rest satisfied with this cause of the sudden defect. If there was unfortunately an abrupt deficiency here, and if the succeeding ages had shewn, as was in that case to be expected, decreasing numbers, we should have been driven to attach full weight to this cause. But we find in the very next group the numbers again rise; and where, for the whole State, there were only so few as 772 girls between the ages of 15 and 19, out of a total of 10,000 females, there are again so many as 995 women in the very next age-period, 20 to 24. The obvious question arises how came there to be so many as 995 females in the next higher period. The fact of there being 995 in this period now leads to the certain and only inference that there must have been over 1,000 girls in the 15 to 19 period, five years earlier. If this is true, the physiological consideration could not have held its ground then. But these physical laws could not be supposed to be active for one period of five years and dormant for another. Emigration and immigration, as has already been said before, do not form factors of any importance in our State tables. Even supposing it to be urged that at this particular age, girls go away to other places in marriage or for any other reason, it cannot at the same time be urged that immediately after the age period is over, they all return to increase the female numbers. It is to be seen that the same difficulty occurs as regards the preceding age-period, (10—14), but to a smaller extent; though in fact this drawback begins from about the age of 12. Another remarkable fact is that the figures for boys also fall away in just the same age-period, 15 to 19. This is not known

to be a critical period in a boy's life. For the boys, the falling-off is no less than for the girls generally, and in the Navsári Division, it is actually much greater; the boys there going down from 1,134 to 767 and the girls from 996 to 770 per 10,000 of each. This circumstance militates against the hypothesis that the chief cause is the concealment of girls of a certain age; *i.e.*, the omission of them from the Schedules.

**5. What appear to be the causes for this State.**—That there is an omission of girls is undoubted, as will appear further on; but it seems to me that the ignorance of the people, or their indifference in the matter of mentioning the ages quite accurately, is responsible for much of the confusion. A glance at the marginal table will carry conviction. The figures for boys and girls rise and fall together. But at age 12, and at age 15, there is a greater relative fall in females than in males; and that much can be attributed to the special constitutional changes that the girls have to pass at these ages, or to a suppression of females. Perhaps there is also a greater death-rate at these ages in females owing to premature maternity. But even after making full allowances for these causes the figures show where the fault mostly lies. Taking by thousands and omitting decimals the figures are for the total :—

TABLE No. IV.

*Yearly numbers of people by sexes from the age of* 10.

| Age. | Males. | Females. | Total. |
|---|---|---|---|
| 10 | 57,205 | 43,321 | 100,526 |
| 11 | 10,184 | 9,451 | 19,635 |
| 12 | 46,839 | 34,034 | 80,873 |
| 13 | 13,174 | 11,894 | 25,068 |
| 14 | 11,468 | 9,731 | 21,199 |
| 15 | 51,145 | 38,327 | 89,472 |
| 16 | 17,594 | 15,916 | 33,510 |
| 17 | 9,970 | 9,229 | 19,199 |
| 18 | 24,765 | 22,087 | 46,852 |
| 19 | 4,923 | 4,195 | 9,118 |
| 20 | 73,497 | 76,442 | 149,939 |

| Age | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Number | 100 | 19 | 80 | 25 | 21 | 89 | 33 | 19 | 46 | 9 | 149 |

The age of 19, one of the most awkward and least ordinary numbers, is the least in favour. There are only 9 for this age to 149 for the very next one the resting house, number 20. The other awkward and rare numbers are equally badly off; age 11 has only 19; and also age 17. I need not say more to convince any one that at least in this State, we need not labour to find out any other causes for the irregularity of the numbers in the consecutive age-periods and for the great deficiency at age-period 15 to 19 than what lie apparently in the ignorance of the people, combined with their reticence in the matter of girls of certain ages. There are piled up on age 20 almost as many persons as make up the total of all from age 13 to age 19, only excluding age 15; the sum of age 10 and age 20 comes close up to the sum of all the 8 intervening ages (11 to 19), only excepting age 15. I find that if the age-groups were to end with the digits 5 and 0, instead of beginning with them, the irregularities will be mitigated to some extent. Many ingenious attempts have been made to turn the inaccurate figures into more "probable"

ones, by taking off certain percentages from the heavy ages and adding them in certain ratios to the light ones; but as all these attempts have to rely on conjectural premises, the final results are tainted with uncertainty.

2. *Divisional ratios compared.*

**6. Divisions compared.**—The Baroda Division has a superiority over the general average for the State as regards a lower percentage for the first 3 age-groups and afterwards a higher percentage throughout. That same advantage the Baroda Division enjoys over Kadi and Navsári, while Amreli is the best off for ages between 20 to 34.

**7. Distribution by decennial age-periods.**—It is to be expected that as the age-periods become wider the irregularity of sequence would tend to adjust itself. This will be seen from the following table:—

TABLE No. V.

*Distribution by decennial age-periods of* 10,000 *of each sex in* 1891.

| Age-periods. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Below 10. | | 10-19. | | 20-29. | | 30-39. | | 40-49. | |
| Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 2,745 | 2,917 | 1,973 | 1,705 | 1,837 | 1,904 | 1,474 | 1,409 | 976 | 975 |

| 50-59. | | 60-69. | | 70-79. | | 80 and over. | | TOTAL. | |
|---|---|---|---|---|---|---|---|---|---|
| Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 607 | 607 | 306 | 380 | 63 | 75 | 19 | 28 | 10,000 | 10,000 |

All the age-periods for both sexes preserve the descending order, with only one exception; namely, the female age-period from 20 to 29. In the first and third decennial periods the females muster more strongly; from 40 to 59 the numbers for the sexes are equal; after 60 again, the females predominate.

**8. Diagram.**—This same table is illustrated by the accompanying diagram. The male and female lines drawn therein shew, at a glance, their varying numbers at different age-periods, which are taken decennially; the age-figures 10, 20, &c., having denoted under them the numbers of both sexes, that have come up to these ages. It will be noticed that in the first square, below 10, the female line is higher than the male one; the male point coming midway between 2,700 and 2,800; the female one a little over 2,900. In the next square, for 20, the male line assumes the higher place; the distinction between the numbers for the two sexes is greatest here, being nearly equal to full 3 squares, or slightly below 300; the point for the males comes just below 2,000, while that for the females touches 1,700. In the next square, for 30, the female line once more crosses the male line and goes higher; but the difference is not great; the male point being half a square lower. In the next age-period, for 40, the female line again falls lower, but the separation between the lines is less even than in the last case. For the next two age-periods between 50 and 60, the lines coincide, and so also the points denoting the totals; the male and female figures being exactly the same. But from about the middle of the 60 square the female line asserts an ascendancy which it maintains to the last. Of course, as the actual numbers here are small per 10,000, for either sex, the separation between the lines is not obviously great, although the ratio is very large, because the lines have run down to the lowest square, 0—100.

### 3. *Age tables of other countries compared.*

**9. Comparison with the Divisions of the Bombay Presidency.**—The table supplied below gives the figures of the recent Census, in each age-group per 10,000 of total ages, for Baroda, and for the chief Divisions of the Bombay Presidency.

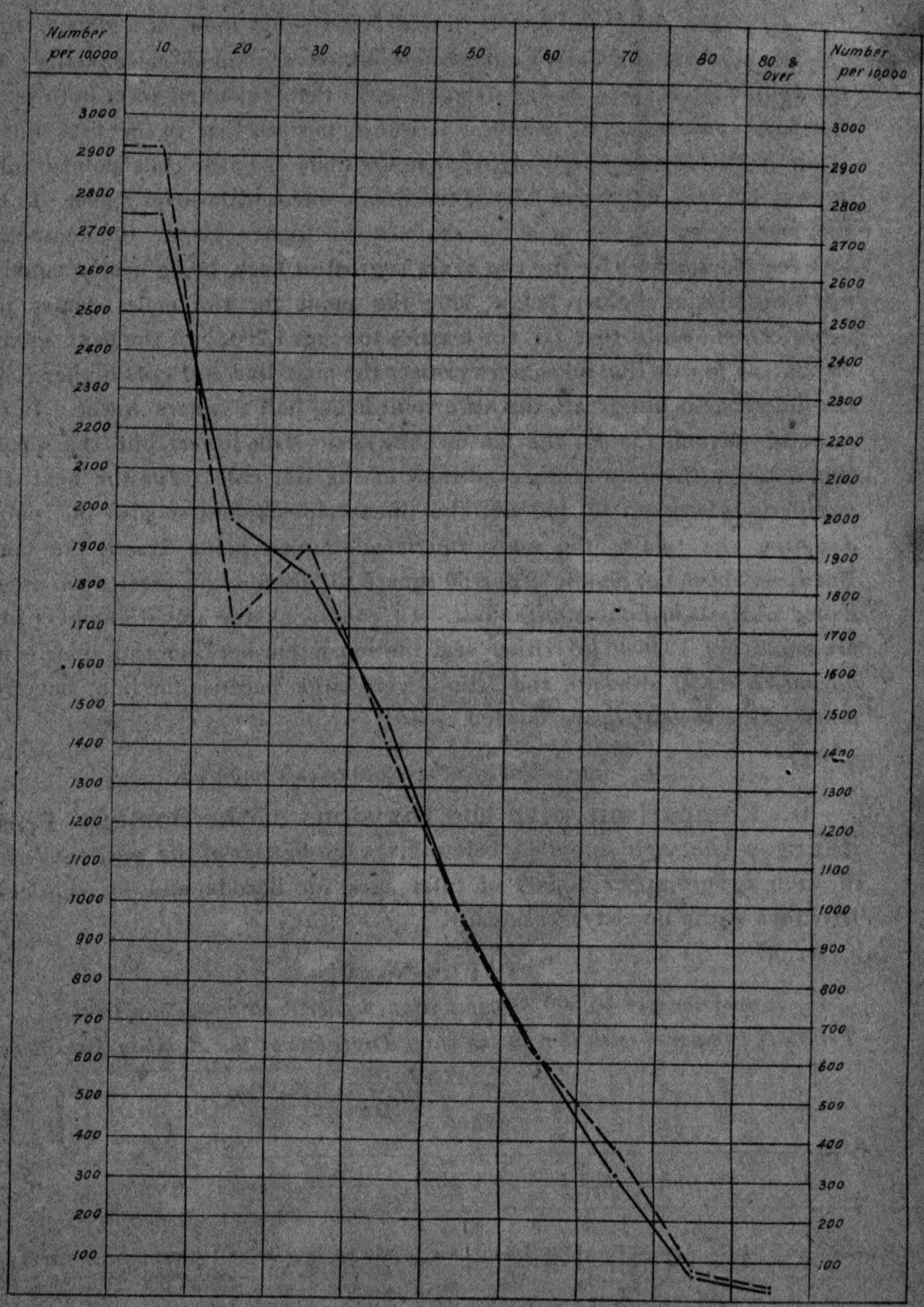
TABLE No. VI.

*Proportion per 10,000 of population, under each age-group in this Territory compared with that in the chief Divisions of the Bombay Presidency.*

| Age. | Baroda. | British Gujarát. | Deccan. | Konkan. | Carnatic. | Sind. | Age. | Baroda. | British Gujarát | Deccan. | Konkan. | Carnatic. | Sind. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 0 — 4 | 1,412 | 1,390 | 1,570 | 1,508 | 1,584 | 1,684 | 35 – 39 | 585 | 621 | 591 | 621 | 600 | 516 |
| 5 — 9 | 1,416 | 1,374 | 1,370 | 1,446 | 1,369 | 1,559 | 40 – 44 | 661 | 646 | 618 | 584 | 649 | 625 |
| 10—14 | 1,024 | 1,019 | 1,013 | 1,019 | 880 | 868 | 45 – 49 | 314 | 359 | 368 | 380 | 349 | 291 |
| 15—19 | 820 | 847 | 762 | 808 | 757 | 646 | 50 – 54 | 472 | 450 | 422 | 406 | 428 | 444 |
| 20— 4 | 958 | 970 | 833 | 784 | 905 | 826 | 55—59 | 134 | 168 | 170 | 193 | 171 | 122 |
| 25 – 29 | 912 | 912 | 930 | 932 | 933 | 913 | 60 and over | 434 | 416 | 509 | 494 | 491 | 540. |
| 30 – 34 | 858 | 828 | 844 | .5 | 884 | 966 | | | | | | | |

# Diagram showing

## Ratio of Males and Females according to age in every 10000 of Population in 1891.




——— Males — — — — Females

Drawn & Litho: Govt Photozinco: Office, Poona 1892.

Compared with British Gujarát, our State does not differ much in the figures. British Gujarat is better inasmuch as in the first two periods, it has fewer children than this State has; it has 1,390 and 1,374, and a total of 2,764 to our 1,412 and 1,416 and a total of 2,828; which difference it makes up by increased numbers between the more powerful ages of 15 and 24. Over 60, the numbers are pretty equal; Baroda being slightly better off. Large as the number of children is, in comparison with the European and other better situated countries, as will be seen further on, still the Baroda State is better off than the other Divisions of the Presidency. Taking (1) the first age-period by itself, (2) the sum of the first two age-periods, and (3) the sum of the first three age-periods, the Divisions stand as below, in an ascending order.

0—4 British Gujarát, Baroda State, Konkan, Deccan, Carnatic, Sind.
0—9 British Gujarát, Baroda State, Deccan, Carnatic, Konkan, Sind.
0—14 British Gujarát, Carnatic, Baroda State, Deccan, Konkan, Sind.

British Gujarát occupies the most favourable position among these, and Sind, the last. Baroda State comes next after British Gujarát. It is again most surprising that the numbers fall off in all the Divisions as in the Baroda State in the next age-period, 15–19; and in Sind most of all. It cannot be that this has been owing to a famine or epidemic lessening the birth-rate some 15 to 20 years back; because the same famine or epidemic has not been known to affect Sind and the Carnatic at the same time. The mischief lies in the voluntary or ignorant misstatement of ages at this period; there may also be a suspicious suppression of female entries at this age. We cannot bring emigration forward for an explanation; first, because the age is too low for emigration, and second, because if any emigration did take place, it could be only from one District or Division of the Presidency to another, and not to a remote place altogether, so far as we know the habits and pursuits of the people. Marriage might take away a few girls; but never, except in a few border towns, out of the Presidency. As I have already said before, we cannot attribute this to high mortality among girls at this period; for, then the numbers would not jump up again, and increase in three successive age-periods, from age 20 to age 34. Deccan shews the highest number, 509, of old persons in the Presidency Division, and strangely enough British Gujarát, the lowest, 416. The children and old persons both being below the average in British Gujarát it has the highest numbers for adults.

**10. Comparison with other countries.**—The next statement gives the figures for males and femlaes per 10,000 of all ages for England, France, India, Bombay (Presidency Division) and the Baroda State. The figures are given for the first five annual periods, and then quinquennial as usual; the Census years are also stated. I included France, because it appears to be a model country for duration of life, as judged from the figures.

## TABLE No. VII.

*Proportion per 10,000 of population, under each age-group in this Territory compared with that in other Provinces and countries.*

| Age. | Males. | | | | | Females. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | England and Wales. | France. | India. | Bombay, Presidency Division. | Baroda Territory. | England and Wales. | France | India. | Bombay, Presidency Division. | Baroda Territory |
| | 1881. | 1886. | 1881. | 1891. | 1891. | 1881. | 1886. | 1881. | 1891. | 1891. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Under 1 year. | 298 | 188 | 263 | 265 | 311 | 282 | 181 | 275 | 279 | 344 |
| 1 year. | 270 | 177 | 220 | 199 | 163 | 257 | 171 | 237 | 218 | 186 |
| 2 years. | 278 | 191 | 243 | 233 | 272 | 265 | 187 | 271 | 260 | 317 |
| 3 " | 273 | 190 | 395 | 243 | 282 | 260 | 188 | 329 | 279 | 330 |
| 4 " | 272 | 184 | 297 | 281 | 289 | 258 | 183 | 308 | 296 | 3..4 |
| Total under 5. | 1,391 | 930 | 1,318 | 1,221 | 1,320 | 1,322 | 910 | 1,420 | 1,332 | 1510 |
| 5 — 9 | 1,241 | 901 | 1,432 | 1,438 | 1,424 | 1,184 | 891 | 1,383 | 1,418 | 1,407 |
| 10—14 | 1,109 | 890 | 1,214 | 1,275 | 1,108 | 1,048 | 871 | 1,006 | 1,077 | 933 |
| 15—19 | 1,003 | 848 | 811 | 816 | 865 | 959 | 841 | 779 | 781 | 772 |
| 20—24 | 880 | 922 | 799 | 828 | 921 | 912 | 968 | 905 | 917 | 995 |
| 25—29 | 776 | 732 | 896 | 974 | 916 | 800 | 996 | 925 | 961 | 909 |
| 30—34 | 665 | 690 | 885 | 889 | 865 | 679 | 675 | 881 | 878 | 850 |
| 35—39 | 589 | 675 | 587 | 654 | 609 | 597 | 666 | 527 | 585 | 559 |
| 40—44 | 533 | 631 | 642 | 503 | 649 | 545 | 618 | 645 | 463 | 674 |
| 45—49 | 433 | 591 | 344 | 429 | 327 | 458 | 588 | 317 | 454 | 300 |
| 50—54 | 385 | 531 | 436 | 402 | 465 | 402 | 542 | 464 | 451 | 480 |
| 55—59 | 302 | 474 | 161 | 186 | 142 | 319 | 478 | 157 | 194 | 127 |
| 60 and over. | 693 | 1,185 | 475 | 383 | 388 | 780 | 1,256 | 591 | 489 | 484 |
| Total... .. | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 |

Comparing at first India, Bombay and Baroda, we find that the same peculiarities run through them; there are the mysterious lapses in the numbers for the age between 1 and 2, and in the age-period 15 to 19. Both these deficiencies are observable in all India, and in both the Census Returns, for 1881 and 1891. No causes tending to lessen births, or increase the mortality, in any particular years, can avail to account for this phenomenon; for no such causes could have prevailed all over the continent of India and for the same age-period in two different decennial Census Returns. The causes are to be sought as I have said in (1) chiefly, the ignorance of the people at large, (2) secondly, in voluntary manipulation of the ages between 15 and 19 on one side or the other, in consonance with certain notions regarding marriages, and (3) lastly, an omission among certain classes to register girls in this age-period. India shews a higher figure for persons over 60. Looking at the

columns for England and Wales, we find that the law of decreasing sequence prevails everywhere except (as in India) for the age one year. Both in England and in France, for both sexes too, we find the children registered at one year of age less than those at 2. From the tables given at page 194 of Census of India Proceedings, 1891, Part II., I find this to be the case also in Scotland, Ireland, Hungary and Italy (England and France have already been mentioned), in the European countries ; but not in Germany, Prussia, Bavaria, Saxony, Holland, Sweden and Austria. It is remarkable that both sexes go in agreement either way. Barring this, I find that the law of decreasing sequence prevails in all the age-periods, for both sexes, in all European countries, except in some stray cases of a slight disparity in one or another group, which perhaps could be accounted for locally by reason of war, famine, or emigration. For under 5, England shews as high a number, 2,713, as Baroda or India ; while France has only 1,840. In the final age-period " 60 and over " Baroda and Bombay are only 872 each to 1,066 for India, all of which are much behind England with its 1,473. But here also France is out-and-out best of all, with its 2,441 old people over 60 in every 10,000 of the population. The first three periods and the last stand thus : —

| Age-period. | France. | England and Wales. | India. | Bombay Presidency. | Baroda. |
|---|---|---|---|---|---|
| 0-4 | 1,840 | 2,713 | 2,738 | 2,553 | 2,830 |
| 0-9 | 3,632 | 5,138 | 5,553 | 5,409 | 5,661 |
| 0-14 | 5,393 | 7,295 | 7,773 | 7,761 | 7,702 |
| 60 and over. | 2,441 | 1,473 | 1,066 | 872 | 872 |

Therefore, the adults between 15 and 59 years of age are 6,694 in France, 3,381 in England and Wales, 2,870 in India, 3,405 in Bombay and 2,935 in Baroda. The very high figures of adults and old persons in France are remarkable. The sum of the first 3 periods of life in France is less than that of only the first two periods in India, Bombay and Baroda, and exceeds that of England and Wales by only 255. The old persons in France are nearly 2·8 times those in Baroda; or for every 100 old persons in Baroda there are 280 such in France ; and in the same number of persons living in France and in Baroda, the effective class is more than twice as strong in France as in Baroda.

### 4. *The two Census returns compared.*

11. **Numbers and variations in all age-periods in 1881 and 1891.**—In order to compare the years 1881 and 1891, I give the following statement which furnishes the numbers of total persons and males and females for 1881 and 1891, in all age-periods, and in some smaller divisions in the first few years of life ; also the ratios per 10,000 of all ages, for both Censuses, for the total and the sexes ; and finally the variations + or — on the same considera-

tion; which will be seen to cancel each other, in the total. It will be observed that these positive and negative figures do not show the actual increase or decrease of population, per 10,000, at any age-period, but they shew how the age-periods stand relatively to each other, in the two Censuses, as regards the numbers in each period obtained on the supposition of a total of 10,000 of all ages in 1881 and in 1891. For instance, for the age-period 5 to 9 we have actually more persons in 1891 than we had in 1881; but in 1891 this group contains only 1,416 out of 10,000 of all ages, while on the same supposition, it contained 1,429 (or 13 more persons) in 1881; so the variation now is—13.

## TABLE No. VIII.

*Comparative table showing the percentages over the total population of* 1881 *and* 1891 *by ages.*

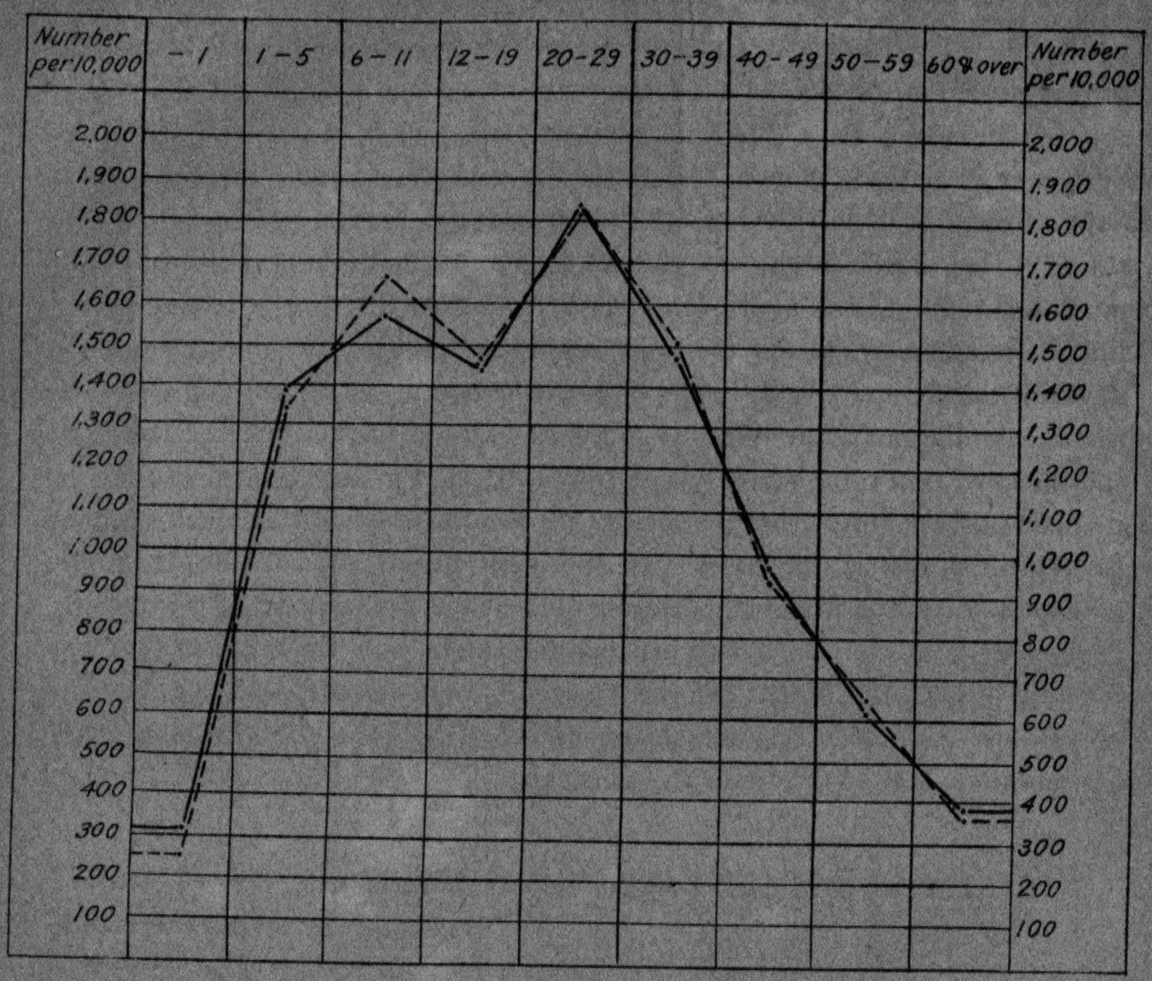
| Age-periods. | Population in 1891. | | | Population in 1881. | | | Numbers per 10,000 of total of all ages. 1891. | | | Numbers per 10,000 of total of all ages. 1881. | | | Variation per 10,000 of total ages in 1891 over 1881. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Under 1 year ... | 79,304 | 39,361 | 39,943 | 57,508 | 28,880 | 28,628 | 238 | 314 | 343 | 263 | 353 | 274 | + 65 | + 61 | + 69 |
| 1 year ... ... | 42,086 | 20,464 | 21,622 | 41,972 | 20,803 | 21,169 | 174 | 163 | 186 | 192 | 183 | 202 | − 18 | − 20 | + 16 |
| 2 years ... ... | 70,947 | 34,155 | 36,792 | 56,383 | 27.455 | 28,928 | 294 | 272 | 316 | 258 | 241 | 277 | + 36 | + 31 | + 39 |
| 3 „ ... ... | 74,791 | 35,304 | 39,487 | 63,644 | 31,055 | 32,589 | 309 | 282 | 340 | 291 | 273 | 312 | + 18 | + 9 | + 28 |
| 4 „ ... ... | 73,879 | 36,229 | 37,650 | 63.908 | 32,074 | 31 834 | 306 | 289 | 324 | 293 | 281 | 304 | + 13 | + 8 | + 20 |
| Total 0—4 ... | 341,007 | 165,513 | 175,494 | 283,415 | 140,267 | 143,148 | 1,411 | 1,321 | 1,509 | 1,297 | 1,231 | 1,369 | +114 | + 90 | +140 |
| 5 years ... ... | 92,772 | 48,855 | 43,917 | 76,696 | 40,674 | 36,022 | 384 | 390 | 378 | 351 | 357 | 345 | + 33 | + 33 | + 33 |
| 6 „ ... ... | 64,469 | 33,058 | 31,411 | 57,431 | 29,686 | 27,745 | 267 | 264 | 270 | 263 | 262 | 265 | + 4 | + 2 | + 5 |
| 7 „ ... ... | 65,709 | 33,361 | 32,348 | 63,495 | 33,631 | 30,864 | 272 | 266 | 278 | 290 | 826 | 295 | − 18 | − 20 | − 17 |
| 8 „ ... ... | 88,385 | 47,861 | 40,524 | 79,312 | 42.736 | 36,576 | 366 | 382 | 349 | 363 | 375 | 350 | + 3 | + 7 | − 1 |
| 9 „ ... .. | 30,690 | 15,308 | 15,382 | 35,388 | 17,688 | 17,700 | 127 | 122 | 132 | 162 | 155 | 169 | − 35 | − 33 | − 37 |
| Total 5—9 ... | 340,025 | 178,443 | 163,582 | 312,322 | 163.415 | 148,907 | 1.416 | 1 424 | 1,407 | 1 429 | 1,435 | 1,424 | − 13 | − 11 | − 17 |
| 10 years... ... | 100,526 | 57,205 | 43,321 | ..... | ..... | ..... | 416 | 457 | 372 | ... | .. | ... | ... | ... | ... |
| 11 „ ... ... | 19,635 | 10,184 | 9,451 | ..... | ..... | ..... | 81 | 81 | 81 | ... | ... | ... | ... | ... | ... |
| Total 10—11 ... | 120,161 | 67,389 | 52,772 | 121,247 | 67,273 | 53,974 | 497 | 538 | 453 | 555 | 590 | 516 | − 58 | − 52 | − 63 |
| 12 years ... ... | 80,873 | 46,839 | 34,034 | ..... | ..... | ..... | 334 | 374 | 293 | ... | ... | ... | ... | ... | ... |
| 13 „ ... ... | 25,068 | 13,174 | 11,894 | ..... | ..... | ..... | 104 | 105 | 102 | ... | .. | ... | ... | ... | ... |
| 14 „ ... ... | 21,199 | 11,468 | 9,731 | ..... | ..... | ..... | 88 | 91 | 84 | ... | ... | ... | ... | ... | ... |
| Total 12—14 ... | 127,140 | 71,481 | 55,659 | 127,990 | 70,443 | 57,547 | 526 | 570 | 479 | 586 | 618 | 551 | − 60 | − 48 | − 72 |
| Total 10—14 ... | 247,301 | 138,870 | 108,431 | 249,237 | 137,716 | 111,521 | 1,023 | 1,108 | 932 | 1,141 | 1,208 | 1,067 | −118 | −100 | −135 |
| 15—19 ... ... | 198,151 | 108,397 | 89,754 | 177,84 | 97,576 | 80,267 | 821 | 865 | 772 | 814 | 856 | 768 | + 7 | + 9 | + 4 |
| 20—24 ... ... | 231,016 | 115,369 | 115,647 | 200,518 | 102,319 | 98.199 | 957 | 921 | 995 | 918 | 898 | 939 | + 39 | + 23 | + 56 |
| 25—29 ... ... | 220,377 | 114,746 | 105,631 | 197,777 | 104,359 | 93,418 | 912 | 916 | 909 | 905 | 916 | 894 | + 7 | ... | + 15 |
| 30—34 ... ... | 207,247 | 108,415 | 98,832 | 187.952 | 98,783 | 89,169 | 858 | 865 | 850 | 860 | 867 | 853 | − 2 | − 2 | − 3 |
| 35—39 ... ... | 141,289 | 76,334 | 64,955 | 135,743 | 72,708 | 63,035 | 585 | 609 | 559 | 621 | 637 | 603 | − 36 | − 28 | − 44 |
| 40—44 ... ... | 159,693 | 81,307 | 78,386 | ..... | ..... | ..... | 662 | 649 | 675 | ... | ... | ... | ... | ... | ... |
| 45—49 ... ... | 75,871 | 40,963 | 34,908 | ..... | ..... | ..... | 314 | 3 7 | 301 | ... | ... | ... | ... | ... | ... |
| Total 40—49 ... | 235,564 | 122,270 | 113,294 | 205,192 | 106,414 | 98,778 | 976 | 976 | 796 | 939 | 934 | 944 | + 37 | + 42 | + 32 |
| 50—54 ... ... | 114,112 | 58,297 | 55,815 | 107,387 | 54,811 | 52,576 | 472 | 465 | 480 | 491 | 481 | 503 | − 19 | − 16 | − 23 |
| 55—59 ... ... | 32,477 | 17,709 | 14,768 | 37,805 | 19,712 | 18,093 | 135 | 142 | 127 | 174 | 173 | 173 | − 39 | − 31 | − 46 |
| 60 and over ... | 104,830 | 48,620 | 56,210 | 89.815 | 41,433 | 48,38 | 434 | 388 | 484 | 411 | 364 | 463 | + 23 | + 24 | + 21 |
| Total ... | 2,415 396 | 1,252,983 | 1,162.413 | 2.185.005 | 1.139.512 | 1 045.493 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10.000 | ... | ... | ... |

**12. Remarks.**—From the numbers alone, we find that they have increased in all age-periods, except two, where there is a slight decrease. These two periods are 10 to 14 and 55 to 59; the decrease in the first of these is 1,936 souls, and in the latter, 5,328. The first is very small and has occurred at the debated period of 10 to 14. It is worthy of note here that the boys in this period have actually increased by 1,154, but the girls have decreased by 3,090. Again if we take the decennial period 10 to 19, there will be found an increase in total as well as in males and females; the totals being 445,452 for 1891 and 427,079 for 1881; the males are 247,267 and 235,291, and the females 198,185 and 191,788 respectively for 1891 and 1881. Similarly for the age-period 55 to 59, though all the three items are less now than in 1881, yet if we take the decennial period 50 to 59 we shall find that all have increased; for 1891, we have total 146,589, males 76,006 and females 70,583; and for 1881, total 145,192, males 74,523 and females 70,669. There is an increase of 15,000 in the total numbers of 60 and over; which means a percentage of over 16 per cent., which is 50 per cent. higher than the general rate of increase, and speaks favourably of better duration. Turning to the column of variations we see that seven age-periods have developed, and six have fallen back. The former are the 1st (0-4), the 4th (15-19), the 5th (20-24), the sixth (25-29), the 9th and 10th (40-49), and the last (60 and over); or, in other words, the proportions have increased of the very youngest (below 4) and the very oldest (60 and over) and of the youths from 15 to 29, and of those between 40 and 49. The others have decreased in proportions; these are children and youngsters from 5 to 14 and grown-up men and women between 30 and 39. The greatest increase is in the first period, of over 20 per cent.; after that of over 16 per cent. in the last, oldest period. This shews a good increase of children to help to swell the future population and an improved vitality. The period 20 to 24 has increased 15 per cent. also; all these percentages being higher than the general percentage of increase, 10·54 per cent. In the periods 15 to 19 and 25 to 29, the percentage of increase has been the same as the general increase. Lastly in the decennial period 40-49, the increase has been only half of the general figure The relative numbers shewing the development are as given in the last column. In the other age- periods also, as I have said above, there has been an increase of numbers, except in two only; but as so many more out of a fixed number of 10,000 have been placed in the other boxes, as it were, there must be fewer in comparison to occupy the remaining seats. How many individuals are lessened from each will be seen from the table; the greatest defect is of 118 in the third period (10 to 14). Counting the percentages we find that even in these age-periods, the second period has increased by over 9 per cent., the seventh by over 10 per cent., and the 8th and 11th by 5 or 6 per cent.; these percentages are decidedly less than the general percentage of increase. In the third age-period there has been an actual decrease of less than one per cent., and in the 12th (55-59), of 14 per cent.

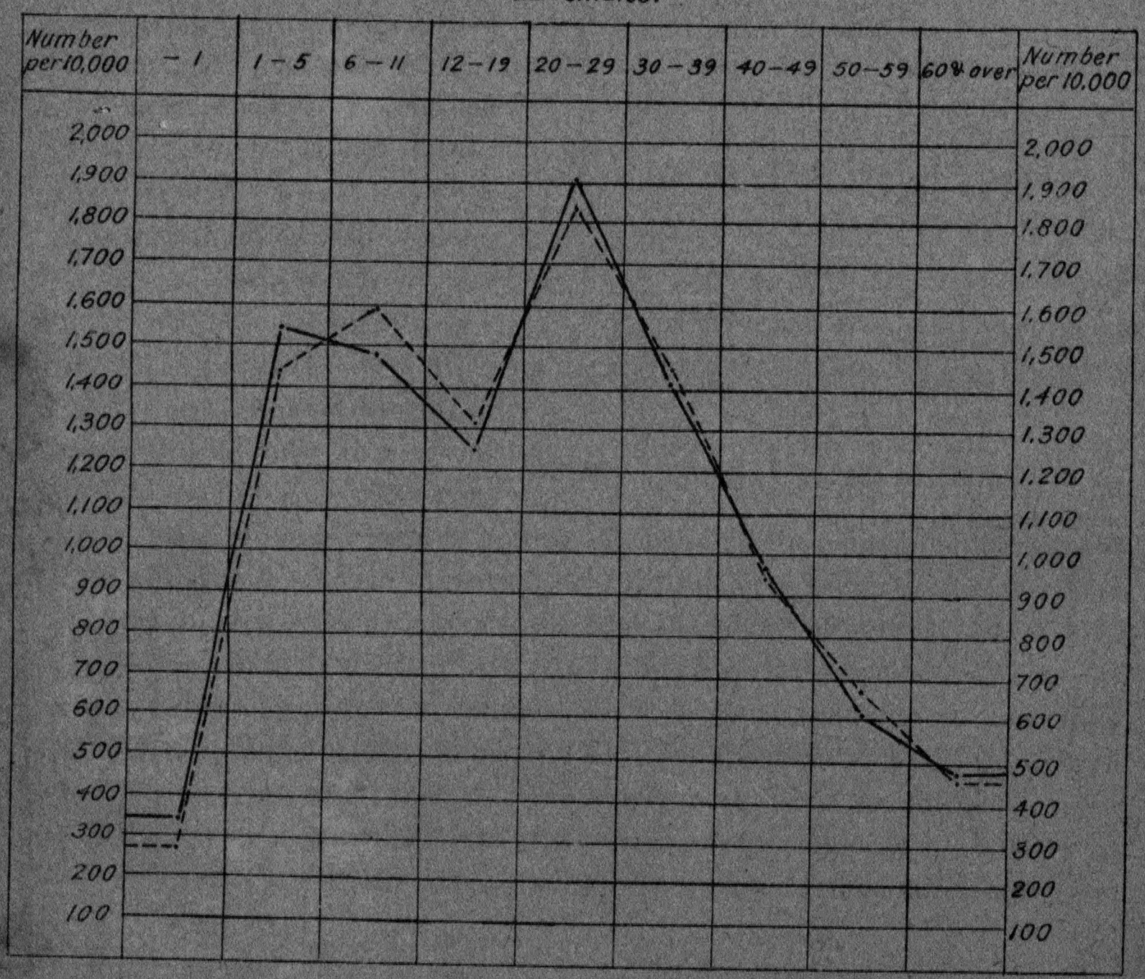
**13. Diagrams.**—I give two sketch-diagrams, for the variations in the

Diagram showing the Relative Distribution by ages of 10,000 of the Population in 1881 and 1891.

1_ Males.




2_ Females.




- - - - - - - - 1881. ———— 1891.

Drawn & Litho: Govt Photozinco: Office Poona 1892.

two sexes. The thicker line in each shows the state in 1891 and the thinner in the proceding Census. In the diagram for males, the thicker line occupies the higher place from birth up to nearly the end of 5 years of age; the difference in births is somewhat less than a complete square of 100 over a population of 10,000. Through the next two age-groups, (6-11 and 12-19), the 1881 line keeps high, though the separation between the lines is not much marked. In the next group (20-29) the 1891 line goes a little higher; but the numbers are nearly the same, the lines cross and re-cross, but are never distinctly apart, and, in the end, the thick line is slightly higher. For the female diagrams, the lines are more apart than for the males. Here also the thicker (1891) line starts with a tolerably good higher figure, and keeps its place, till the lines cross just at age 5; the 1881 line is then clearly higher for 2 groups, just as for males. In the next group (20-29) the 1891 line assumes a distinctly higher position and reaches the climax of percentage (over 1,900) in this age-group just as the male line does, about halfway between 1,800 and 1,900. For the succeeding age-periods, the lines become coincident as in the case of males, until here also the 1891 line finishes at a point slightly higher than the other line.

5. *Infants.*

**14. Infant and child-age.**—It may be interesting now to consider the infants by themselves, classing under this head those who are below 5. The marginal table gives the numbers for the annual ages for the two Censuses, and the increase. The second age-period presents most puzzling figures again; not only are the numbers quite low in proportion, but the increase also is unaccountably small, compared with the increase for the other child-ages. It is only 114, while at the ordinary general rate of increase it should have been over 4,000. In the last report, this marvellous falling-off has been attributed to high mortality at the particular age among children. But this could account only for the fall in numbers, even if it were a correct hypothesis to explain such a large deficiency; the resilience remains unexplained. If, physically, 79 (in thousands) children under one are reduced to only 42 while reaching the age 2, as a general rule, how is it that this strangely-crippled number of 42 again jumps up to 70 while marching on in life from 2 to 3 years of age? An attempt was made in 1881 to show that a bad year, 1877, reduced the births in 1879, thus lessening the numbers for this age-period in the Census of 1881. If this

TABLE No. IX.

*Annual numbers of infants below 5 for 1881 and 1891.*

| Age-period. | 1891. | 1881. | Variation. |
|---|---|---|---|
| Under 1 year ... | 79,304 | 57,508 | +21,796 |
| 1 year old ... ... | 42,086 | 41,972 | + 114 |
| 2 years „ ... | 70,947 | 56,383 | +14,564 |
| 3 „ „ ... | 74,791 | 63,644 | +11,147 |
| 4 „ „ ... | 73,879 | 63,908 | + 9,971 |
| Total ... | 341,007 | 283,415 | 57,592 |

were true, some such explanation should have to be given for the corre-ponding years of this Census also to account for the same phenomenon now. It will be observed from the preceding statement that the variation of ncrease is very high for all the other child-ages; being over double of the general rate. For the first (below one) age-period, the increase is more than 36 per cent., and for the third more than 25 per cent. For the intervening period it is almost no increase, being a quarter per cent. only. The only hypothesis to fall back upon, that the entries are inaccurate and do not show the real state of facts, is further strengthened by a consideration of the following numbers:—

| Age 1881. | Population. | Age 1891. | Population. | Variation, +or— |
|---|---|---|---|---|
| Below 1 year ... | 57,508. | 10 years. | 100,526 | + 43,018 |
| 1 year ... ... ... | 41,972 | 11 „ | 19,635 | —22,337 |
| 2 years ... ... ... | 56,383 | 12 „ | 80,873 | +24,490 |
| 3 „ ... ... ... | 63,644 | 13 „ | 25,068 | —38,576 |
| 4 „ ... ... ... | 63,908 | 14 „ | 21,799 | —42,709 |

These figures throw a great light on the subject we are considering. Those who were entered as below one year in age, in 1881, are naturally those who must be expected to have been returned, in 1891, as having finished 10 years of age; those who were returned as having finished one year of life in 1881 must now be found in the column of those who are 11 years old, and so forth. On looking at the figures for the 5 ages, given above, it will appear that in two cases the numbers have actually increased, which is impossible in the nature of things; and these years are just those directly above and below our puzzling age of one year complete. Part of this anomaly may be explained, as already mentioned, from the fact that the age 11 being an awkward one, children of that age have been relegated to either 10 or 12; but even after that explanation, a strong impression remains that the first two periods, below one and past two, are overstated, as a rule, at the expense of the second period, past one and below two. Taking the first three periods together we come to the absurd result of 155 thousand children having increased their numbers just to 200 thousand, while going through 10 years of life! Not only must all be taken as having survived; but also of having performed the marvellous feat of turning every 31 children to 40 boys and girls! Taking all the five periods, the anomaly disappears and we have, on the whole, a loss of about 36 thousand souls in 10 years on about 280 thousand born; or of about 13 per cent., which is a reasonable average. Thus we come to be strengthened in our impression that either owing to ignorance or to the idiosyncrasy of the people the infantile ages,

particularly from below one to past three, are either incorrectly given or erroneously entered.

**15. The anomaly quite general.**—What makes this hypothesis susceptible of only a hesitating conviction is the fact that this anomaly is found in all our Divisions, in all religions and in all the Divisions of the Bombay Presidency also, as I see from the latest report and tables. It is also a question worth investigating if the general body of Enumerators exactly understand the three terms "below one year," "one year," and "two years." In our Vernaculars we have no such distinctions, and it is possible that the second year "running" may either be stated or scheduled as second year completed. The reason that this should vitiate the return only for this year, and for no others, on a similar hypothesis, may lie in the fact that the Enumerators being told to enter "below one," only as infants, there were no entries for "one year running" as there would be for other years running. I mention this conjecture for what it may be worth. Below, I give the ratios as they are found in our four Divisions :—

TABLE No. X.

*Divisional Ratios of* 10,000 *at each period for the first five years of life on total of each sex.*

| Division. | Under 1 year. | | 1 year. | | 2 years. | | 3 years. | | 4 years. | | Total under 5 years. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females | Males. | Females | Males. | Females. | Males. | Females. | Males. | Females. | Males | Females. |
| Amreli .. | 332 | 364 | 186 | 221 | 304 | 348 | 314 | 369 | 294 | 330 | 1,430 | 1,633 |
| Kadi ... | 312 | 346 | 161 | 182 | 289 | 332 | 290 | 345 | 314 | 350 | 1,366 | 1,555 |
| Navsári ... | 331 | 340 | 173 | 190 | 297 | 337 | 355 | 403 | 335 | 353 | 1,491 | 1,624 |
| Baroda ... | 306 | 337 | 158 | 181 | 235 | 279 | 237 | 299 | 239 | 274 | 1,176 | 1,371 |
| Total. | 314 | 344 | 163 | 186 | 273 | 316 | 282 | 339 | 289 | 324 | 1,321 | 1,510 |

**16 The first two age-periods.**—Another subject which greatly troubled the Census reviewer last time was the strange coincidence of the second age-period having more souls in it than the first. It was the case is this State, in all the four Divisions, and in all religions; the numbers for 5—9 were all along greater than those for 0—4. Tables given in the last Census report not only shew this to be the case in this State, but also in British Gujarát by districts and by religions, and also in all the Divisions of the Bombay Presidency. It will be found from the following tables that this is no longer the case now, as a rule, though an exception may be found here and there.

## TABLE No. XI.

### A.

*Comparison of numbers under age-periods 0—4 and 5—9 in this Territory and in British Gujarát.*

| Baroda. | | | British Gujarát. | | |
|---|---|---|---|---|---|
| Division. | 0—4 | 5—9 | Districts. | 0—4 | 5—9 |
| Amreli ... ... | 27,519 | 24,865 | Ahmedabad ... ... | 122,688 | 124,492 |
| Kadi ... ... ... | 160,208 | 167,176 | Kaira ... .. | 119,114 | 116,965 |
| Navsári ... ... | 49,748 | 48,115 | Panch Mahals ... | 49,902 | 49,705 |
| Baroda ... ... | 103,532 | 101,869 | Broach ... ... | 44,047 | 42,921 |
| | | | Surat ... ... | 95,032 | 91,578 |

### B.

*Comparison between numbers by religions under the age-periods 0—4 and 5—9 in this Territory and British Gujarát.*

| Baroda. | | | British Gujarát. | | |
|---|---|---|---|---|---|
| Religion. | 0—4 | 5—9 | Religion. | 0—4 | 5—9 |
| Hindus ... ... | 304,681 | 305,731 | Hindus ... ... | 3,224,557 | 2,996,810 |
| Musalmans .. ... | 34,350 | 34,295 | Musalmans ... ... | 683,618 | 639,259 |
| Jains ... ... | 5,690 | 5,893 | Jains ... ... | 68,997 | 67,190 |
| Parsis ... ... | 880 | 1,023 | Parsis ... ... | 8,512 | 9,144 |
| Christians ... ... | 71 | 52 | Christians ... ... | 18,695 | 18,748 |
| Aborigines ... ... | 5,332 | 5,024 | Aborigines ... ... | 54,746 | 51,624 |

### C.

*Comparison between numbers in this Territory and other Divisions of the Bombay Presidency, under the age-periods 0—4 and 5—9.*

| | 0—4 | | | 5—9 | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| **Baroda Territory** | **341,007** | **165,513** | **175,494** | **342,025** | **178,443** | **163,582** |
| British Gujarát ... | 430,783 | 213,098 | 217,685 | 425,661 | 223,326 | 202,335 |
| Konkan ... ... | 447,566 | 216,652 | 230,914 | 429,102 | 220,172 | 208,930 |
| Deccan ... ... | 979,190 | 473,582 | 505,608 | 855,168 | 440,020 | 415,148 |
| Western Carnatic ... | 452,192 | 223,694 | 228,498 | 391,632 | 198,573 | 193,109 |
| Sind ... ... | 483,518 | 246,789 | 236,729 | 447,777 | 246,722 | 201,055 |
| Bombay City ... | 65,869 | 32,307 | 33,562 | 66,198 | 33,969 | 32,229 |

It will be seen that in our Divisions the increase remains only in one, Kadi, and only in one also of the Districts of British Gujarát. By religions, the difference has disappeared in our State for the Mahomedans and Aborigines, and is greatly reduced for the Hindus, while in British Gujarát the anomaly has disappeared from all religions. It will further be seen that the decreasing order has been arrived at in all the Bombay Districts, including

Sind ; it only remains to a very slight extent in our State. It is one of those cases where the irregularity was due to wrong entries, and has fast disappeared under more careful arrangements. It is hoped that the two other irregularities also, (1) age 1, and (2) age 15 to 19, will similarly be rooted out effectually in course of time.

6. *Productive and dependent.*

**17. Productive and dependent population.**—It is hard to draw the line of ages for productive and dependent populations of either sex; and even within such limits all who are able to work may not work. Still some idea may be formed of the numbers by a consideration of the following table :—

TABLE No XII.

*Numbers under Age-periods* 0—19, 20—59, *and* 60 *and over.*

| Age-period 0—19 | | Age-period 60 and over. | | Age-period 20—59. | |
|---|---|---|---|---|---|
| Total No. | Per cent. | Total No. | Per cent. | Total No. | Per cent. |
| 1,128,184 | 46·72 | 104,830 | 4·34 | 1,82,082 | 48·94 |

The selection has been made in accordance with that in the 1881 Census Report for Bombay. Those below 20 years of age are supposed to be non-productive, being either too young to work, or being under training for it ; so are those omitted who are 60 and over. Those between 20 and 59 are considered to be really productive. From the table it will be perceived that nearly 49 per cent. of the entire population are of the working age, and 51 otherwise. Of the latter, only 4 per cent. are old ; so many as 46·7 per cent. being too young for work.

**18. Comparison with other countries.**—The numbers of the onerous and productive per 10,000, for other countries and our State are given in the margin. Bombay Presidency and our Baroda State shew nearly the same figures, as is to be expected. France shews the lowest percentage in the second column, under 19, and is far ahead of all other countries. England, Ireland, Bombay and Baroda do not differ much. In the third

TABLE No. XIII.

*Comparison of the productive and dependent with other Countries.*

| Country. | 0—19 | 60 and over | 20—59 |
|---|---|---|---|
| England and Wales (1881) ... | 4,628 | 736 | 4,636 |
| Ireland (1881) ... ... ... | 4,590 | 529 | 4,881 |
| France (1886) ... ... ... | 3,541 | 1,220 | 5,239 |
| Germany (1885) ... ... ... | 4,485 | 812 | 4,703 |
| Italy (1881) ... ... ... | 4,295 | 895 | 4,810 |
| Bombay Presidency (1891) .. | 4,679 | 436 | 4,885 |
| Baroda State (1891) ... .. | 4,672 | 434 | 4,894 |

column, France again takes an unapproachable place of honour. It has 1,220 old men out of 10,000; the nearest approach to it being made by Italy with its 895. With our 434 only, we are last in the race. In the last column, of the effectives, we are only next to France, and are better off than England and Germany. Putting it in another way, we may say that in France there are 52 persons ready to work to feed 100 mouths; in Baroda 49, in Italy 48, in Germany 47 and in England 46.

### 7. *By Religions.*

**19. Average per 10,000 by religions.**—Below is given a table, by religions, of the average population per 10,000 at each age-period.

TABLE No. XIV.

*Proportion per 10,000 of population, in each religion and each age-period.*

| Age-period. | Average number of each age per 10,000 of all ages by religions. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Hindus. | | Musalmans. | | Jains. | | Parsis. | | Christians. | | Caste returned in lieu of religion. | |
| | Males. | Females | Males. | Females | Males. | Females | Males. | Females | Males | Females | Males. | Females |
| Under 1 year. | 315 | 344 | 299 | 333 | 303 | 357 | 304 | 262 | 163 | 324 | 358 | 371 |
| 1—4 years. | 1,016 | 1,183 | 931 | 1,020 | 760 | 846 | 873 | 729 | 720 | 1,205 | 1,291 | 1,556 |
| Total under 5 | 1,331 | 1,527 | 1,231 | 1,353 | 1,063 | 1,203 | 1,177 | 991 | 883 | 1,529 | 1,649 | 1,927 |
| 5—9 | 1,440 | 1,425 | 1,288 | 1,287 | 1,160 | 1,181 | 1,439 | 1,097 | 627 | 1,157 | 1,712 | 1,652 |
| 10—14 | 1,111 | 935 | 1,102 | 907 | 1 047 | 914 | 1,398 | 1,011 | 442 | 741 | 1,131 | 891 |
| 15—19 | 869 | 773 | 829 | 765 | 885 | 719 | 904 | 824 | 1,047 | 972 | 779 | 817 |
| Total 5—19 | 3,420 | 3,133 | 3,219 | 2,959 | 3,092 | 2,814 | 3,741 | 2,932 | 2,116 | 2,870 | 3,622 | 3,360 |
| 20—24 | 919 | 953 | 957 | 1,018 | 917 | 976 | 711 | 894 | 1,674 | 1,481 | 842 | 1,024 |
| 25—29 | 918 | 909 | 896 | 922 | 891 | 825 | 647 | 738 | 1,374 | 1,157 | 936 | 944 |
| 30—39 | 1,465 | 1,400 | 1,541 | 1 486 | 1,568 | 1 483 | 1,194 | 1,402 | 1,977 | 1,667 | 1,485 | 1,348 |
| 40—49 | 964 | 967 | 1,066 | 1 011 | 1,174 | 1,114 | 1,074 | 1,190 | 1,326 | 833 | 843 | 765 |
| 50—59 | 602 | 599 | 647 | 660 | 758 | 793 | 625 | 840 | 581 | 93 | 427 | 387 |
| 60 and over. | 381 | 472 | 443 | 591 | 537 | 789 | 831 | 1,013 | 69 | 370 | 196 | 235 |

The percentage for the Hindus coincides, generally, with the general percentage of the State; and the only other people with whom they could be contrasted, in this State, are the Musalmans. In the first age-group, the Musalmans are less than the Hindus and in the last more, in the proportion of 1,034 : 853. The sum of the first two periods for Hindus is 2,861 and for Musalmans 2,679. Both these results go in favour of the Musalmans; they are less prolific and they shew better numbers in old age. The Jains and Parsis shew still better results, but their numbers are small. The Christians cannot be brought in comparison at all; because they retire at any time, and have no settled homes. The Aborigines are very badly off indeed. Taking the numbers below 19, and 60 and over, we find that there are 5,280 youngsters and only 216 old ones, making a large total of 5,496 dependents on only 4,504 workers. Compared with the figures given in the previous para., these shew very few old men and a heavy burden of

children, who are begotten in large numbers, but die away rapidly; only 1,400 attaining even the age of 40, out of 10,000.

8. *Mean-age.*

**20. Mean-age.**—The mean-ages are calculated generally to a tolerable degree of accuracy by multiplying the numbers in each age-period by the Arithmetical mean of the ages constituting that age-period; and then by dividing the sum of these products by the total population. This method apparently is not accurate. It errs on the side of a higher mean-age than the real one; because in an age-period, say 25—29, there are really more persons living at ages 25 and 26, than at 28 and 29, and we make no allowance for that, if we multiply the numbers in the group by 27. There is a suggestion to take the Geometrical mean instead of the Arithmetical mean of each age period, $\sqrt{25 \times 29}$, for instance, for the age period 25 to 29, for the multiplier. But that also is a conjecture. In this State, we have annual tables prepared for Final Table VII., and so we are enabled to give the exact mean-age, for totals and for males and females separately, by multiplying the numbers for each age by the age figure, and dividing the sum of the products by the total population. While we get **24·4** years as the mean-age by taking the groups, we have only **23·33** as the mean-age by the more accurate calculation. This shews how the real number is magnified by taking the groups of ages.

**21 Males and females.**—The mean-age for males by the same method is found to be 23·19 and that for females 23·47. It is worth noting that the numbers of females are less than those of males from ages 5 to 59, but afterwards the females preponderate at the latter end of life; and the mean female age is higher than the mean-age for males.

**22. Comparison of mean-ages.**—I extract the marginal table from the Bombay Report for 1881, and add the mean-ages found for the Baroda State. Our figures closely approach those of the Bombay Presidency, but are sensibly less for the first three columns of figures; part of this may be due to our having counted by single years of life. For all ages, France shows the highest mean-age 31·7 followed at a great distance by Italy with its 28·6. Our figure for this State, 23·3, is the least, Bombay Presidency being better by one year, Greece by 2, and England by 3 years. Taking the ages below 20, France again is best with 9·7 and Baroda is the worst off with only 8 as the average mean-age below 20; all the other countries have 9 or over 9. After passing this

TABLE No. XV.

*Comparison of mean-ages.*

| Country. | All ages. | Under 20 | 20 and upwards. | 40 and upwards. |
|---|---|---|---|---|
| England and Wales .. | 26·4 | 9·3 | 40·1 | 54·9 |
| Italy ... ... .. | 28·6 | 9·5 | 42·1 | 55·3 |
| Greece ... ... ... | 25·5 | 9·4 | 39·5 | 53·9 |
| France ... ... ... | 31·7 | 9·7 | 44 | 56·5 |
| Bombay Presidency (1881) . | 24·5 | 9 | 38·2 | 52·7 |
| **Baroda (1891) ..** | **23·3** | **8** | **36 7** | **53·8** |

limit, the mean-age for lives after 20 rallies a bit, and though Baroda is still last, yet the difference is not so striking, as compared with the Bombay Presidency. Baroda has 36·7 to 38·2 for Bombay. But here also France takes the lead with 44; or it is more than 7 years better than Baroda, 4½ years better than Greece, and 4 years better than England. The difference between England and Baroda is of 3½ years. In the last column Baroda gains still further, is equal to Greece and better off than Bombay by one year. It falls short of England by one year, and of France by three years.

## II.—SEX.

### 1. *Peculiarities.*

**1. Peculiarities.**—As in the case of the Age returns so in those for sex also there are certain marked peculiarities, as will appear further on, in the Indian returns as compared with those of the European countries. But these are not such as to put them in the category of anomalies; nor would errors in these returns affect the statistics so vitally as those in the returns for age. The returns of the sexes show the proportions of females to males in the State and in each Division or Sub-division; and from these we may deduce inferences as regards the Civil Condition, education and occupation of the population, by taking along with them the figures of the married and unmarried, of the literate and illiterate, and of the occupations. But such inferences are after all general and probable ones, in our State; for, the population being cut up into castes (for the Hindus), and marriages being restricted between members of the same caste only, exact and accurate results can be arrived at only in reference to each individual caste, from the numbers, male and female, of that particular caste. If, for instance, we find that the females are 5 per cent. less than the males among Christians or Parsis, we can form certain definite notions regarding the chances of marriage for either sex, and with the ages added to this, we may be able to throw light on other social questions. But the same cannot be done in regard to Hindus, who form the main bulk of the population. On the whole, there may be 5 per cent. less of females than the males, yet in one large sub-caste of Brahmins, a most important one, say, there may be an excess of females by 10 per cent. From this point of view, I think that it is another great waste of energy to collect these statistics about Hindus in general. It is useless to laboriously draw out inferences, which we know full well will apply to only a portion of the community, and will be just the reverse of those which must prevail with the rest of it. It is well known in our State and in British Gujarát that the two highest classes of Nágar Brahmins, the Vadnagarás and the Visnagarás, stand in diametrically opposite positions. The former are starved for women; and many a rich Vadnagará finds neither his money nor position avail him in securing a consort for life; whereas among the Visnagarás the father would be happy who is fortunate enough to secure a mate for his daughter. Such being the case with the castes and sub-castes of the Hindus, it need not be said that matters become still more complicated when all the males, Hindus, Musalmans, Christians, Parsis, of a District are lumped in one total, and all

the females in another. I thus entertain grave doubts as to the practical utility of many of those tables of sex.

2. *Numbers and Percentages.*

**2. Numbers.**—The total number for males is 1,252,983 and for females, 1,162,413. The males are thus numerically in excess of females by 90, 570.

**3. Numbers and percentages by Divisions.**—The table below gives the numbers of sexes, by Divisions, and the percentages; the percentages are further shewn in another convenient form by giving the numbers of females per 100 males and *vice versâ.*

TABLE No. XVI.

*Numbers and percentages by Divisions.*

| Division. | Population. | | Ratio per 100. | | Number of females to 100 males. | Number of males to 100 females. |
|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | | |
| Amreli ... .. | 93,844 | 86,344 | 52·08 | 47·92 | 92·01 | 108·6 |
| Kádi ... ... | 563,363 | 535,379 | 51·27 | 48·73 | 95·03 | 105·2 |
| Navsári ... ... | 160,913 | 158,530 | 50·37 | 49·63 | 98·52 | 101·5 |
| Baroda ... ... | 434,863 | 382,160 | 53·23 | 46·77 | 87·88 | 113·0 |
| Total ... | **1,252,983** | **1,162,413** | **51·87** | **48·13** | **92·77** | **107·79** |

The greatest proportion of the males to the females is for Baroda, 113 males to 100 females; and the least for Navsári 101·5 males to 100 females. In every Division the male percentage is higher; and so in the whole State there are 107·79 males to 100 females. That this peculiarity of the males preponderating over the females is not confined to this State, but is found in British Gujarát and in all the other Divisions of the Bombay Presidency was shewn by figures in the last Census report. In the following two paragraphs I do the same for these districts from the figures obtained in the present Census; for, it is important to note whether a peculiarity of this sort is only local, and therefore attributable to local faults in enumeration, or widespread and general, and thus attributable to causes other than careless enumeration.

**4. British Gujarat compared.**—The table given in the margin gives the figures from the recent Census, for British Gujarát. In Kairá the percentage is 52·8 males to 47·1 females, and in all the *zillás* except Surat (49·5 males, 50·5 females), the male percentage is higher.

TABLE No. XVII.

*British Gujarát compared.*

| District or Division. | Total population in 1891 | Total males. | Total females. | Percentage of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| Ahmedábád ... | 921,712 | 473,563 | 448,149 | 51·38 | 48·62 |
| Kairá ... ... | 871,589 | 460,610 | 410,979 | 52·85 | 47·15 |
| Panch Maháls ... | 313,417 | 162,101 | 151,316 | 51·72 | 48·28 |
| Broach ... ... | 341,490 | 174,964 | 166,526 | 51·24 | 48·76 |
| Surat ... ... | 649,989 | 321,625 | 328,364 | 49·48 | 50·52 |

**5. Bombay Presidency compared.**—For the Presidency of Bombay, it will be observed from the Table given in the margin that only in one District are the female figures higher than the male ones. In Gujarát, Deccan, Karnatic and Sind the males are in excess; very much so in Sind; where out of 100 persons, more than 54 are males. In Konkan only, the figures are otherwise; and there too the sexes are pretty nearly equal in numbers.

TABLE No XVIII.

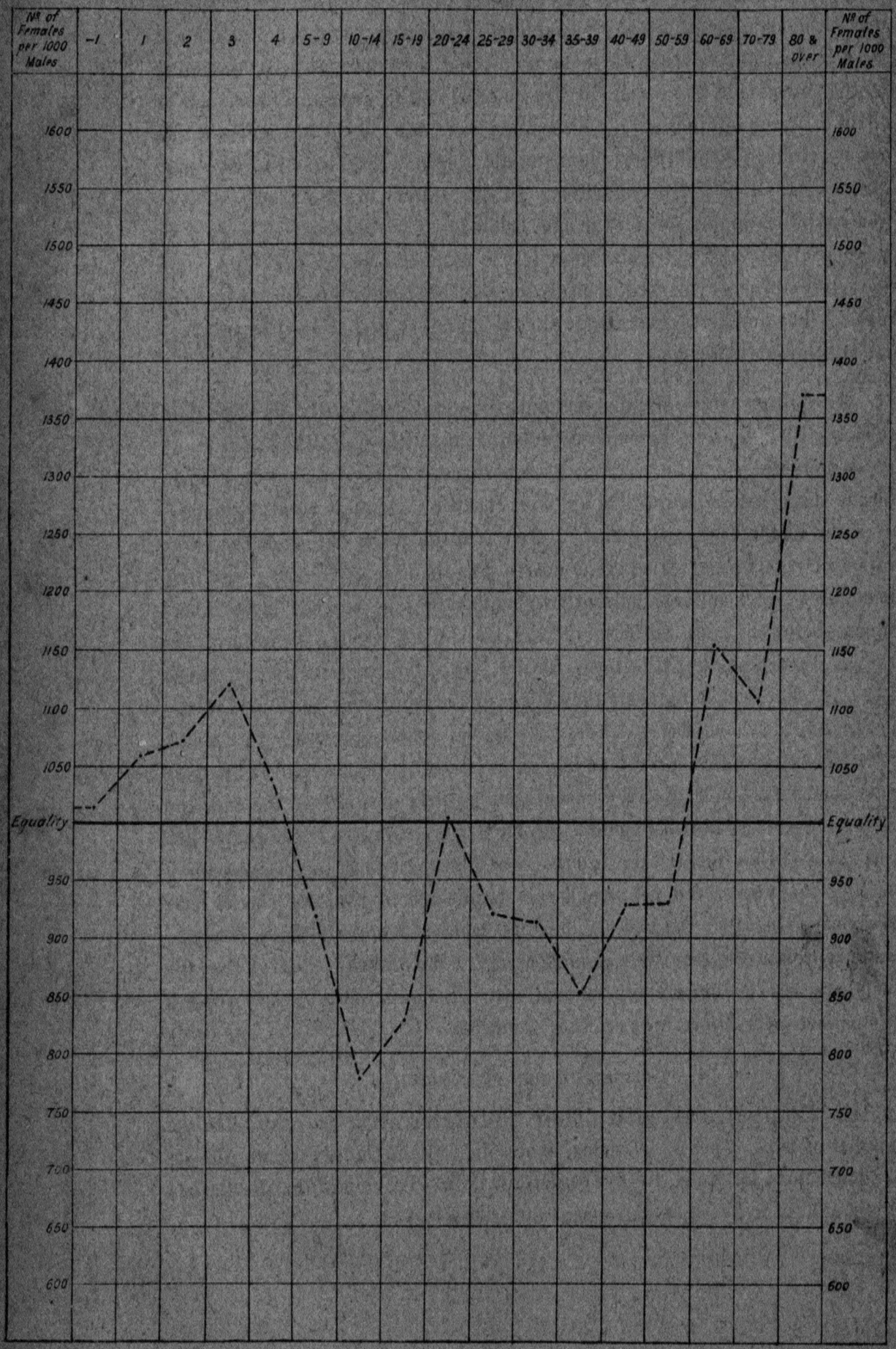
*Comparison with the several Divisions of the Bombay Presidency.*

| District or Province. | Population in 1891. | Males. | Females. | Percentage of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| Gujarát ... ... | 3,098,197 | 1,592,863 | 1,505,334 | 51·41 | 48·59 |
| Konkan ... .. | 2,966,729 | 1,474,705 | 1,492,024 | 49·71 | 50·29 |
| Deccan ... ... | 6,237,666 | 3,170,756 | 3,066,910 | 50·83 | 49·17 |
| Western Karnatic.. | 2,860,914 | 1,438,060 | 1,422,854 | 50·27 | 49·73 |
| Sind ... ... | 2,871,774 | 1,568,590 | 1,303,184 | 54·62 | 45·38 |
| Baroda Territory... | 2,415,396 | 1,252,983 | 1,162,413 | 51·87 | 48·13 |

3. *Ratios by age-periods.*

**6. Females to males by age-periods.**—But a closer comparison is necessary; and that is afforded by the important statement prefixed to this chapter, in which an average numbers of females to 1,000 males are given, for each Division and for the State, for the first five age-periods separately, then for quinquennial periods from age 5 to 39, and then for decennial groups up to 80. Certain peculiarities are at once noticeable; but the most remarkable fact to observe is the uniformity with which they run in all the four Divisions. For under one year, the ratios are in favour of females, in all Divisions except Baroda. In Kadi, the females are so many as 1,052; and they are 1,015 for the whole State. In Baroda alone they are 969. We have no registers of birth in this State; and so we draw the ready inference from this, that here as in European countries, female births exceed male births; we make the natural assumption that there is nothing specially fatal to male life under one year as opposed to female life; and we find at the end of the year, more females than males. But in the neighbouring districts of Bombay, it has been found that though at the end of age one, there are more females than males, as with us, yet the Registration Department shews more male births than female births. Attempts are then made to account for more male births, which is found to be contrary to the general experience of Europe, and it is further affirmed that in the first year of life the male life is more fragile than the female; so much so that in spite of more male births the females actually come off best in numbers at the end of a year. In our ignorance of registered births this theory would not have occurred to any one here; for, our large numbers of females could naturally and directly lead us to only one inference, that more females were born, as in Europe, than males. It is worthy of serious

*Diagram showing the Relative Proportions of the Sexes at different ages.*




Drawn & Lithd. Govt. Photozincog. Office, Poona 1892.

attention, however, if the registration of births, and that too by sexes, is so completely reliable and unimpeachable for the British Districts. Whether all get the births duly registered, whether female births are not concealed whether female births are not "magnified" (according to native notions) into male births, and whether any amount of confusion does not arise in reading off the entries (for, the words for boy and girl in the Vernacular are such as could easily be intermixed, the distinction being only in the last stroke of the gender-ending) should first be carefully enquired into before we can start into explanations of peculiarities. In the statement, the female proportion continues higher for all the ages below 5. Then there is a falling-off in the period 5 to 9; the females grow less in numbers; in the next age-group the fall is still more marked, there being no more than 781 females to 1,000 males. The numbers revive somewhat in the next period 15—19, but they are still lower than males.

7. **Diagram.**—The diagram opposite shows graphically the same state of facts. The females begin at a point higher than the line of equality, and go on increasing in ratio, having a higher and higher ordinate in respect to the thick line as axis, till in age 3, it reaches its highest point, 2½ squares over the line. From that point, a start is made for a fall, until the curve intersects the axis of equality at nearly 4 years of age. The ordinate then becomes a larger and larger negative quantity until it reaches more than 4 squares below the axis, for the age-period, 10—14. The curve then approaches the axis again slowly, till it touches it, just to fall back once more, at age 20—24. The female numbers then again go on decreasing, until for the age group 35 to 39 the curve reaches its second deflection exactly on the line 850. The line of the curve then begins to ascend, till close to 59 it again cuts the axis. After that the curve has a positive ordinate, to the end, and does not intersect the axis again. So, from age 5 to age 59 the curve line was always below the axis, or in other words in these most important periods of life, the prime, the youth and the middle-age of life, the females have always been less than the males. The important question here arises, whether these represent the true state of facts or not. We are led to believe that the facts are not accurately represented, as will appear more clearly after a comparison with the returns of other countries.

### 4. *Comparison with other countries.*

8. **Comparison with other countries.**—The statistics as to the number of females per 1,000 males, as supplied by the Census Commissioner, are put below, for India, for five important Indian Provinces, for the Baroda State, and for five leading European countries :—

## TABLE No. XIX.

*Number of females per 1,000 males in this Territory compared with that in the Indian Provinces and other countries.*

| Age. | India. | Bengal. | North-West Provinces. | Panjab. | Madras. | Bombay, Presidency Division. | Baroda State. | England and Wales. | France. | Germany. | Austria. | Italy. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Under 1 year... ... | 1,004 | 1,017 | 985 | 950 | 975 | 1,005 | 1,015 | 998 | 973 | 983 | 1,001 | 956 |
| 1 " ... ... | 1,036 | 1,078 | 1,001 | 954 | 1,056 | 1,048 | 1,057 | 1,004 | 973 | 996 | 1,007 | 962 |
| 2 years .. ... | 1,072 | 1,111 | 1,055 | 966 | 1,071 | 1,067 | 1,077 | 1,003 | 987 | 999 | 1,015 | 965 |
| 3 " ... ... | 1,070 | 1,102 | 1,045 | 963 | 1,097 | 1,096 | 1,118 | 1,006 | 991 | 1,001 | 1,015 | 962 |
| 4 " ... ... | 992 | 1,010 | 952 | 914 | 1,042 | 1,006 | 1,039 | 1,004 | 998 | 996 | 1,021 | 973 |
| Total under five years | 1,034 | 1,065 | 1,005 | 948 | 1,057 | 1,042 | 1,060 | 1,003 | 984 | 995 | 1,011 | 964 |
| 5—9 ... .. | 926 | 938 | 1,883 | 842 | 1,004 | 942 | 917 | 1,006 | 996 | 999 | 1,004 | 966 |
| 10—14 ... ... | 795 | 801 | 735 | 739 | 879 | 896 | 781 | 997 | 985 | 1,000 | 1,011 | 959 |
| 15—19 ... ... | 922 | 1,019 | 839 | 817 | 934 | 914 | 828 | 1,008 | 999 | 1,014 | 1,043 | 1,025 |
| 20—24 ... ... | 1,088 | 1,195 | 980 | 911 | 1,218 | 959 | 1,002 | 1,093 | 1,057 | 1,036 | 1,043 | 1,017 |
| 25—29 ... ... | 991 | 1,071 | 920 | 873 | 1,080 | 943 | 921 | 1,087 | 958 | 1,048 | 1,052 | 1,027 |
| 30—34 ... ... | 955 | 1,006 | 915 | 868 | 1,066 | 948 | 912 | 1,077 | 985 | 1,047 | 1,067 | 1,027 |
| 35—39 ... ... | 861 | 886 | 911 | 813 | 847 | 854 | 851 | 1,069 | 993 | 1,061 | 1,055 | 1,005 |
| 40—44 ... ... | 964 | 1,015 | 964 | 905 | 1,041 | 877 | 964 | 1,079 | 986 | 1,065 | 1,050 | 1,010 |
| 45—49 ... ... | 885 | 906 | 882 | 779 | 990 | 1,010 | 852 | 1,103 | 1,001 | 1,078 | 1,072 | 993 |
| 50—54 ... .. | 1,021 | 1,092 | 1,000 | 806 | 1,168 | 1,071 | 957 | 1,104 | 1,028 | 1,096 | 1,146 | 1,020 |
| 55—59 ... ... | 933 | 1,027 | 911 | 7.3 | 922 | 997 | 833 | 1,181 | 1,015 | 1,137 | 1,104 | 983 |
| 60 and over ... ... | 1,195 | 1,332 | 1,196 | 8..6 | 1,240 | 1,2[illegible]3 | 1,156 | 1,187 | 1,067 | 1,171 | 1,068 | 980 |
| Total | 959 | 1,011 | 918 | 846 | 1,024 | 955 | 928 | 1,055 | 1,005 | 1,043 | 1,047 | 995 |

**9. Comparison of infant ages.**—For under one year, in all the European countries, except Austria, which is almost on a level for the sexes, there are less female children than male ones; while for three of the Indian Provinces and for India as a whole, the female children outnumber the male ones. This State also is in uniformity with India and shews 1,015 girls to a thousand boys under one. For the next four annual periods, up to the end of 4 years, there are more of female children in Bengal, Bombay and Madras, for all these infant ages; the same is the case, except for the last period (4 years) with the North-West Provinces, and India generally. Baroda shews higher figures for females all through these periods; only in the Panjab are fewer female children for all the five periods. In the European countries, England and Wales and Austria have more female children in all the four periods; France and Italy more male children; and Germany has more female children only for age 3. For the total under 5, there are more female children than male ones, in 8 of the columns, in the following order;—Bengal 1,065,

Baroda 1,060, Madras 1,057, Bombay 1,042, India 1,034, Austria 1,011, North-West Provinces 1,005 and England and Scotland 1,004; and there are more male children in the remaining four—France 998, Germany 996, Itlay 978, and last Panjab 948. Panjab holds a peculiar position in having so few females, under 5. From the column for Panjab, it appears that there is a scarcity of females all through for all ages. These figures shew, as a general rule, that in India there are more female children under 5, and in European countries, excepting England and Austria, more male children. In the European countries as well as in all the Indian countries we find that whether the male children be greater in numbers or the female ones, still the ratio of the female children to the male ones, increases after the first period, below one, is passed; that means a stronger power of vitality in the female children than in the male ones from age 1 to age 4. Age 3 appears to be most favourable to girls and least to boys.

**10. The age-periods 5 to 14 compared.**—We now come to the difficult age-group, 5 to 9. It will be perceived that there is a most startling fall in the female percentages in all Indian Provinces (and in this State), while in the European countries, there is generally an increase, and the fall is only trivial. For our State the percentage changes from 1,060 to 917, and for India from 1,034 to 926; in Bengal from 1,065 to 938, and in the North-West Provinces from 1,005 to 883. The next age-period 10—14 exhibits the same features and carries down the age percentage much lower yet for girls everywhere, without exception; the Baroda percentage falls to so low a figure as 781, a fall in ratio of more than 27 per cent. This age-period (10—14) shews the minimum numbers of females to males in India as well as in European countries. This affords one reason at least for the fall of percentage;—greater mortality in the females than in the males at this period of life, when the females pass through certain important physical changes. Both the minimum percentage at this period and the sudden change to a certain extent, from a majority to a minority, can be explained by a consideration of this circumstance. Yet it cannot explain the remarkable falling-off that we find in India. There is the additional unfavourable circumstance in India against the females, in early marriages and premature cohabitation. But these considerations cannot certainly apply to the age-period 5—9. Whether to consider the returns to be as correct for girls as for boys and to attribute this phenomenon in India to climatic or other causes falling heavily on the girls only, or whether to consider the entries as incorrect owing to suppression of females at these ages, is a very puzzling question. If the age returns were at all reliable we could have come to some reasonable conclusion, by comparing the numbers for the two sexes at different ages; but those returns are, as has been seen, so unreliable and directly opposed to the natural order of sequence, that it would be unsafe to draw any conclusions from the figures given there. Nor are the registers of deaths, by sexes, more reliable anywhere. It is best, therefore, to let this question remain over for solution

in succeeding years. It will not, however, be far from the truth to say that both causes work to bring down the female percentage in India.

**11. The other age-periods compared.**—For the other age-periods there is everywhere, as has been said already, an increase in the percentage; but in some places the increase is rapid enough to make the females outnumber the males once more, while in others this stage is reached at almost the end of life. There are nine more quinquennial periods between that considered last, and the final period 60 and over. In the last, in almost all the Indian Provinces and European countries, the females outnumber the males; there being so many as 1,352 old women in Bengal and 1,377 in Scotland to 1,000 old men. But for the nine quinquennial stages, the females outnumber the males in the following:—

| Country. | India. | Bombay. | Baroda. | Bengal. | England. | France | Italy. |
|---|---|---|---|---|---|---|---|
| Periods. | 2 | 3 | 1 | 7 | 9 | 4 | 7 |

From this it will be perceived that in most of the important periods of youth and middle age, the European countries have more females than males; in fact, it is the case with England in all the 9 age-periods, and with Italy, in 7 out of the 9; even France has 4, the lowest number for European countries. But in Baroda there is only one period out of the nine; and there too females are to males only as 1,002 to 1,000. For India, there are only 2 of these periods. This shews that in the two disastrous age-periods that women-folk have to contend against in India, from 5 to 14—their numbers are so crippled by death and the survivors are so weakened that they are not able to regain lost ground; though, generally speaking, the males must be considered as more exposed to the wear and tear of life in that important period for the struggle of existence.

5. *The two Census Returns compared.*

**12. Percentages of the two Censuses compared.**—As usual, I now compare the results of this Census with those of 1881, as regards the numbers of females. The table in the margin gives the percentages for the two Censuses in all the Divisons, and also the numbers of females per 1,000 males, with variations. It is

TABLE No. XX.

*Relative proportion of males and females in* 1891 *and* 1881 *in the Divisions.*

| Division. | Percentage in 1881. | | Percentage in 1891. | | Number of females per 1,000 males, 1881. | Number of females per 1,000 males 1891. | Variation. |
|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | | | |
| Amreli ... | 52·25 | 47·75 | 52·08 | 47·92 | 914 | 920 | + 6 |
| Kadi ... | 51·59 | 48·11 | 51·27 | 48·73 | 9[illegible]8 | 950 | +12 |
| Navsári ... | 50·94 | 49·06 | 50·37 | 49·63 | 963 | 985 | +22 |
| Baroda ... | 53·32 | 46·68 | 53·23 | 46·77 | 875 | 879 | + 4 |
| **Total** ... | **52·15** | **47·85** | **51·87** | **48·13** | **917** | **928** | **+11** |

worthy of note that the females have increased in proportion in all the Divisions, the greatest being an increase in Navsári, of 22 per 1,000 males. Baroda Division shews the least or a nominal increase only.

**13. Increase at each age-period.**—The statement given in the margin gives a more detailed comparison, for each Division, by age-periods. In the first age-period there has been an increase throughout, the greatest being an increase of 55 in the Kadi Division, the least again, 23, in Baroda. In the next two age-periods, 5 to 9 and 10–14, about which so much has been said already, there is a decrease both in Amreli and in Baroda, for both the periods; for Amreli the decreases are 21 and 66 for the two periods, and for Baroda 22 and 52. The decreases for the 10 to 14 period specially are very heavy and do not appear to be correct. In the Kadi Division there is an increase of 18 in the first period and a decrease of 29 in the second. In the Navsári Division there has been an increase in both, of 33 and 28 respectively. In the closely connected age-period which comes next, 15 to 19, the numbers have slightly fallen in Amreli and Kadi (by 17 and 8), but have increased in Navsári and Baroda, by 50 and 12. Taking these three age-periods together, there has been a fall in Amreli of 142 (from 952 to 810) females in 1,000 males, in the last 10 years, a fall of 109 in Baroda and of 89 in Kadi. Only in Navsári has there been an increase of 55. In such a matter as the relative numbers of males and females, such large deficiencies of females, from 9 to 14 per cent. over past record, are inexplicable from natural causes only. This shews rather a greater reticence than greater readiness for the enumeration of females, as years advance, in the case, at least, of young girls. The next two decennial periods 20 to 39 generally exhibit an increase of females, while the reverse is the case in the two further decennial periods 40 to 59. The differences in some cases are over 50, that is, 5 per cent. Such large numbers and the uneven rise and fall in the Divisions (excepting Navsári) strengthen the suspicion that the females are not accurately entered, particularly in Amreli and Baroda.

TABLE No. XXI.

*Number of females to 1,000 males at each age-period, by Divisions compared.*

| Age-period. | Amreli. | | Kadi. | | Navsári. | | Baroda. | |
|---|---|---|---|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| 0— 4 ... | 1,009 | 1,051 | 1,026 | 1,081 | 1,041 | 1,073 | 1,002 | 1,025 |
| 5— 9 ... | 952 | 931 | 900 | 918 | 934 | 967 | 911 | 889 |
| 10—14 ... | 813 | 782 | 832 | 803 | 838 | 866 | 763 | 711 |
| 15—19 ... | 827 | 810 | 819 | 811 | 939 | 989 | 790 | 802 |
| 20—29 .. | 912 | 935 | 956 | 1,003 | 990 | 1,041 | 876 | 895 |
| 30—39 ... | 830 | 834 | 939 | 934 | 914 | 999 | 835 | 831 |
| 40—49 ... | 944 | 909 | 978 | 974 | 936 | 928 | 870 | 878 |
| 50—59 ... | 974 | 901 | 981 | 955 | 1,033 | 1,022 | 874 | 877 |
| 60 and over .. | 1,205 | 1,288 | 1,147 | 1,149 | 1,260 | 1,180 | 1,156 | 1,128 |

6. *Sexes by religions.*

**14. Females to males by religions**—We shall now see what light is thrown on the proportions of the sexes, by entering them by religions.

Of course, the Hindu religion rules here the percentage for the State, as in all other cases. There are 927 females to 1,000 males in the whole State, and the number for Hindus is 924. The general percentage rises slightly, because in all other religions the numbers are higher for females for 1,000 males. The Musalmans come next to the Hindus, though *longo intervallo*, in population. They shew 19 more females per 1,000 males than the Hindus.

TABLE No. XXII.

*Relative numbers of males and females of each religion.*

| Name of religion. | Population in 1891. | | Percentage by religion for each sex. | | Number of males for 1,000 females in each religion. | Number of females for 1,000 males in each religion. |
|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindu ... | 1,110,882 | 1,026,680 | 51·97 | 48·03 | 1,082 | 924 |
| Musalman ... | 97,138 | 91,602 | 51·47 | 48·53 | 1,060 | 943 |
| Jain ... | 25,443 | 24,589 | 50·86 | 49·14 | 1,034 | 966 |
| Parsi .. | 3,585 | 4,621 | 43·69 | 56·31 | 775 | 1,289 |
| Christian ... | 430 | 216 | 66·56 | 33·44 | 1,990 | 502 |
| Caste returned in lieu of religion | 15,170 | 14,684 | 50·81 | 49·19 | 1,033 | 968 |
| Others ... ... | 35 | 21 | 62·50 | 37·50 | 1,666 | 600 |
| **Total...** | **1,252,903** | **1,162,413** | **51 87** | **48·13** | **1,077** | **927** |

Among the Musalmans of higher families, there is a great reticence regarding the entry of the female members of their families; and yet they how a higher percentage, because it does not prevail among them in all classes. This comparison also adds one small link to the chain of evidence that Hindus suppress the entry of girls. The Jains shew a still higher ratio, namely, 966; and this, too, in the face of the fact that some of these are traders and immigrants. The Parsis shew a remarkably high figure 1,289 from two reasons; first, because there are very few among them who would suppress the entry of girls, and secondly, as has been remarked before also, because many of the males go out to distant countries and to Bombay in search of employment or livelihood. The Christian population is so very small that nothing need be said about the proportion of the sexes in that community. The Aborigines shew 968 females for 1,000 males; there is no reason to suspect the accuracy of their figures. We have only to note one circumstance here, in their connection; and that is that a very large number of them have got themselves enrolled as Hindus. If these were kept out, the percentage for Hindus would go lower than even 924 per 1,000 males.

**15. Comparison with the last Census.**—This will appear to be

TABLE No. XXIII.

*Relative numbers of females to 1,000 males in the different religions.*

| Religion. | 1881. | 1891. |
|---|---|---|
| Hindu ... ... | 910 | 924 |
| Musalman ... .. | 947 | 943 |
| Jain ... ... ... | 963 | 966 |
| Parsi ... ... | 1,211 | 1,289 |
| Christian ... .. | 289 | 502 |
| Caste returned in lieu of religion ... | 967 | 968 |

the case from a comparison of the present with the last Census as given in the margin. The number for Hindus for 1881 was only 910; the number now appears to have risen to 924, only because of large numbers of Aborigines having got in there; otherwise, the real number would be no higher than for the last Census. The Musalmans have gone down by 4, and the Jains have gone up by 3 females per 1,000 males in each. The Parsis shew a great increase and the Aborigines are stationary.

MUSALMAN RATIOS.—It is interesting to note the ratios for Mahomedans given in the margin for the four Divisions. In Baroda, where there are still to be found many high families living, the females are returned as only 880 to 1,000 males; while in the Navsári Division, where the Musalmans are very poor and claim in no case any descent of old, we have 1,085 females to 1,000 males. The low number for Amreli also can be accounted for by the existence of some old Musalman families there as landholders.

| | |
|---|---|
| Amreli ..... | 942 |
| Kadi .. ..... | 968 |
| Navsári . ..... | 1,085 |
| Baroda ..... | 880 |
| **State** ..... | **943** |

**16. Hindu and Musalman ratios for each period.**—The ratios of females to 1,000 males for each age-period, for the Hindus and Musalmans are as given in the margin. Out of the first seven age-periods, 0 to 34, the Hindus show a greater percentage only in the first, 0 to 4; and that is of + 24. But after that in the three succeeding age-periods, regarding which so much has been written, the Hindus comparatively fall off by 29, 12 and 48. If these age-periods are supposed to be prejudicial in a marked degree to female life, they would produce the same effects on the Musalmans as on the Hindus. A small allowance may be requisite for early marriages prevalent among Hindus. Still the result shews that the difference is too high to be accounted for only on that ground. In the next three age-periods also, 20 to 34, the Musalmans are better off by 5,

TABLE No. XXIV.

*Number of females to 1,000 males at each age-period for Hindus and Musalmans contrasted.*

| Age-period. | Hindu. | Musalman. | Excess or defect of Hindus over Musalmans. |
|---|---|---|---|
| 0— 4 ... | 1,060 | 1,036 | +24 |
| 5— 9 ... | 913 | 942 | —29 |
| 10—14 ... | 778 | 790 | —12 |
| 15—19 ... | 822 | 870 | —48 |
| 20—24 ... | 998 | 1,003 | — 5 |
| 25—29 ... | 914 | 970 | —56 |
| 30—34 ... | 905 | 940 | —35 |
| 35—39 ... | 852 | 835 | +17 |
| 40—44 ... | 960 | 967 | — 7 |
| 45—49 .. | 856 | 799 | +57 |
| 50—54 ... | 948 | 1,005 | —57 |
| 55—59 ... | 832 | 805 | +27 |
| 60 and over ... | 1,144 | 1,215 | —71 |

56 and 35, in every 1,000. These figures further shew that Musalman female life is better than the Hindu female life to a good extent. They start with a percentage in favour of the Hindus, but that is immediately lost; and, with the exception of only 3 age-periods, the Musalman females show higher percentages, and in the end the Musalman old women are 6 per cent. better off than the Hindu ones.

**17. Distribution of Hindu and Musalman sexes by age-periods.**—Another from in which the comparison of sexes, between the Hindus and Musalmans can be advantageously made is to find out the numbers of males and females, for these religions, by age-periods, taking 10,000 of each sex for each religion, in all the age-periods as given in the margin. Taking the males alone it is seen that in the first 3 age-periods 0—14, the Musalmans show a less proportion than the Hindus, and in the last age-period more. The Hindus have 3,882 children out of 10,000 male Hindus, and the Musalmans have only 3,621, while the latter have 443 old men to 381 of the former. So the Musalmans are better off than the Hindus; because the Musalmans have larger numbers of working hands and also struggle on to the end of life better than the Hindus. The female sex also is quite similarly situated. There are 3,887 Hindu girls to 3,547 Musalman girls; while their old women are 472 and 591 respectively. In the next age-period also, 15 to 19, the Musalman males and females are less than the Hindu. But in all the age-periods after that the Musalmans are better off than the Hindus; that is, they are better off in the youth and middle and old ages of life.

TABLE No. XXV.

*Distribution of males and females in Hindus and Musalmans.*

| Age-periods. | Hindu. | | Musalman. | |
|---|---|---|---|---|
| | Males. | Females | Males. | Females. |
| 0— 4 ... ... | 1,331 | 1,527 | 1,231 | 1,353 |
| 5— 9 ... .. | 1,440 | 1,425 | 1,288 | 1,287 |
| 10—14 ... .. | 1,111 | 935 | 1,102 | 907 |
| 15—19 ... ... | 869 | 773 | 829 | 765 |
| 20—24 ... ... | 919 | 993 | 957 | 1,018 |
| 25—29 ... ... | 918 | 909 | 896 | 922 |
| 30—34 ... ... | 862 | 844 | 923 | 920 |
| 35—39 ... ... | 603 | 556 | 618 | 566 |
| 40—44 ... .. | 642 | 668 | 720 | 739 |
| 45—49 ... ... | 322 | 299 | 346 | 272 |
| 50—54 ... .. | 463 | 474 | 503 | 537 |
| 55—59 ... ... | 139 | 125 | 144 | 123 |
| 60 and over ... | 381 | 472 | 443 | 591 |
| **Total** ... | 10,000 | 10,000 | 10,000 | 10,000 |

**18. Proportions of sexes by castes.**—The proportion of sexes in the different castes of Hindus may be next considered. Below, I give a

table of the numbers of males and females, and the numbers of females per 1,000 males, for 13 of the leading castes of Hindus, arranged in order of their numerical strength, and I also mark the serial order in which the females stand.

TABLE No. XXVI.

13 *of the Hindu castes, arranged in order of strength and giving the number of females to* 1,000 *males.*

| Castes, &c. | Total strength. | | | Number of females to 1,000 males. | Serial order. |
|---|---|---|---|---|---|
| | Total. | Males. | Females. | | |
| Koli ... ... ... | 471,763 | 246,673 | 225,090 | 913 | 4 |
| Kanbi (all religions) ... | 440,345 | 232,390 | 207,955 | 895 | 1 |
| Forest and hill tribes ... | 182,358 | 92,912 | 89,446 | 962 | 10 |
| Bráhman ... ... .. | 137,344 | 72,036 | 65,308 | 907 | 3 |
| Dhed ... ... ... | 124,324 | 63,3.2 | 61,012 | 964 | 11 |
| Rajput ... ... ... | 97,713 | 51,517 | 46,196 | 897 | 2 |
| Vániá of all religions .. | 94,961 | 48,539 | 46,422 | 956 | 9 |
| Rabári ... ... ... | 58,087 | 29,747 | 28,340 | 953 | 7 |
| Kumbhár of all religions ... | 50,809 | 26,016 | 24,793 | 953 | 8 |
| Khálpá ... ... ... | 37,717 | 19,458 | 18,259 | 938 | 6 |
| Vághri ... ... ... | 34,442 | 17,846 | 16,596 | 930 | 5 |
| Hajám of all religions ... | 32,485 | 16,429 | 16,056 | 977 | 12 |
| Bhangiyá ... ... ... | 32,033 | 16,178 | 15,855 | 980 | 13 |

**19. Remarks.**—It is remarkable that the Kanbis, who number 440 thousand human beings, shew the smallest number, 895 of females to 1,000 males. On this point I have to write more fully below. Next come the Rajputs; they, too, shew an equally meagre proportion, 897 to 1,000. The third in the order of deficiency are the Brahmans, with their 907. With them, there is an actual paucity of females among some sub-castes like the Vadnagrá Nágars, due, I presume, to very limited numbers, restricted marriages, rich living, and the greatly uneven ages of the contracting parties. These causes I consider as tending to more male births than female ones. Another noteworthy point is that higher or more affluent classes like those mentioned above shew the lowest ratios, while the three in the list which shew the highest proportions 964, 977, 980 are respectively Dheds, Hajáms and Bhangiyás. The proportion of the sexes thus seems to vary inversely as the status of the caste.

*7. Deficiency of females enquired into.*

**20. Deficiency of women.**—Mr. Drew, in his recent report on the Census of Bombay, has put forth an ingenious conjecture that if any districts have suppressed the entries of females between 5 and 20 years of age systematically, then such districts should show the least numbers for females compared with males, and at the same time should show the least numbers for the females between the ages 5 and 20 as compared with the total number of females. In the Bombay districts he has found that the figures do not correspond; but I give, in the margin, the figures for the Baroda districts where there is good deal of uniformity in the serial order. I do not say that there is conclusive evidence of any weight afforded by these figures; but it is remarkable that Baroda comes conspicuously last and Amreli just above it in both serial numbers. The number of females is so low as 879 to 1,000 males, in the Baroda Division, and the number of females between 5 and 20 is only 2,876 to total 10,000 females; the first number is 106 less than that for Navsári and the second 415 less than that for Kadi. Turning, for a moment, to the figures for our neighbours of the Kairá District, as we find them in the Bombay report, there are 892 females there to 1,000 males, and 2,962 females between 5 and 20 to a total of 10,000 females of all ages; in the first percentage it occupies the last place in the Presidency Division,

TABLE No. XXVII.

*Relative proportion of females between 5 and 20.*

| Division. | Number of females to 1,000 males. | Serial order. | Number of females between 5 and 20 out of 10,000 females. | Serial order. |
|---|---|---|---|---|
| Amreli ... ... | 920 | 8 | 2,965 | 3 |
| Kadi ... ... | 950 | 2 | 3,261 | 1 |
| Navsári ... ... | 985 | 1 | 3,259 | 2 |
| Baroda ... ... | 879 | 4 | 2,876 | 4 |

**21. Serious enquiry.**—I am led to conjecture something worse than a mere systematic suppression of female entries generally among the Levá Kanbis, and principally the Pátidárs, who have not yet outgrown their aversion to female offsprings and their pride in select marriages. A searching enquiry in those places which are considered to be the strongholds of the most select of the Pátidár families (some of these villages and towns are British and others under Baroda) may reveal such circumstances as may throw some light upon this question. From the Imperial Table for Castes by Education, I find that the Levá Kanbis, all together, shew only the figure 834; from the Caste Table by Divisions I find that the Kanbis of the Baroda Division show only 789 females to 1,000 males. I would now take the Pátidár population by itself in what are called the "respectable" (Kulin) Levá villages. Fourteen villages are known to come

under this sobriquet; seven of these are under Baroda, six in the British District of Kaira, and one under Cambay. I give also the numbers of females on the entire population of these villages, and on the remaining Hindu population in the margin. It is currently said among the people that the rich Pátidárs, (to put it in the mildest terms) do not give fair play to the female children. How far this belief is confirmed by the figures given above can be seen at a glance. The figures are terribly low for females; but that this may not be hastily attributed to local causes, I give in parallel columns the figures for the general population in each of these villages and for the rest of the Hindus also. The differences are so glaring that no remarks of mine can possibly put the matter in a stronger light. The only alternative that can be urged against inferring from these figures a practice, which I yet hesitate to call by its atrocious name, is the systematic well-planned suppression of female entry. It would be a relief to know that such was really the case. But I would strongly urge the necessity of clearing up the matter both as regards our seven villages and the six that belong to the Kaira Collectorate.

TABLE No. XXVIII.

*Proportion of females to males in the Kulin Levá villages in the Charotar.*

| Name of village. | Levá Kanbis. | | Number of females to 1,000 males. | | |
|---|---|---|---|---|---|
| | Males. | Females. | For Levá Kanbis. | For other Hindus. | For entire population. |
| Nár ... .. ... | 2,906 | 1,917 | 659 | 721 | 720 |
| Sávli ... ... ... | 417 | 216 | 686 | 895 | 984 |
| Sojitrá ... ... | 2,380 | 1,767 | 700 | 864 | 874 |
| Bhádran ... ... | 1,637 | 1,157 | 707 | 912 | 787 |
| Dharmaj ... .. | 1,925 | 1,389 | 722 | 921 | 788 |
| Pihej ... ... .. | 1,757 | 1,273 | 725 | 816 | 813 |
| Vaso ... ... .. | 1,589 | 1,193 | 751 | 831 | 841 |

8. *Sexes by Maháls.*

**22. Proportions of the sexes by Mahals.**—I give below a further detail of the proportions of the sexes, by Maháls. The figures may be of service in any investigation that may be made in a Mahál, like Petlád, inhabited largely by the Kanbis, and shewing the least numbers of females to males, namely, 45·67 females to 54·33 males, or 840 females to 1,000 males. The percentage in the Baroda Division will generally be found to be low. Only Kherálu in the Kadi Division and the Navsári and Gandevi Maháls in the Navsári Division shew a greater number of females than of males.

## TABLE No. XXIX.

*Mahálwár percentages of sexes.*

| Name of Mahál. | Percentage of Males. | Percentage of Females | Name of Mahál. | Percentage of Males. | Percentage of Females. |
|---|---|---|---|---|---|
| AMRELI DIVISION. | | | KADI DIVISION. | | |
| Amreli ... ... | 51·59 | 48·41 | Pátan ... ... | 51·78 | 48·22 |
| Dámnagar ... ... | 52·41 | 47·59 | Sidhpur ... ... | 51·09 | 48·91 |
| Dhári ... ... | 52·15 | 47·85 | Vadávli ... ... | 52·13 | 47·87 |
| Kodinár ... .. | 51·66 | 48·34 | Mehsáná ... .. | 51·94 | 48·06 |
| Okhámandal... ... | 53·26 | 46·74 | Visanagar ... ... | 51·06 | 48·94 |
| | | | Kherálu ... ... | 49·83 | 50·17 |
| | | | Vijápur ... ... | 50·64 | 49·36 |
| | | | Kadi... ... ... | 51·67 | 48·33 |
| | | | Kalol ... ... | 51·32 | 48·68 |
| | | | Dehgám ... ... | 51·35 | 48·65 |
| | | | Railway Population... | 75·54 | 24·46 |
| **Total** ... | **52·08** | **47·92** | **Total** ... | **51·27** | **48·73** |
| NAVSÁRI DIVISION. | | | BARODA DIVISION. | | |
| Navsári ... ... | 47·70 | 52·30 | Baroda ... ... | 53·10 | 46·90 |
| Gandevi ... ... | 49·13 | 50·87 | Pádrá ... ... | 52·40 | 47·60 |
| Mahuvá ... ... | 51·04 | 48·96 | Petlád ... ... | 54·33 | 45·67 |
| Vyárá ... ... | 51·24 | 48·79 | Sávali ... .. | 53·46 | 46·54 |
| Songhad ... ... | 51·80 | 48·20 | Vághodiá ... ... | 53·63 | 46·37 |
| Veláchhá ... ... | 51·07 | 48·93 | Dabhoi ... ... | 52·51 | 47·49 |
| Kathor ... ... | 50·09 | 49·91 | Chorándá ... ... | 51·57 | 48·43 |
| Kámrej ... ... | 51·18 | 48·82 | Sinor ... ... | 51·92 | 48·08 |
| Palsáná ... .. | 51·09 | 48·91 | Sankhedá ... ... | 52·28 | 47·72 |
| **Total** ... | **50·37** | **49·63** | **Total** ... | **53·10** | **46·90** |

9. *Urban and rural ratios for sexes.*

**23. Urban and rural proportions of sexes.**—Though our towns, excepting the Capital City, do not, as has already been observed, differ from villages, and no decision of practical usefulness could immediately be arrived at by giving the different proportions of the sexes in towns and villages, in all the Divisions, still they may serve some purpose in comparing the past and future Censuses. I give below a Table of these urban and rural percentages for the two Censuses, in all Divisions.

## TABLE No. XXX.

*Proportion of Village and Town populations by sexes.*

| Division. | Village population in 1891. | | Percentage of village population in 1891. | | Percentage of village population in 1881. | | Town population in 1891. | | Percentage of town population in 1891. | | Percentage of town population in 1881. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Amreli ... | 72,584 | 67,036 | 51·99 | 48·01 | 52·23 | 47·77 | 21,260 | 19,308 | 52·41 | 47·59 | 52·31 | 47·69 |
| Kadi... ... | 470,203 | 440,377 | 51·64 | 48·36 | 52·11 | 47·89 | 93,160 | 95,002 | 49·51 | 50·49 | 49·07 | 51·93 |
| Navsári ... | 141,298 | 138,045 | 50·58 | 49·42 | 51·13 | 48·87 | 19,615 | 20,485 | 48·92 | 51·08 | 49·03 | 51·97 |
| Baroda ... | 320,255 | 282,083 | 53·17 | 46·83 | 53·44 | 46·66 | 114,608 | 100,077 | 53·38 | 46·62 | 53·01 | 46·99 |
| Total... | 1,004,340 | 927,541 | 51·99 | 48·01 | 52·40 | 47·60 | 248,643 | 234,872 | 51·42 | 48·58 | 51·11 | 48·89 |

For the whole State the rural proportion is just 52 males to 48 females, or 923 females to 1,000 males; in 1881 it was 52·4 males to 47·6 females, or 908 females to 1,000 males. Thus the females have increased in the rural population by 15 on 908, or nearly by 1·6 per cent. The highest proportion now, as in 1881, for females is for the Navsári Division, and the lowest on both occasions for the Baroda Division. Further, the female ratios have increased in all Divisions, in the rural population. In the urban population, the entire State shows a ratio of 51·42 males to 48·58 females this time; or, 945 females to 1,000 males; this ratio is much higher for females than in the villages, rather contrary to expectation in strictly urban places; for, more males than females are naturally drawn to centres of trade, commerce, arts, &c. In 1881, the urban ratio was 51·11 males to 48·89 females, or 956 females to 1,000 males; so the female ratio for towns has slightly decreased. In the Baroda Division, as usual, the ratio for females in towns also has been the lowest, for both Censuses; Navsári, again, shews the highest ratios for both.

### 10. *Sexes by special age-periods.*

**24. Special ages.**—Lastly, a few Tables may be given for special ages, such as are prescribed for some returns in the Final Forms.

**25. Sex proportion for occupation age-periods.**—The age-periods for occupations (Final Tables XVII. A and B) are three; 0 to 4, 5 to 14, and 15 and over. The marginal Table gives the proportions for these age-periods. The females exceed the males only in the first period of childhood; from 5 to 14, they are lowest in proportion, which increases in the last period to that of 51·86 to 48·14, or 928 females to 1,000 males.

TABLE No. XXXI.

*Sex proportion for occupation age-periods.*

| Age. | Males. | Females. |
|---|---|---|
| 0-4 | 48·54 | 51·46 |
| 5-14 | 53·84 | 46·16 |
| 15 and over | 51·86 | 48·14 |

**26.—Sex proportion in the Education age-periods.**—The proportion of sexes in the age-periods for Education 0—14, 15—24, 25 and over, are given in the accompanying table; though the female numbers are less throughout than the male ones, yet they have the highest percentage in the last age-period, 25 and over; of 51·75 males to 48·25 females, that is, 932 females to 1,000 males. This ratio of females is greater than the one for the final period under the last (occupation) form.

TABLE No. XXXII.

*Sex proportion in the Education age-periods.*

| Age. | Males. | Females. |
|---|---|---|
| 0—14 ... | 51·89 | 48·11 |
| 15—24 ... | 52·16 | 47·84 |
| 25 and over ... | 51·75 | 48·25 |

**27.—Sex proportion for Christians.**—For Christians specially, exclusive of native Christians, there are fixed four age-periods 0—14, 15—34, 35—49 and 50 and over. Though these figures are obtained (as given in the margin) from very small numbers and are not of any use to this State, still they may be found useful in a general consideration of the European and Eurasian population, by sexes, in native States.

TABLE No. XXXIII.

*Sex proportion among the Christians.*

| Age. | Males. | Females. |
|---|---|---|
| 0—14 ... | 50·68 | 49·32 |
| 15—34 ... | 54·63 | 45·37 |
| 35—49 ... | 73·02 | 26·98 |
| 50 and over ... | 75·00 | 25·00 |

# CHAPTER V.

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## CIVIL CONDITION.

1. General observations; 2. Baroda and England contrasted; 3. General figures and ratios; 4. The two Censuses compared; 5. Civil Condition by Divisions; 6. Civil Condition by religions; 7. Civil Condition in each Division and for the State, by sex and religion (Diagrams); 8. Civil Condition by Age-periods; 9. Further details in Age-periods; 10. Civil Condition in castes based on occupations; 11. Child-bearing capacities; 12. Mean-age by Civil Condition.

# TABLE No. I.

## *Distribution of 10,000 persons of each sex, in each age-period, by Civil Condition.*

| Religion and Condition. | | Of all ages. | | Distribution of 10,000 persons at each age-period, by condition. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Under 10 years. | | 10—14. | | 15—19. | | 20—24. | | 25—29. | | 30—39. | | 40—49. | | 50—59. | | 60 and over. | |
| | | Males. | Females. | Males. | Fgmales. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Total | Unmarried ... | 4.323 | 2,997 | 9,167 | 8,373 | 7,212 | 4,463 | 4.886 | 1.030 | 2,647 | 209 | 1.339 | 127 | 738 | 108 | 555 | 73 | 535 | 45 | 574 | 34 |
| | Married ... | 5.158 | 5,517 | 802 | 1,604 | 2,718 | 5,417 | 4,983 | 8,752 | 7,107 | 9.424 | 8.299 | 9.225 | 8.686 | 8,341 | 8,336 | 6,239 | 7,537 | 3.791 | 6.177 | 1,620 |
| | Widowed ... | 519 | 1,486 | 31 | 23 | 70 | 120 | 126 | 218 | 246 | 367 | 362 | 648 | 576 | 1,551 | 1,109 | 3,688 | 1,928 | 6,164 | 3,249 | 8,346 |
| Hindu | Unmarried ... | 4.274 | 2,950 | 9,114 | 8.240 | 7.042 | 4,169 | 4,708 | 968 | 2,506 | 196 | 1,271 | 121 | 712 | 104 | 548 | 69 | 535 | 41 | 584 | 31 |
| | Married ... | 5.208 | 5,589 | 852 | 1,736 | 7,884 | 5,702 | 5,160 | 8,814 | 7.245 | 9.449 | 8.363 | 9,241 | 8,712 | 8,369 | 8.344 | 6.266 | 7,527 | 3,819 | 6.164 | 1.628 |
| | Widowed. ... | 518 | 1,461 | 34 | 24 | 74 | 129 | 132 | 218 | 249 | 355 | 366 | 638 | 576 | 1.527 | 1,108 | 3,665 | 1,938 | 6,140 | 3.252 | 8,341 |
| Musalman. | Unmarried ... | 4.618 | 3,223 | 9.591 | 9.305 | 8.411 | 6.801 | 6,449 | 1.410 | 3.816 | 294 | 1,842 | 177 | 812 | 153 | 466 | 108 | 408 | 64 | 423 | 73 |
| | Married ... | 4,853 | 5,075 | 399 | 682 | 1,543 | 3.640 | 3,470 | 8.362 | 5,955 | 9,269 | 7,792 | 9,144 | 8,609 | 8,175 | 8.435 | 5.921 | 7.779 | 3.466 | 6.422 | 1.452 |
| | Widowed ... | 534 | 1,702 | 10 | 13 | 46 | 59 | 81 | 228 | 229 | 437 | 366 | 679 | 579 | 1,672 | 1,099 | 3,971 | 1.813 | 6,470 | 3.155 | 8.475 |
| Jain. | Unmarried... | 4,687 | 3,079 | 9,468 | 9,730 | 8,477 | 7,281 | 5.698 | 548 | 3,987 | 133 | 2.796 | 95 | 1,825 | 74 | 1,304 | 74 | 1.086 | 56 | 955 | ..... |
| | Married ... | 4,642 | 4,718 | 523 | 255 | 1,497 | 2.649 | 4,223 | 9.136 | 5,759 | 9,150 | 6,934 | 8,631 | 7,531 | 7.499 | 7,402 | 5,396 | 6,721 | 3.279 | 5.423 | 1.351 |
| | Widowed ... | 671 | 2,203 | 9 | 15 | 26 | 70 | 79 | 316 | 254 | 717 | 270 | 1,274 | 644 | 2,427 | 1.294 | 4,330 | 2,193 | 6,665 | 3,622 | 8,649 |
| Parsi. | Unmarried ... | 4,884 | 3,218 | 9,851 | 9.803 | 9.321 | 7,666 | 7.345 | 3,255 | 8.529 | 774 | 517 | 235 | 327 | 216 | 78 | 36 | 89 | 77 | 33 | ..... |
| | Married ... | 4,678 | 5,205 | 149 | 197 | 679 | 2.334 | 2.532 | 6,509 | 6.392 | 8,935 | 9,267 | 9,472 | 9.416 | 8,673 | 9,169 | 7,691 | 8.929 | 5,593 | 7.148 | 2,885 |
| | Widowed ... | 438 | 1,577 | ..... | ..... | ..... | ..... | 123 | 236 | 79 | 291 | 216 | 293 | 257 | 1,111 | 753 | 2,273 | 982 | 7,330 | 2,819 | 7,115 |
| Christian. | Unmarried ... | 4,814 | 4,491 | 9,846 | 9,138 | 7,368 | 9,375 | 9.111 | 7,143 | 7,083 | 3,125 | 3,390 | 800 | 1,412 | 556 | 877 | ..... | ..... | ..... | ..... | ..... |
| | Married ... | 4,930 | 4.722 | 154 | 689 | 4,632 | 625 | 889 | 2.857 | 2.917 | 6,875 | 6,610 | 8,400 | 8.353 | 8,611 | 8.246 | 7,778 | 8.400 | 5,000 | 10.000 | 2.500 |
| | Widowed ... | 256 | 787 | ..... | 173 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 800 | 235 | 833 | 877 | 2,222 | 1,600 | 5,000 | ..... | 7,500 |
| Caste returned in lieu of religion. | Unmarried ... | 5,233 | 4.609 | 9.878 | 9.872 | 9.452 | 8,227 | 6,413 | 2.792 | 2,496 | 525 | 781 | 216 | 222 | 177 | 180 | 106 | 232 | 158 | 134 | 58 |
| | Married ... | 4,433 | 4.649 | 122 | 128 | 536 | 1,765 | 3.443 | 7,142 | 7,316 | 9,262 | 8,965 | 9,502 | 9,330 | 8.904 | 8.804 | 7.414 | 8,053 | 4,445 | 6.980 | 2.543 |
| | Widowed ... | 334 | 442 | ..... | ..... | 12 | 8 | 144 | 66 | 188 | 213 | 254 | 282 | 448 | 919 | 1.016 | 2,480 | 1,715 | 5,097 | 2.886 | 7.399 |
| Others | Unmarried ... | 6.000 | 3,333 | 10,000 | 10.000 | 10.000 | 10,000 | 6,000 | ..... | 3,775 | ..... | 10.000 | ..... | 6,667 | ..... | 4,000 | ..... | 6,667 | ..... | ..... | ..... |
| | Married ... | 2.714 | 4.762 | ..... | ..... | ..... | ..... | 4,000 | 10,000 | 6,225 | 10,000 | ..... | 10,000 | 3,333 | 6,667 | 6.000 | 6.667 | 3.333 | 5.000 | ..... | ..... |
| | Widowed ... | 286 | 1.905 | ..... | ..... | ..... | ..... | | ..... | ..... | ..... | ..... | ..... | ..... | 3,333 | ..... | 3.333 | ..... | 5,000 | 10,000 | 10.000 |

# TABLE No. II.

*Distribution of 10.000 persons of each Civil Condition in each sex by Age-periods.*

| Religion. | Civil condition. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Total of of all religions | Unmarried ... ... | 7.671 | 9.538 | 1.542 | 335 | 585 | 89 | 125 | 24 | 127 | 14 |
| | Married ... ... | 1.011 | 1.764 | 2,105 | 2.925 | 3.956 | 3.650 | 1.577 | 1.102 | 1.351 | 569 |
| | Widowed ... ... | 315 | 121 | 647 | 359 | 2,273 | 1.866 | 2.084 | 2.419 | 4.681 | 5.235 |
| Hindu ... ... | Unmarried ... ... | 7,736 | 9.558 | 1,496 | 319 | 517 | 86 | 124 | 23 | 127 | 14 |
| | Married ... ... | 1.068 | 1.870 | 2,139 | 2.899 | 3.926 | 3.601 | 1.546 | 1.084 | 1.321 | 546 |
| | Widowed ... ... | 341 | 132 | 662 | 357 | 9,282 | 1.863 | 2.065 | 2.427 | 4.650 | 5.221 |
| Musalman ... ... | Unmarried ... ... | 7.212 | 9.391 | 1,950 | 427 | 633 | 121 | 108 | 35 | 98 | 26 |
| | Married ... ... | 551 | 1.005 | 1,767 | 3.124 | 4,207 | 4,056 | 1.853 | 1.205 | 1.622 | 613 |
| | Widowed ... ... | 141 | 51 | 536 | 365 | 2.309 | 1.828 | 2.196 | 2.409 | 4.818 | 5.347 |
| Jain ... ... | Unmarried ... ... | 6.392 | 9.725 | 1.856 | 170 | 1,142 | 62 | 326 | 28 | 284 | 15 |
| | Marrried ... ... | 589 | 652 | 1,942 | 3.288 | 3.876 | 3.934 | 1.872 | 1.376 | 1.721 | 750 |
| | Widowed ... ... | 70 | 46 | 451 | 421 | 1.863 | 2.134 | 2.263 | 2,279 | 5,353 | 5.120 |
| Parsi ... ... | Unmarried ... ... | 7,944 | 8,769 | 1,873 | 1.049 | 149 | 148 | 17 | 14 | 17 | 20 |
| | Married ... ... | 286 | 532 | 1,461 | 2.565 | 3.685 | 3,680 | 2.105 | 1,759 | 2.463 | 1.464 |
| | Widowed ... ... | ..... | ..... | 382 | 288 | 1,019 | 1,125 | 1.847 | 1,715 | 6,752 | 6,872 |
| Christian ... ... | Unmarried ... ... | 8.768 | 7.010 | 4.444 | 2.577 | 1.546 | 413 | 242 | ..... | ..... | ..... |
| | Married ... ... | 283 | 490 | 1,179 | 2.745 | 5.189 | 5.098 | 2.217 | 1.373 | 1.132 | 294 |
| | Widowed ... ... | ..... | 588 | ..... | ..... | 1.818 | 2.941 | 4.546 | 2,353 | 3.636 | 4.118 |
| Caste returned in lieu of religion ... | Unmarried ... ... | 8.387 | 9.258 | 1.357 | 612 | 203 | 96 | 29 | 18 | 24 | 16 |
| | Married ... ... | 229 | 437 | 1,996 | 3.296 | 5,017 | 4.511 | 1.764 | 1.231 | 1.084 | 524 |
| | Widowed ... ... | 39 | 9 | 809 | 367 | 2,702 | 2,030 | 2.564 | 2.580 | 3.886 | 5.014 |
| Others ... ... | Unmarried ... ... | 1.905 | 10,000 | 2,857 | ..... | 3.333 | ..... | 953 | ..... | 952 | ..... |
| | Married ... ... | ..... | ..... | 5.385 | 4,000 | 1.538 | 3,000 | 2.308 | 2,000 | 769 | 1,000 |
| | Widowed ... ... | ..... | ..... | ..... | ..... | ..... | 2,500 | ..... | 2.500 | 10,000 | 5.000 |

# CHAPTER V.

## CIVIL CONDITION.

### 1. *General Observations.*

**1. Object of the chapter.**—In the previous chapter we had the numbers and percentages of the sexes, purely and simply. We now have to enter into the most important relation—that of marriage—existing between them. We have to present here the numbers of the unmarried, married and widowed, in each sex, the ages at which marriages take place generally in each community, the number and percentage of widows, the age of widowhood and such other figures. From a consideration of these, most valuable and practically useful inferences could be drawn as regards the status of women, the position of widows and other social questions of a kindred sort in the different classes of people. From a Census point of view also, the numbers of married and unmarried at the different age-periods and the periods at which they enter into married life, combined with a consideration of the number of children, would lead us to come to certain conclusions regarding the pro-creative powers in a community and the probable increase of population that could be expected in given periods.

**2. The marriage system prevalent among the Hindus.**—As in other important Census figures, so in these relating to Civil Condition, the preponderating Hindu population rules the percentage and the general condition of things. It may be added that as a rule the broad conditions of marriages among the Hindus are found among the Jains. The Aboriginals, Forest Tribes, are exempt from infant-marriages and prohibition of widow re-marriage, but have otherwise, in smaller details, imitated the Hindu system. Of the Mahomedans, those who are converts maintain, as has already been stated before, their old Hindu social and family rules, prevalent among them before their conversion. The foreign settlers have also been drawn, more or less, into the ways of those who surround them in large numbers. Thus it is that, as will be seen further on when we enter into details, the figures for the Mahomedans, for the Civil Conditions at different age-periods, do not differ from those of the Hindus, as we might be led to infer from the utter dissimilarity between the two races, in tradition and in religion. The comparatively small community of the Parsis did not escape the influence of the Hindus, in the midst of whom they found a small corner for themselves. But their recent contact with Englishmen has suddenly effected a change in the system of early marriages and other matters relating to Civil Condition. Even in the Bombay Presidency, however, they form such a small fraction of the population, that their figures cannot make any appreciable change in the general results. Thus the tables will be found to be swayed by the figures for the Hindus alone, which depend obviously upon the views and customs held in force by them. It remains then to see what these specially are. They

are so well and widely known that I need not do more than merely allude to them. One of the two causes which serve to form the fundamental difference between the Hindus and all others, in the subject of marriages, is the religious belief of the Hindus, which renders it incumbent upon a Hindu to have a son of his own. "*Putra*" is he who saves from the torments of *Put*, hell; and thus a Hindu who dies without a son dies without a saviour. For those who favour the principle, "live and multiply," there would be nothing so favourable apparently to its development, as such an ordinance of religion. It holds a premium on marriages. But really the effects of the ordinance are different. Whether the second cause, the marriage of girls before they arrive at the age of puberty (which means a very tender age in a country like India), is a time-hallowed custom only or whether that also is a religious injunction is a disputed point among the learned Hindus. But, be it one way or the other, this imprudent custom also must have its due place of importance in considering the system of Hindu marriages. These two, then, a religious obligation to have a *Putra* and the marriage of girls at a tender age, form the foundation upon which the entire fabric of Hindu life is built. These lead to early and unequal marriages, to polygamy, to early maternity, to a large birth-rate and a terrible mortality among children and child-mothers, to early decay in both sexes, and to a surfeit of widows. The Hindus are chain-bound by these tyrannical customs. Girls are carried through a formal ceremony of marriage at an infant age, and when, as often is the case, the husband is past 15 or 16, the parents of the husband "count every day," to use an expressive native phrase, that is, hasten matters as much as they can, to bring about the happy day of consummation. To those who have freely come in contact with Hindus belonging to many of the Gujaráti castes, it is no revelation to know that numbers of these girls march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create a havoc among them. It may be urged that generations of this usage and early training have done something to mitigate the evil; but this mitigation is of the slenderest; for, not a constitution of steel could stand against the ravages of this barbarous system. There is, undoubtedly, a large birth-rate under these circumstances; but the children are so weak that they die off in numbers, mostly in the first year of existence. So this much-marrying and much-begetting race does not ultimately profit by a permanent large increase of population. The insane desire of having a son leads, in some cases, (though they are much less than what would be expected), to polygamy, whenever this object has remained unfulfilled. This desire of having a *Putra* naturally gets hold on a man's thoughts at the ebb of his life; and that his last efforts may not meet with failure he is led to covet a young wife; in some castes, only young girls are available as wives. A veil only must be drawn on the picture of a man in the December of his days espousing a girl younger than his daughter's daughters; but the dullest imagination can peep behind the veil and see a picture of deadly jealousy, oppression and disappointment. The prohibition of widow re-marriage presents another ghastly picture, where, haply, a beautiful young lady, in her prime of life is

denuded by force of the charms with which nature had invested her, and is forced to curb and control the revolts of the flesh, while under the same small roof, the old father, anxious to have a *Putra*, begins once more, at 60, the chapter of love with a little girl who would more willingly run to her playmates. To these primary evils are added the secondary ones, particularly in the leading *Vaishnava* castes of Baroda Hindus of crushing expenditure in caste-dinners, on occasions of marriages and funerals. Both these events prevailing, as has been said, at an abnormally high rate, the money wasted must be immense; and though the foresighted Banià always lays by against such wasteful days, yet many a one must be driven to incur life-long debts, to meet these caste expenses. Such, in brief, are the principles on which works the Hindu marriage-system, such are the baneful effects of the system, and such the social and economic aspects of a Hindu house, as far as the Civil Condition figures allow us to draw our inferences.

2. *Baroda and England contrasted.*

**3. Main points of contrast between Baroda and England.**—Before entering into the figures arranged in various ways from the Schedule returns, to throw light on the questions of Civil Condition in Baroda, I may give here the most striking points of difference between Baroda, as representing to a great extent the condition of India, and England, as representing the Western countries generally.

TABLE No. III.

*The numbers of unmarried, married and widowed out of* 1,000 *of each sex over* 20 *years of age.*

| Country. | Unmarried. | | Married. | | Widowed. | |
|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. |
| England (1881) ... ... | 271 | 258 | 661 | 606 | 68 | 136 |
| Baroda (1891) ... ... | 111 | 10 | 796 | 720 | 93 | 270 |

In England, out of a thousand males, over 20 years of age, so many as 271 are unmarried, to only 111 in Baroda, or the number in England is nearly 2½ times that of Baroda. But the contrast is much more marked for females; out of 1,000 females, there are so many as 258 unmarried in England, and only the most insignificant number of 10 unmarried women in Baroda out of 1,000 women over 20 years in age. Thus, in England, a little over a fourth of the women are single, while in Baroda just a hundredth; or only one woman out of a hundred. If we exclude the number of deformed or diseased, and of prostitutes and homeless beggars, among women, which must very nearly come up, in all, to one per cent., we may say that hardly a single woman over 20 remains unmarried in Baroda. The numbers of "married" are certainly higher in Baroda; but the contrast is not so great as might be conjectured; the males and females taken together are in the proportion nearly of 5 for England to 6 for Baroda. It will be further observed that more males over 20 are "married" in each than females; the

difference being due, in a great part, to females under 20 being married to males over 20. Among the widowed the numbers are greater for Baroda for both sexes; the number of widows in Baroda, out of 1,000 women over 20, being quite double that in England; the number of widowers, in Baroda, being a third more than in England. Again, the number of widows in England is exactly double that of the widowers; while the widows in Baroda are nearly three times the widowers. To bring out the large proportion of widows in Baroda prominently, in another way, I may say that there are 45 wives to 10 widows in England; while we have only 37 wives to 10 widows (of all ages) in Baroda. Again, taking women of all ages, the spinsters always outnumber the married women in all European countries; while in Baroda, as generally in India, the "married" outnumber the spinsters. These few figures furnish the most striking contrasts:—(1) hardly any woman over 20 (excepting those who from physical or other disqualifications never marry) remains unmarried in Baroda, while over a fourth of women over 20 are spinsters in England; (2) the number of bachelors over 20 in England is 2½ times that in Baroda; (3) the number of widows over 20 in Baroda is double that in England; (4) and the total "married" in Baroda is 20 per cent. more than in England, over 20.

3. *General figures and ratios.*

**4. Imperial Table No. VIII.**—The important table in connection with Civil Conditions from which other tables of percentages by age-periods, religions, or districts are computed is Imperial Table VIII. It gives full figures by age and religion of the Civil Condition of each sex, in all the Divisions, in the City and Cantonment, and in the entire State. It is divided into several parts. Part A gives the Civil Condition of the total population in each Division, &c., by age-periods. The age-periods are annual upto our years inclusive; then quinquennial up to 59; and then "60 and over." The remaining parts B, C, &c., give the same information, but separately for the Hindus, Musalmans, &c., respectively. General Tables, Part I of the Census of India 1891, give the same information, *in extenso*, of all the Indian Provinces and Native States for which the Census was taken, from page 155 to page 307.

**5. Total figures and percentages of the conjugal conditions.**—I begin by giving below, in a marginal table, the total figures of persons in the three conditions, and the percentages which the figures under each head bear to the total population. It will be perceived that more than half are in the married state, that about two-thirds of these, or nearly 37 per cent. of the whole population are yet in the first stage, and that 10 per cent. have passed through the first two stages and entered into widowhood.

TABLE No. IV.

*Total persons under each condition and percentage of each to the entire population.*

| Condition. | Numbers. | Percentages. |
|---|---|---|
| Unmarried ... ... | 889,922 | 36·85 |
| Married ... ... | 1,287,575 | 53·31 |
| Widowed ... ... | 237,829 | 9·84 |
| **Total**... | 2,415,326 | 100 |

**6. Total figures and percentages by sexes.**—In the marginal table will be found the total numbers divided into sexes, and also the percentages of the three conjugal states. For the unmarried the general percentage was 37; from this table we see that taking the sexes separately the male percentage is 43 and the female only 30; that is, taking all ages together 43 males remain single out of 100 males, and 30 females out of 100 females. In the next or married stage, the percentage of women is higher; there are 51·6 married males out of 100 to 55 married females out of 100. As is well known, the ratio for females is greatest for the widowed state; where there are 5 widowers out of 100 males, there are 15 widows out of 100 females. Taken by themselves, a little over half the number of males is married, 5 per cent. widowed, and 43 per cent. single; while 55 per cent. of the females are married, so many as 15 per cent. are widowed, and 30 per cent. are single.

TABLE No. V.

*Total numbers under each condition, by sexes, and the percentages of each to the total of each sex.*

| Civil condition. | Males. | Females. | Percentage of males. | Percentage of females. |
|---|---|---|---|---|
| Unmarried ... | 541,592 | 348,400 | 43 23 | 29·97 |
| Married ... ... | 646,315 | 641,260 | 51·58 | 55·17 |
| Widowed ... .. | 65,076 | 172,753 | 5·19 | 14 86 |
| **Total** ... | **1,252,983** | **1,162,413** | **100** | **100** |

**7. Civil Condition between the ages of 15 and 19.**—To mark the contrast more strongly in the different Civil Conditions, I give here a marginal table, supplying the numbers and percentages for the three conjugal conditions, of the entire population of either sex, at that time of life when boys, generally, are married, and girls are considered to be fit for cohabitation, namely, between 15 and 19. This shows that full 87·5 per cent. of all young ladies between these ages are married. If the figures be collected for Hindus alone, the percentage will be still higher. Only 10 per cent. are unmarried; and 2 per cent. are unfortunately already reduced to the state of widowhood. Of the males just two-thirds are married and 31 per cent. are unmarried. This shows that the tendency towards marriage in young ages does not affect males so much as females.

TABLE No. VI.

*Total numbers and percentages in both sexes as regards their Civil Condition between the ages of 15 and 19.*

| Civil Condition. | Total | Males. | Females. | Percentage of total | Percentage of males | Percentage of females |
|---|---|---|---|---|---|---|
| Unmarried .. | 62,208 | 52,967 | 9,241 | 31 39 | 48·86 | 10 30 |
| Married .. | 132,605 | 54,057 | 78,548 | 66 92 | 49·87 | 87·51 |
| Widowed .. | 3,338 | 1,373 | 1,965 | 1·27 | 1 69 | 2·19 |
| **Total** .. | **198,151** | **108 397** | **89,754** | **100** | **100** | **100** |

**8. Comparison with other countries.**—It will be of use to contrast Baroda and one or two Indian provinces with the European countries, as regards the percentages of each sex in each civil condition. With this view I append the marginal table. This table gives the number in each condition, of males and females, out of 10,000 of each sex. The distinction between the first four and the last four is strongly marked. The unmarried males in the Indian section are close upon 4,500 on an average, and in the European section upon 6,000 ; the females, on the other hand, average about 3,000 for the former and 5,500 for the latter. These figures are instructive: where in one there are 45 unmarried males out of 100, in the other there are so many as 60; where in European countries there are about 55 spinsters out of 100 women, in Indian countries there are only 30. These figures establish (1) that marriages are more prevalent in India, and (2) that comparatively, therefore, the number of unmarried females in India is much less. The same state is further revealed by the columns for "Married" also; the married males and females coming close upto 5,000 for the Indian section, and averaging only about 3,500 for the other. For the widowed males the first four numbers are higher than the next four; but the contrast is most marked again for widowed females; the Indian numbers going up to 2,000, or a fifth of the total females, and the European number ranging from about 750 to 1,000; that is, less than half the Indian percentage. Of the European countries given above, France has the highest percentage for married and widowed, and the lowest for unmarried; and thus it approaches closest to an Indian Province; still on looking at the figures it will be seen that a wide gulf separates France from India.

TABLE No. VII.

*Comparative table of the numbers of males and females in each condition to* 10,000 *males or females.*

| Country or Province. | Unmarried. | | Married. | | Widowed. | |
|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. |
| India ... | 4,841 | 3,232 | 4,670 | 4,895 | 489 | 1,873 |
| Bengal ... | 4,651 | 2,937 | 4,946 | 4,913 | 403 | 2,150 |
| Bombay ... | 4,727 | 3,193 | 4,801 | 5,151 | 472 | 1,656 |
| **Baroda ...** | **4,323** | **2,997** | **5,158** | **5,517** | **519** | **1,486** |
| England ... | 6,193 | 5,928 | 3,463 | 3,314 | 344 | 758 |
| Germany ... | 6,213 | 5,899 | 3,449 | 3,321 | 338 | 830 |
| France ... | 5,513 | 5,041 | 3,954 | 3,934 | 533 | 1,025 |
| Italy ... | 5,989 | 5,397 | 3,610 | 3,672 | 401 | 931 |

**9. Bombay Districts compared.**—For a comparison of the figures nearer home I append the marginal table, giving the average number in each condition of 1,000 persons of each sex, for the Baroda State and City, and for the Bombay Districts and City. Keeping the cities out of consideration for the present, Sind affords the highest numbers for the unmarried, of either sex, followed by Konkan. Sind actually surpasses France in the percentage of single males. Karnátak shews the lowest numbers for the singles. The others group together. Baroda State is 11 less in a thousand than British Gujarát for unmarried males, and 5 less for females. In the married condition, Sind naturally falls much behind, as it already shewed such high figures for the unmarried. Its married males are on the scale of European countries and the females do not rise much higher. Higher than Sind is again Konkan which differs much from the remaining Districts and from the Baroda State, which exhibit from 500 (British Gujarát) to 516 (Baroda State), married, for males, and from 521 (Karnátak) to 551 (Baroda State), married, for females. For the married condition, Baroda State shews the highest percentage; and for married females, it surpasses the two cities also, of Bombay and Baroda. British Gujarát and Karnátak shew the largest percentage for the widowed condition. Baroda State has the lowest number, 149, of widows, in the Presidency proper; Karnátak being worst off with 190. It will thus be seen that the Baroda State is fairly well situated as regards the civil condition, in comparison with the Bombay Districts. It has the lowest percentage of widows, it is highest for the married of either sex, and occupies the middle position as regards the unmarried. The cities having a large number of married adults immigrating from different places are expected to shew a large percentage of the married, and hence to lower the percentage of the singles. This will be seen to be the case for the two cities given in the table; their unmarried are the lowest and the married highest, except in one instance. The cities also shew a heavy percentage of widowers and widows. The former can be accounted for by saying that many engaged in work in

TABLE No. VIII.

*Average number in each condition out of 1,000 of each sex in the Bombay Districts compared with the same for this State.*

| Province. | Average number in each condition in 1,000 of each sex. | | | | | |
|---|---|---|---|---|---|---|
| | Males. | | | Females. | | |
| | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| Baroda State ... | 432 | 516 | 52 | 300 | 551 | 149 |
| Baroda City ... | 364 | 560 | 76 | 219 | 539 | 242 |
| British Gujarát ... | 443 | 500 | 57 | 305 | 534 | 161 |
| Deccan ... ... | 447 | 511 | 42 | 298 | 544 | 158 |
| Konkan ... ... | 501 | 459 | 40 | 327 | 488 | 185 |
| Karnátak ... ... | 442 | 502 | 56 | 289 | 521 | 190 |
| Sind ... ... | 584 | 365 | 51 | 418 | 443 | 139 |
| Bombay City ... | 390 | 575 | 35 | 282 | 547 | 171 |

the cities are in no hurry to run back to their native towns to re-marry, and that many widowers leave their native home to settle in the cities in pursuit of occupation. The latter, the widows, preponderate, because some of them settle in large cities with their male relatives after losing their husbands in their native towns, and others seek out an independent occupation for themselves there.

**10. Percentage of males and females in each Civil State.**—I now give the numbers of males and females in each civil state, and obtain the percentage of males to females in each as in the marginal table. Of the total number of unmarried persons, 889,992, there are 541,592 males and 348,400 females; that is, the males form 60·85 per cent. of the total number, and the females 39·15. In the previous paras, the proportions of males in each condition were calculated on the total numbers of males, and so for females; but here we look only to the civil condition and state what percentage of the total in each condition is males and what females. We see, for instance, that for every 60 single males there are only 39 single females. That shews that there is a surplus of marriageable young men, on the whole, and a want of girls. We have seen this to be the case in the previous Chapters also, where we have noted the male population to be greater than the female population generally, including the periods of young age, from 5 upto 20. As is to be expected, the percentages of the two sexes for the married are almost evenly balanced, 50·2 males to 49·8 females; there is a slight superiority of males, in spite of emigration being naturally greater among males. This is due chiefly to the fact that a large number of married men come from foreign parts for service and other occupations leaving their families behind. This circumstance can be further accounted for, in some measure, by a consideration of the fact that the wives brought from the neighbouring Native States and British Gujarát return temporarily to their parents' homes. The proportion for the sexes in the married state is exactly reversed in British Gujarát as will be seen in the next tables; 49·8 males to 50·2 females. These figures support our second conjecture. Of the widowed, the numbers of widows are much higher than those of the unfortunates of the male sex; there are 73 widows to every 27 widowers. This is due partly to the longevity of women and partly to the practice prevalent everywhere of widows being unable or unwilling to console them-

TABLE No. IX.

*Percentage of males and females in each Civil condition.*

| Civil condition. | Total persons. | Males. | Females. | Percentage of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| Unmarried ..... | 889,992 | 541,592 | 348,400 | 60·85 | 39·15 |
| Married ..... | 1,287,575 | 646,315 | 641,260 | 50·20 | 49·80 |
| Widowed ..... | 237,829 | 65,076 | 172,753 | 27·36 | 72·64 |
| **Total.....** | **2,415,396** | **1,252,983** | **1,162,413** | **51·87** | **48·13** |

selves for their loss by again entering into the married state, as readily as the widowers, for various obvious reasons. In India, this is aggravated to some extent by the prohibition of widow remarriage among high-class Hindus, and the influence which this practice exercises on the other religions and lower castes.

**11. Comparison of the percentage of sexes in each Civil Condition.**—Below I give Table No. X. shewing, for comparison, the percentage of males and females in the three Civil Conditions, for the Baroda State and City, for the Districts and City of Bombay, for India, and for four European countries. It is noteworthy that for India and for all the Districts of Presidency proper, the unmarried males are in the same ratio to the unmarried females; about 60 males to 40 females. For India it is slightly less; for Baroda State slightly more.

TABLE No. X.

*Comparison with other Countries and Districts of the percentage of sexes in each Civil Condition.*

| District or Country. | Percentage of unmarried. | | Percentage of married. | | Percentage of widowed. | |
|---|---|---|---|---|---|---|
| | Males | Females. | Males. | Females. | Males. | Females. |
| Baroda State ... ... | 60·85 | 39·15 | 50· 2 | 49· 8 | 27· 4 | 72· 6 |
| Baroda City ... ... | 66·00 | 34·00 | 54· 7 | 45· 3 | 26· 8 | 73· 2 |
| British Gujarât ... .. | 60 6 | 39 4 | 49· 8 | 50· 2 | 27· 0 | 75· 0 |
| Deccan ... ... ... | 60·8 | 39·2 | 49· 3 | 50· 7 | 21· 5 | 73· 5 |
| Konkan ... ... ... | 60·22 | 39 78 | 48· 1 | 51· 9 | 17· 8 | 82· 2 |
| Karnâtak ... ... .. | 60·7 | 39 3 | 49· 4 | 50· 6 | 22· 9 | 77 1 |
| Sind ... ... .. | 62·67 | 37·33 | 49· 8 | 50· 2 | 30· 7 | 69 3 |
| Bombay City ... ... | 70 2 | 29·8 | 64 2 | 35· 8 | 26· 1 | 73· 9 |
| India (1881) ... .. | 59·9 | 40·1 | 48· 8 | 51· 2 | 20· 7 | 79· 3 |
| England (1881) ... .. | 51·1 | 48·9 | 51· 1 | 48· 9 | 31· 2 | 68· 8 |
| Germany (1881) ... ... | 51·6 | 48·4 | 50· 9 | 49 1 | 27· 9 | 72· 1 |
| France (1881) ... ... | 52·2 | 47·8 | 50· 1 | 49· 9 | 34· 2 | 65· 8 |
| Italy (1881) ... ... | 52·6 | 47·4 | 49· 5 | 50· 5 | 30· 1 | 69· 9 |

For the European countries the ratio tends nearly to an equality for the sexes; the greatest difference being in Italy, but that too is no more than 52·6 males to 47·4 females. This difference of percentages in the Indian and European countries arises from the fact, which we have noticed in the preceding chapter, of there being more females than males in the European countries and of the reverse being the case in India. For, naturally, the ratios of the males and females in the married stage must tend towards equality; and in the last stage the numbers are proportionately much less than in the first two. Hence, on whichever side the scale leans, the effect of it must be perceptible principally in the first stage. If there be an excess of males over females, a large number of males must remain single; and of famales under the reverse condition. In the cities of Bombay and Baroda. the percentage of unmarried males is very high; so much as 70 and 66. This arises from the fact that to large capital cities, unmarried young men resort from distant places in pursuit of various occupations or for education. As I have already stated, the percentages of males and females in the married state should oscillate slightly on either side of the number 50. If there were no immigrations in or out of a district, the ratio would be exactly one of equality, in districts where polygamy was not prevalent. The latter being practised though only on a small scale in India, the male percentage may be expected to be less than the female one; and for all

India, this is found to be the case; for here immigration can, generally, play no part. The ratio there is 48·8 males to 51·2 females. But in the Provinces and smaller sub-divisons of India and in the Native States this element, besides polygamy, must have due consideration, in accounting for a less number of married males than of married females,—a greater emigration of males than of females. Both these causes must be taken to be at work in all the districts of the Bombay Presidency, which all shew a less number of males than of females; the emigration, of course, being not internal but to the neighbouring Native States or outside the Presidency. In the Baroda State, however, the number of married males is greater than that of married females; in this respect it differs from the general situation in India and in the Bombay Districts, and resembles the European countries. This excess of married males can be accounted for by a larger immigration of married males than of married females, and also, perhaps to some degree, by more married females emigrating, particularly for a season, to their parent's homes outside the State. Out of the four European countries the male numbers exceed the female ones in three, and the reverse is the case only in one, Italy. It will further be observed that, for reasons already mentioned, the numbers for married males are much higher than those of married females in the cities. In the widowed state there are more widows than widowers, for the obvious reasons already mentioned above, in all countries; but in the European countries, owing to late marriages and marriages by choice, the ratio of inequality is less than that prevalent in Indian divisions. In all India there are 20 widowers, and in European countries 30, on an average, out of 100 persons in the widowed state. The cities, in this Civil Condition, do not stand apart from the districts.

## 12. The excess of one sex over the other in the married state, by religions.—

TABLE No. XI.

*Excess of husbands or wives in the different religions.*

| Religion. | Married males. | Married females. | Excess of males over females. | Excess of females over males. |
|---|---|---|---|---|
| Hindu ... .. | 578,584 | 573,835 | 4,749 | ..... |
| Mussalman ... .. | 47,155 | 46,482 | 673 | ..... |
| Jain ... ... .. | 11,949 | 11,600 | 349 | ..... |
| Parsi ... ... ... | 1,677 | 2,405 | ..... | 728 |
| Christian ... ... | 212 | 102 | 110 | ..... |
| Caste returned in lieu of religions... ... | 6,725 | 6,826 | ..... | 101 |
| Others ... ... | 13 | 10 | 3 | ..... |
| Total... | 646,315 | 641,260 | 5,055 | ..... |

As in connection with certain portions of the preceding para., it may be interesting to take note of the excess of one sex over the other, for the married state, in the different religions, by stating the actual figures, I subjoin marginal Table No. XI. to supply the information. There is an excess of males over females in all religions, except two. The reasons of the excess are those already mentioned. But there is an excess of married females over married males among Parsis and in caste returned in lieu of

religion. For the Parsis, the reason lies in the fact of many married males emigrating from the Navsári Division in search of occupation, leaving their homes behind. It is not equally easy to account for the excess among the forest-tribes. Perhaps the entries were not quite accurate, as the marriage ceremonies and obligations are not so strictly observed among the hill tribes. The difference, however, is only 1 in 67.

### 4. *The two Censuses compared.*

**13. Civil Conditions in 1881 and 1891 compared.**—Before we enter into a closer investigation of Civil Conditions by divisions, religions and age-periods, it may be useful to compare the total figures for the present and previous Censuses. The table below gives the total numbers for each sex in the two enumerations, for all conditions.

TABLE No. XII.

*Comparative table of Civil Condition in* 1891 *and* 1881.

| Civil Condition. | Numbers for 1891. | | Numbers for 1881. | | Present excess. | | Percentage of increase. | |
|---|---|---|---|---|---|---|---|---|
| | Males. | Females | Males. | Females. | Males. | Females | Males. | Females |
| Unmarried ... ... | 541,592 | 348,400 | 504,870 | 310,192 | 36,722 | 38,208 | 7·3 | 12 3 |
| Married ... ... | 646,315 | 641,260 | 575,576 | 574,119 | 70,739 | 67,141 | 12·3 | 11·7 |
| Widowed ... ... | 65,076 | 172,753 | 58,998 | 161,164 | 6,078 | 11,589 | 10·3 | 7·2 |

It will be perceived that there has been an excess, as is to be expected, under all heads; for, the population having increased, the males and females under each condition should also increase. It remains to be seen, in which state the percentage of increase has been below, and in which above the general percentage of increase in the population. It is a remarkable and happy sign that the widows have increased by only 7·2 per cent., while the general increase of females has been 11·18 per cent. Taking the figures in another way, we had 15·42 per cent. widows, out of a total of 100 females, in 1881; whereas the ratio now is reduced to 14·86. The widowers shew a higher percentage than the widows. The percentage of increase of both males and females in the married state is higher than the general percentage of increase for each sex. This shews that there have been more marriages than in the previous decade, both by numbers and percentages. In the single state, the male increase is less and the female increase greater than the general percentage of increase for the sexes,—9·96 for males and 11·18 for females. This also is a hopeful result, as less young men remain single, and for females, a larger number remains in this happy state for young girls; it evidences a less ardent rush towards getting young girls married at an early age.

**14. Percentages of 1881 and 1891 compared.**—For a clearer comparison I give the percentages for the two enumerations. In the unmarried state the males have decreased by nearly 1 per cent. and the females have increased by ·3; or, in other words, where there were 2,967 single females out of 10,000 females, in 1881, there are now 30 more. Both sexes have increased in the percentage of the married state. There are now 107 more married males and 26 more married females, in 10,000 of each sex, than there were in 1881. This may be taken as a sign of prosperity. In the widowed state, there is one male more, but there are 56 widows less out of 10,000 of each sex. This decrease in the number of widows is gratifying; but it certainly should not be taken to mean any change of views among the classes who tyrannise over widows. The higher castes of Hindus, the male members of which have been keeping the gentler sex under an iron control, of which the full force is reached in prohibiting the women from re-marrying after the deaths of their husbands and thus training them under compulsion to consider their husbands as the be-all and end-all of their existence, are yet powerful in their strongholds. Still, the decrease in the number of widows may be taken as a sign of the times; it may be taken to indicate more mature-age marriages and a reluctance, among the lower castes specially, to imitate the example of those whom they were accustomed to look upon as higher classes, worthy of imitation in every way. If the present education has not yet successfully introduced widow-remarriages among the higher castes, it may be credited with having opened the eyes of the generality of Hindus, and of preventing many castes from introducing such a mischievous custom among themselves, from notions of vanity.

TABLE No. XIII.

*Comparison of the percentages of* 1881 *and* 1891.

| Condition. | 1891 Percentage. | | 1881 Percentage. | |
|---|---|---|---|---|
| | Males. | Females. | Males. | Females. |
| Unmarried ... ... | 43·23 | 29·97 | 44·31 | 29·67 |
| Married ... ... | 51·58 | 55·17 | 50·51 | 54·91 |
| Widowed ... .. | 5·19 | 14·86 | 5·18 | 15·42 |

**15. Females by Civil Condition compared.**—An interesting table is given below of the distribution of 10,000 females, in the several age-periods by Civil Condition in 1881 and 1891.

TABLE No. XIV.

*Distribution of* 10,000 *females of each age-period by Civil Condition in* 1881 *and* 1891.

| Civil Condition. | All ages. | | 0—14. | | 15—24. | | 25—39. | | 40—49. | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891 |
| Unmarried ... ... ... | 2,967 | 2,997 | 7,876 | 7,425 | 562 | 568 | 73 | 116 | 37 | 73 | 27 | 40 |
| Married ... ... ... | 5,491 | 5,517 | 2,560 | 2,528 | 9,020 | 9,130 | 8,503 | 8,688 | 6,195 | 6,239 | 3,344 | 2,833 |
| Widowed ... ... ... | 1,542 | 1,486 | 64 | 47 | 418 | 302 | 1,424 | 1,196 | 3,768 | 3,688 | 6,629 | 7,132 |

The remarkable fact that draws attention is the increase of single females, at all age-periods, and, therefore, also for "all ages" combined. There is, as has already been noted before, an increase of 30 per 10,000 for all ages; in the earliest age-period, 0—14, there has been an increase of 49; this indicates less of infant marriages; though it is possible that part of the increase may be due to accidental circumstances. A steady increase in succeeding enumerations will enable us to judge better. Of the married also there has generally been an increase, except in the very last period of life, past 50. It will be observed that the deficit of married females in this age-period is made up by the increased number of widows. This is already accounted for by shewing that female-life is better than male-life in old age everywhere. The widows shew a decrease in all age-periods, except the last. Thus, considering the age up to 50, we find uniformly an increase in the unmarried and married state (with only one exception), and a decrease in the widows; the helpless child-widows have decreased from 64 to 47 per 10,000 females, and the young-widows (15 to 24 in age) have also decreased from 418 to 302. There is a gratifying decrease in the following periods also. These results, noted in the three conjugal conditions, are welcome in all. As education spreads, mischievous social customs will give way more and more; and we are led to hope that the first two conditions will shew higher and higher figures, and the widowed state lower and lower ones.

### 5. *Civil Condition by Divisions.*

**16. Numbers and percentages of the Civil Conditions by Divisions.**—The following table gives the total numbers, in each sex, in the three conjugal states, and the percentages for them all, for the four Divisions of the State, and for the City of Baroda.

TABLE No. XV.

*Numbers and percentages of the Civil Conditions.*

| Civil Condition. | Total. | Males. | Females. | Percentage of Total | Percentage of Males | Percentage of Females | Total. | Males. | Females. | Percentage of. Total. | Percentage of. Males. | Percentage of. Females. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | AMRELI. | | | | | | KADI. | | | | | |
| Unmarried ... | 76,437 | 45,350 | 31,087 | 42·42 | 48·32 | 36·00 | 397,506 | 241 165 | 156,341 | 36·18 | 42·81 | 29·2 |
| Married ... .. | 87,182 | 43,745 | 43,437 | 48·38 | 46·62 | 50·31 | 598,007 | 296,456 | 302,151 | 54·48 | 52·62 | 56·4 |
| Widowed... ... | 16,569 | 4,749 | 11,820 | 9·20 | 5 06 | 13·69 | 102,629 | 25,742 | 76,887 | 9·34 | 4·57 | 14·3 |
| Total .. | 180,188 | 93,844 | 86,344 | 100·00 | 100 00 | 100·00 | 1,098,742 | 563,363 | 535 379 | 100·00 | 100·00 | 100 00 |
| | NAVSARI. | | | | | | BARODA. | | | | | |
| Unmarried ... | 135,242 | 75,760 | 59,482 | 42·34 | 47·08 | 37·5 | 280,807 | 179,317 | 101,490 | 34·37 | 41·24 | 26·56 |
| Married ... .. | 156,629 | 76,729 | 79,900 | 49·03 | 47 68 | 50·40 | 415,157 | 229,385 | 215,772 | 54·49 | 52·75 | 56 46 |
| Widowed .. | 27,572 | 8,424 | 19,148 | 8·63 | 5·24 | 12·08 | 91,059 | 26,161 | 64,898 | 11·14 | 6·01 | 16·98 |
| Total | 319,443 | 160,913 | 158,530 | 100·00 | 100 00 | 100·00 | 817,023 | 434,863 | 382,160 | 100 00 | 100·00 | 100·00 |
| | BARODA CITY. | | | | | | | | | | | |
| Unmarried ... | 33,435 | 22,068 | 11,367 | 29·73 | 36·44 | 21·90 | | | | | | |
| Married ... ... | 61,931 | 33,905 | 28,026 | 55·07 | 55·99 | 53·99 | | | | | | |
| Widowed .. ... | 17,105 | 4,584 | 12,521 | 15·20 | 7·57 | 24·11 | | | | | | |
| Total .. | 112,471 | 60,557 | 51,914 | 100·00 | 100·00 | 100·00 | | | | | | |

Looking first to the percentages for the total in each state, for the four Divisions, we find that the ratios are

very approximately the same for the Amreli and Navsári Divisions; the ratios of the unmarried being almost identical, a fraction over 42; the married being 48·38 and 49 respectively, and the widowed 9·2 and 8·63. The Kadi Division has only 36·18 per cent. of unmarried, and the Baroda Division still less, 34·37 the percentages for the married being identical in each the deficit of the unmarried in the Baroda Division is solely made up by an excess of the widowed; it having the highest percentage, 11·14, for that condition. Taken by sexes also Amreli and Navsári run close. The Navsári Division is the best of all as regards the condition of females, having the highest ratio, 37·52, for unmarried females and the lowest for widows, 12. In this respect the Baroda Division is worst off; with 26·56, the lowest percentage of unmarried females, and 16·98, the highest for widows. The widows exceed the widowers in Amreli by the ratio of 2·7, in Kadi by 3·1, in Navsári by 2·3, and in Baroda by 2·8; the percentage of widows to widowers being highest for Kadi. The City of Baroda is peculiarly situated. It contains, when compared with the Divisions, the least percentage for the total unmarried, and the greatest for the total widowed; that for the married is slightly higher than in the Divisions. The female percentages are strikingly bad; the unmarried are slightly over a fifth and the widowed nearly one-fourth of the entire female population and the widows are 3·2 times the widowers. The circumstances resemble those found in the City of Bombay. They are accounted for by the peculiar population that congregates in cities. There is an influx of large numbers of adult males, in the married state, from different places. The presence of these increases the figures for the "married;" and the effect of it is, that the percentage for the singles falls low. In the Baroda City, again, there are many widow immigrants, living on the State charities; these and others who having lost their husbands in other places accompany the household of their male relatives as immigrants, or return and settle with their relatives in the city, increase proportionately the numbers of widows.

**17. Percentage of sexes in each Civil Condition, for the Divisions.**—As was done for the whole State before, I now give for the four Divisions the percentage which one sex bears to the other, for each Civil Condition, in the margin. For the sake of comparison I also add the figures for the Gujarát Collectorates. In the Baroda Division the

TABLE No. XVI.

*Percentage of the sexes in each Civil Condition, for the Baroda Divisions and the Gujarát Collectorates.*

| Division or District. | Unmarried. | | Married. | | Widowed. | |
|---|---|---|---|---|---|---|
| | Percentage of | | | | | |
| | Males. | Females. | Males. | Females. | Males. | Females. |
| Amreli ... ... | 59·33 | 40·67 | 50·18 | 49·82 | 28·66 | 71·34 |
| Kadi ... ... | 60·67 | 39·33 | 49·52 | 50·48 | 25·08 | 74·92 |
| Navsári ... ... | 56·02 | 43·98 | 48·99 | 51·01 | 30·55 | 69·45 |
| Baroda ... ... | 63·86 | 36·14 | 51·53 | 48·47 | 28·73 | 71·27 |
| Ahmedábád ... ... | 60·96 | 39·04 | 50·59 | 49·41 | 25·19 | 74·81 |
| Kairá ... ... | 64·97 | 35·03 | 50·02 | 49·98 | 26·66 | 73·34 |
| Panch Maháls .. | 57·47 | 42·53 | 50·10 | 49·90 | 23·97 | 76·03 |
| Broach ... ... | 60·43 | 39·57 | 50·37 | 49·63 | 27·98 | 72·02 |
| Surat ... ... | 56·62 | 43·38 | 48·01 | 51·99 | 30·57 | 69·43 |

proportion of unmarried males to spinsters is the greatest, being 63·86 : 36·14 ; and in the Navsári Division it is the least 56 : 44. Amreli and Kadi have nearly the same ratio, namely, about 60 : 40. Ahmedábád and Broach shew the same middle ratio. But Kaira goes a little higher than the Baroda Division. The Panch Maháls and Surat shew the least ratio for the unmarried males to females, in the Collectorates, but not so low as that of Navsári. The ratio increases *directly* as the preponderance of males over females in the population of the district and the greater prevalence of infant marriages for the girls. On these considerations, jointly and separately, can be explained the high ratios in Baroda and Kaira, and the low ones for Navsári and Panch Maháls and Surat. In the married state, if migration and polygamy were absent, there would be a ratio of equality, as has already been said, between the sexes. Polygamy decreases the ratio of males to females; while migration increases it according as there is more of married male immigration than of married females and less of emigration of married males than of married females, and decreases it under the opposite circumstances. The divergence, however, from equality will appear to be not very great; the greatest difference in the Baroda State being in the case of the Baroda Division 51·53: 48·47, and in the case of Surat for the Collectorates, 48·01 : 51·99. In Amreli and Kadi ; the differences are slight; the difference in Navsári of over 2 per cent. against the males may be explained as due to polygamy among the Forest Tribes, and absence from home (as for the Parsis) of the male members. The opposite array of figures for the Baroda Division is due to the large immigration of adult males from different places. In the Baroda State, the widowers bear the smallest ratio to the widows in Kadi ; of nearly 1 : 3, and the greatest in Navsári, of 30·55 : 69·45 ; in the former Division, the majority of the population being higher Hindus, the widows are not at liberty to re-marry, while in the latter, the great intermixture of the Forest Tribes and Parsis and Vohorás increases the ratio of widowers to widows. It will be observed that in all conditions, Kadi and Ahmedábád are similarly situated, as was to be expected, and Navsári and Surat.

### 6. *Civil Condition by Religions.*

**18. The total numbers and percentages of Civil Condition in the different religion.**—I now come to a review of the numbers of unmarried, married and widowed of the two sexes, in all the important religions, and the percentages they bear to the total males and females. The table given here includes the five well recognised religions, then the Forest Tribes, and finally those who are not included in any of these, as being very few in numbers.

## TABLE No. XVII.

*Civil Condition by religions.*

| Civil condition. | Total. | Males. | Females. | Percentage of Total. | Percentage of Males. | Percentage of Females. |
|---|---|---|---|---|---|---|
| | | HINDU. | | | | |
| Unmarried ... ... ... | 777,848 | 474,809 | 302,939 | 36·39 | 42·74 | 29·51 |
| Married ... ... ... | 1,152,419 | 578,584 | 573,835 | 53·91 | 52·08 | 55·89 |
| Widowed ... ... ... | 207,395 | 57,489 | 149,906 | 9.70 | 5·18 | 14·60 |
| **Total** ... | **2,137,562** | **1,110,882** | **1,026,680** | **100** | **100** | **100** |
| | | MUSALMAN. | | | | |
| Unmarried ... ... ... | 74,330 | 44,800 | 29,530 | 39·39 | 46·12 | 32·24 |
| Married ... ... ... | 93,637 | 47,155 | 46 482 | 49·56 | 48 54 | 50·74 |
| Widowed ... ... .. | 20,773 | 5,183 | 15,590 | 11·05 | 5·34 | 17·02 |
| **Total** ... | **188,740** | **97,138** | **91,602** | **100** | **100** | **100** |
| | | JAIN. | | | | |
| Unmarried ... ... ... | 19,637 | 12,066 | 7,571 | 39·01 | 46·87 | 30·79 |
| Married ... ... ... | 23,549 | 11,949 | 11,600 | 46·79 | 46·42 | 47·18 |
| Widowed ... ... ... | 7,146 | 1,728 | 5,418 | 14·20 | 6·71 | 22·03 |
| **Total** ... | **50,332** | **25,743** | **24,589** | **100** | **100** | **100** |
| | | PARSI. | | | | |
| Unmarried ... ... ... | 3,233 | 1,751 | 1,487 | 39·46 | 48·84 | 32·18 |
| Married ... ... .. | 4,082 | 1,677 | 2,405 | 49·74 | 46·78 | 52·04 |
| Widowed ... ... ... | 886 | 157 | 729 | 10·80 | 4·38 | 15·78 |
| **Total** ... | **8,206** | **3,585** | **4,621** | **100** | **100** | **100** |
| | | CHRISTIAN. | | | | |
| Unmarried ... ... ... | 304 | 207 | 97 | 47·05 | 48·14 | 44·91 |
| Married ... ... ... | 314 | 212 | 102 | 48·61 | 49·30 | 47·22 |
| Widowed ... ... ... | 28 | 11 | 17 | 4·34 | 2·56 | 7·87 |
| **Total** ... | **646** | **430** | **216** | **100** | **100** | **100** |
| | | CASTE RETURNED IN LIEU OF RELIGION. | | | | |
| Unmarried ... ... ... | 14,707 | 7,938 | 6,769 | 49 23 | 52·33 | 46·09 |
| Married ... ... ... | 13,551 | 6,725 | 6,826 | 45·39 | 44·33 | 46·59 |
| Widowed ... ... ... | 1,596 | 507 | 1,089 | 5·38 | 3·34 | 7·32 |
| **Total** ... | **29,854** | **15,170** | **14,684** | **100** | **100** | **100** |
| | | OTHERS. | | | | |
| Unmarried ... ... ... | 28 | 21 | 7 | 50·00 | 60·00 | 33·33 |
| Married ... ... ... | 23 | 13 | 10 | 41·07 | 37·14 | 47·62 |
| Widowed ... ... ... | 5 | 1 | 4 | 8·93 | 2·86 | 19·05 |
| **Total** ... | **56** | **35** | **21** | **100** | **100** | **100** |

In order to enable us to judge of the Conditions obtaining in different religions, it would be useful to repeat the percentages for the whole State, for the three Conditions. These are:—

Unmarried 36·85, Married 53·31, Widowed 9·84.

For males :—

Unmarried 43·23, Married 51·58, Widowed 5·19.

For females :—

Unmarried 29·97, Married 55·17, Widowed 14·86.

Hindus.

It will now be seen that the general average follows closely upon the average for the Hindus, in this as in other averages. In the total percentage the Hindu unmarried ratio is slightly less, and the married one slightly greater (each by about a half per cent.) than the general average for these conditions; it is noteworthy that the Hindu ratio for the widowed is less than the general one, by ·14 per cent. The same sort of inequality, though not in the same proportion, is observable in the separate percentages for males and females. The males unmarried are ·5 per cent. more, and the married, the same ratio less than the average. This shews that among the Hindu males there are 5 per thousand more married than the average of the State. The married percentage having thus risen, the unmarried falls equally; the widowers are almost identical in ratio. Among the Hindu females there are ·46 per cent. less single, and ·72 per cent. more married than the State average; or there are 46 per 10,000 less single females and 72 more than the average for the State, including the Hindus. But the most remarkable contrast is that for widows, the Hindu percentage being ·26 less than the general one. Taking, however, the Jains with the Hindus, the percentage rises to 14·77, that is only ·09 per cent. less than the average. It will be seen from the table that there are only 7·32 per cent. widows among the Animistic; while we have noticed in the chapter of religions that a very large number of these have enrolled themselves as Hindus. If these be deducted, we shall have a still higher percentage for Hindu widows; so that the real Hindu percentage of widows will surpass the average percentage of widows for the State. For the high caste it is a very high percentage, as will be seen below. It is true, as we see from the table, that the Musalmans and Parsis also shew a high percentage of widows; but their absolute numbers are so small that they cannot sway the general percentage. The exclusion of the Animistic (who have only half the general percentage of widows) from the Hindus and the inclusion of the Jains will give for the true Hindus and Jains combined as great a ratio for widows as the general average of the State shews.

Musalmans.

In the percentages for the total the Musalmans are 2·5 per cent. more for the unmarried, 3·8 less for the married, and 1·2 per cent. more for the widowed state, than the general average. In the percentages for males they are 3 per cent. more for the unmarried and 3 per cent. less for the married state, than the general average for males; they are also ·25 per cent. more for widowers. Compared with Hindu males they are about 3·5 per cent. more for the unmarried, the same

percentage less for the married, and ·25 per cent. more for the widowed state. In females the unmarried are about 2·5 per cent. more, the married about 4·5 per cent. less, and the widowed about 2·5 per cent. more than the percentages either for the Hindu females or the whole State. The results as regards widowers and widows specially are rather unexpected; but there is little reason to doubt the accuracy of the figures. The same results were obtained in the Census of 1881. As has already been mentioned, the percentage for Hindu widows is rather misleading; for, many of the Forest Tribes and low-castes are included under the designation of Hindus; and they help to reduce the percentage. It will be seen that the percentage of widows is very high for the Jains, and that for high-caste Hindus is still higher. Still, there is no doubt that considered absolutely by themselves, the widows are very many among the Musalmans. Though there is no prohibition among them against widow re-marriage, still with the *purdah* system prevailing among them and the cherished notions of respectability, very few widows go in for re-marriage; this accounts for the high percentage of Musalman widows. Marriages being not a religious necessity, as with the Hindus, the ratios for the unmarried of either sex are higher than among the Hindus.

Jains.

The Jains are peculiarly situated; their ratios for the unmarried and widowed are very high; and, consequently, those for the married are low. Among the males, the bachelors and the married have the same numbers nearly, and the ratio for the widows is as high as 22 per cent. of the females. In addition to the pernicious system of early marriages, there are one or two other customs in regard to marriages among them which swell the number of widows. The Jains being a trading class, in marriages as in other wordly occupations, their thoughts are more towards striking a bargain; and large sums of money have to be paid "to purchase" a bride. It thus happens that an old bridegroom with a long purse has preference over a needy youngster; and the old husband passing away in the course of nature leaves a young widow behind. Many such cases occur, and long usage and frequency of such cases allow the parents to look on with unconcern to their daughters entering the conjugal bond, which bids fair to snap in the course of a very few years or months. It is also to be noted that, among two of the largest Shráwak communities, it is customary to marry the girls to Meshri (Hindu) Vániás of the corresponding castes. These girls at their husbands' houses are included among Hindus; hence there is a great disproportion between the unmarried males and females among the Jains. This fact also contributes to give a higher percentage to the widows in two ways; first, by these women being not included among the Jain females, while they are in the married state, and secondly, by returning to their parental home generally, when they are widowed. In the total

Parsis.

percentage, as well as in those for the sexes, the Parsis are similarly situated to the Musalmans and Jains, as compared with the Hindus and the general average; they shew a higher ratio for the unmarried and widowed (except for widowers) and

a lower one for the married. With them, the bachelors exceed the married males. Both the unmarried males and females are distinctly higher in ratio than among the Hindus, as was to be expected. The number of married females greatly exceeds that of the married males; the explanation of which lies in the fact, so often mentioned, that from their native home (Navsári) the Parsis go out to other places far and near; it is a settled practice with them. This fact also accounts for the large ratio of widows; for those who have stayed away with their husbands return to Navsári, after their husbands' death. The Christians are so few that no general deductions can be drawn from these figures for the Baroda State. As is to be expected, the ratios for the widowed condition are comparatively very low. The Forest Tribes, or those who have returned castes in lieu of religion, shew remarkable peculiarities. Even more strikingly than among the Parsis or Christians, they shew a higher ratio of bachelors to married males. Out of 10,000 males there are 5,233 bachelors and only 4,433 married males. Their married and unmarried females are nearly equal. They shew a less percentage of widows than all others, including the Christians. These results can be ascribed to marriages taking place at more advanced ages than among the Hindus and no restraints to widow re-marriage. The number of wives will be seen to be greater than the husbands; this may be partly ascribed to polygamy.

Christians.

Forest Tribes.

**19. Percentages in the high castes.**—To illustrate by figures what I have surmised to be the case with the percentages in the high castes of Hindus, I append the following statement which gives a complete information on this most important question. I give therein the numbers of castes for the Hindus and Jains and the total females in each Condition; then the numbers of castes that allow widow re-marriage (lower castes) with the same details; then those which prohibit widow re-marriage (higher ones) with the same details; and, finally, the percentages.

TABLE No. XVIII.

*The number and percentage for females, in the lower and higher castes in the three Civil Conditions.*

| Religion. | Total number of castes. | Total caste population for females. | | | | Number of castes allowing remarriage | Number of females in castes allowing remarriage. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Single. | Married. | Widowed. | Total. | | Single. | Married. | Widowed. | Total. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Hindu ... ... ... .. | 400 | 302,939 | 573,835 | 149,906 | 1,026,680 | 193 | 230,821 | 487,592 | 111,770 | 856,183 |
| Jain ... ... ... ... | 31 | 7,571 | 11,600 | 5,418 | 24,589 | 4 | 283 | 704 | 212 | 1,249 |

| Religion. | Percentages. | | | Number of castes not allowing remarriage. | Number of females in castes not allowing remarriage. | | | | Percentages. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | Married. | Widowed. | | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. |
| | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 23 |
| Hindu ... ... ... ... | 30·00 | 56·99 | 13·01 | 207 | 46,113 | 86,242 | 38,136 | 170,497 | 27·05 | 50·59 | 22·36 |
| Jain ... ... ... ... | 22·66 | 56·36 | 20·98 | 27 | 7,288 | 10,890 | 5,156 | 23,340 | 31 23 | 46·68 | 22·09 |

The general percentage of widows for the Hindus was given at 14·86 in the previous para.; it will be seen that this is made up of 13·01 only for the lower castes, and the very high one of 22·36 for the higher ones. It will be seen that this beats all the other percentages for widows. It will further be seen that among those castes that allow widow re-marriage, the married females are nearly 57 per cent.; while in the other (higher) castes it is only 50·6 per cent. This shews how many women, who could have married, are prevented from doing so by the hard rules of the castes. More than 6 women in every 100 suffer from this. The same effects of the prohibition of widow re-marriage will be seen among the Jains also. The percentage of widows among them is about one per cent. higher and of the married females 10 per cent. lower in the select castes than among the others; and this difference is a perceptible one, although there are only 4 castes, with 1,249 females, that are supposed to be inferior and allowing widow re-marriages.

7. *Civil Condition by sex and religion in each Division and for the State.*

**20. Civil Condition by sex and religion in each Division.**—For illustrating the Civil Condition by sex in all the different religions for each Division and for the State, I append diagrams; one for "all religions" combined, that is, for the State (shewing the results mentioned in the previous para.), and one for each Division and sex for each of the important religions —Hindu, Musalman, Jain, Parsi and Christian; and two more, one for the Forest Tribes or Animistic, and another grouping all the remaining religions into one. The diagrams easily explain themselves. The deep-coloured squares show the percentages of the married, the light-coloured of the widowed, and the blanks of the unmarried.

All religions.

Referring to the diagram for "all religions," it appears, at first view that the unmarried females column is smallest for Baroda City; from 100 it comes down to a little over 78, or includes less than 22 squares. The unmarried males column is longest for the Amreli Division, occupying the space from a little short of 52 to 100, or more than 48 squares; that is, more than double the number for Baroda City unmarried females. It also appears at once, that there are everywhere more squares for the unmarried males than for unmarried females. As for females so for males, the lowest percentage of the unmarried is for Baroda City. The highest percentage for unmarried females falls to the Navsári

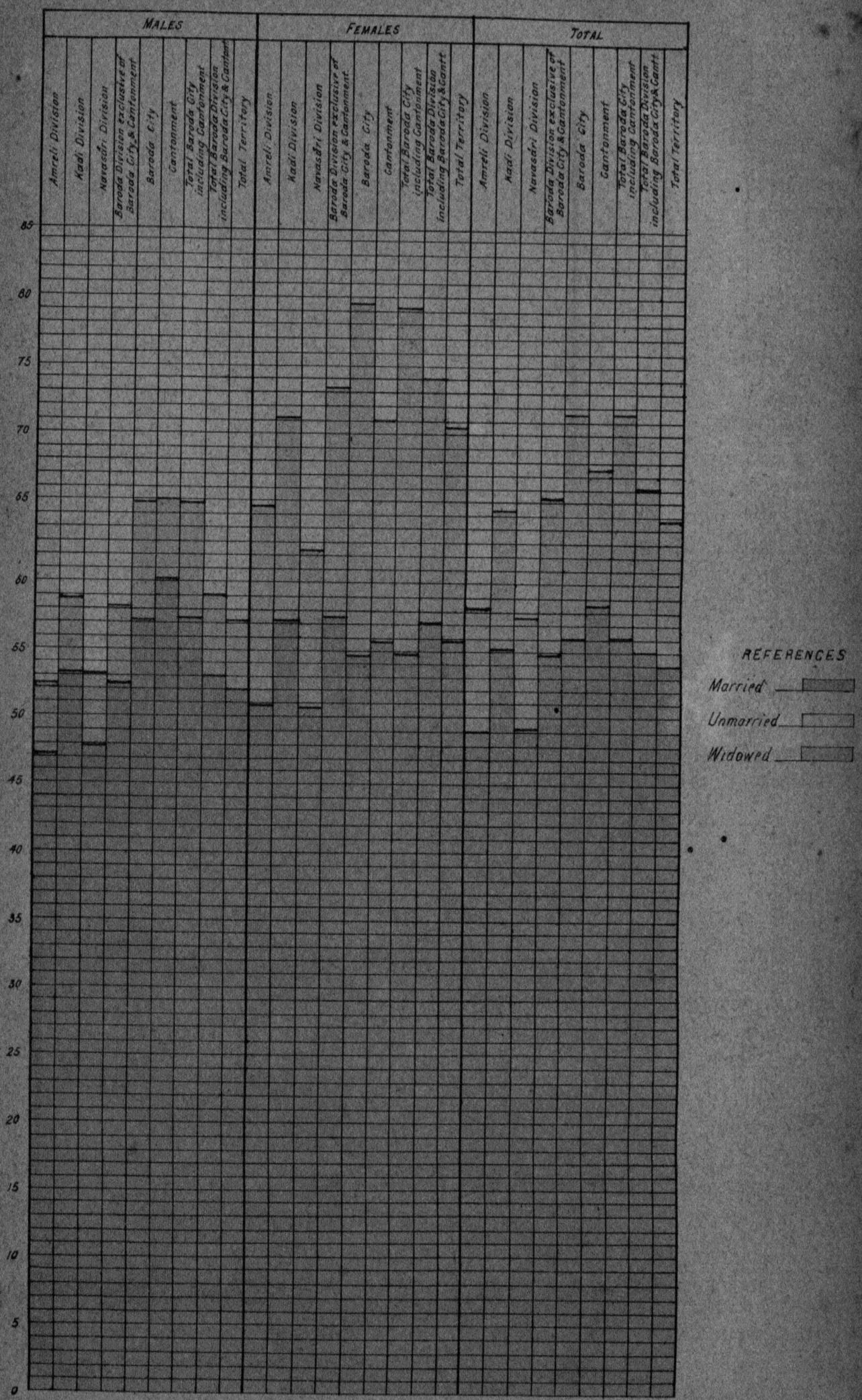
Division; Amreli following it close. For the total of the sexes, Amreli and Navsári are quite identical and shew the greatest length of column for the unmarried; these two are 5 squares more than the general average, Kadi one square more, Baroda Division two, and Baroda City seven. For the married males, the highest columns are for Baroda Cantonment and Baroda City; they are followed by the Baroda and Kadi Divisions; these are all higher than the male married average; while Amreli and Navsári are lower; the former being the lowest, a little above 46 per cent. For married females, Kadi and Baroda Divisions, as in the case of married males, shew the highest percentage and exceed the average; while Amreli and Navsári are nearly equal and fall below the average by 4½ squares. The respective columns for males and females are generally, as is to be expected, of uniform length; the female ones being slightly longer than the male ones. Generally speaking, this difference, wherever it is found, is due to the greater emigration of males; for Baroda City the reverse is the case, owing to a greater immigration of married males. For the total average, Amreli and Navsári are lower and the other two Divisions are higher, for the sexes combined. For the last Civil Condition, it will appear at a glance that the columns for females everywhere are much higher than those for males. For the Baroda Division, the column for widowers is 7 squares in length, being from 2 to 3 squares longer than for the three other Divisions; while for the widows, the column for Baroda City comprises so many as 24 squares. Baroda Division follows with 16 squares for the widows; for Amreli and Kadi, there are 14 and for Navsári 12 squares. For the widowed condition of the sexes combined, Amreli, Kadi and Navsári go with the general average, about 9 or 10 squares, Baroda Division is slightly higher, and the City is 50 per cent. worse.

Hindus.

We turn now to the coloured diagram for the Hindus It will be noticed that, in order to bring out the colours prominently, the blank columns for the unmarried are not taken up to a hundred squares, but stop at 85; the squares should, however, be supposed to extend to the highest line of the diagram which represents the line for 100. For the Hindus also, the column for unmarried males is longest for Amreli, coming down to a little over 52; that is, occupying nearly 48 squares. Navsári follows it close, being only one square behind, while Kadi falls back 6 squares, the lowest percentage of unmarried males being for the City, about 35 only. The average for married males is about 53 per cent. It will be seen that the columns for unmarried females are everywhere smaller than for males in the same Condition. The smallest are for Baroda City and Division, comprising only between 20 and 21 squares. The column of unmarried females is longest for Navsári, 48 squares, followed by Amreli, which is 3 squares more. The average is just over 30 squares. In the totals for the combined sexes also Amreli and Navsári are highest and rise above the general average of unmarried males, and Baroda City and Division are the lowest. For the males in the married state among Hindus, Amreli and Navsári are the lowest, Kadi better by about 5 squares, and Baroda City and Division by

# Diagram showing for each Division of the Baroda State, the percentages of Civil Condition by Sex and Religion.

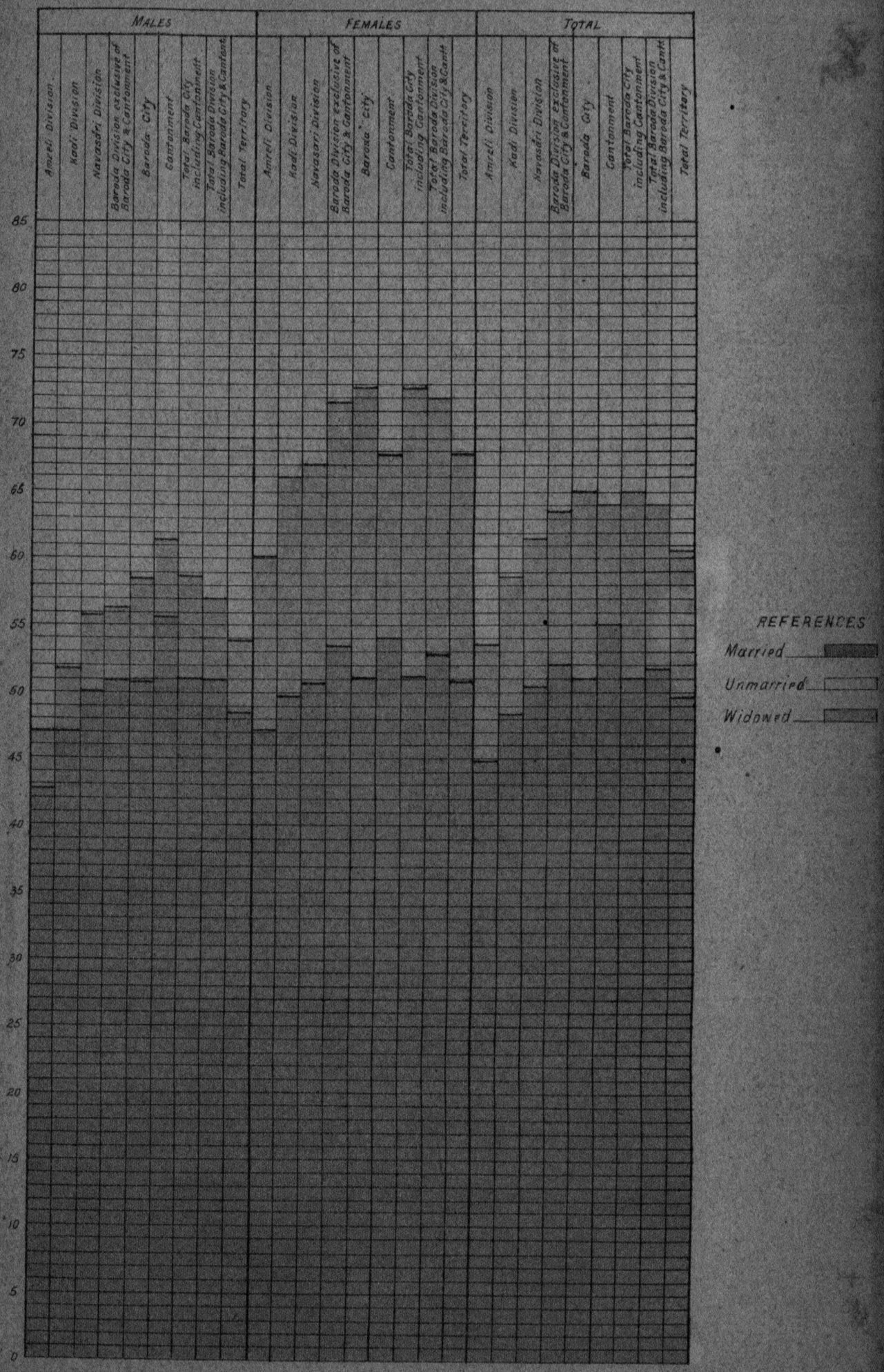
## Hindus




Drawn & Litho. Govt. Photozinco. Office, Poona 1892.

Diagram showing for each Division of the Baroda State, the percentages of Civil Condition by Sex and Religion.

Musalmans




Drawn & Lithe. Govt Photozinco. Office, Poona 1892.

about 10 squares As usual, the married females occupy nearly the same space as the married males for each Division, excepting the slight oscillations already noticed as generally prevalent. The average for the total also, which must be between the two, cannot differ from either to any extent. The disproportion of the spaces coloured light, in the male and female sections of the diagram, again draws our attention forcibly, marking the very high ratio of the widows, both absolutely and as compared with the widowers. The average for widowers is a small column of 5 squares, while that for widows is just three times as long. For the widowers, Baroda City and Division extend to about 9 squares, the other three lying between 4 and 6. For the widows, the City has a long column of nearly 25 squares, or a fourth of the total female population of the City. Navsári comes last with 11 per cent. widows, and Amreli exceeds it by 3 per cent; Kadi has nearly 15 per cent. of widows. The high percentage of widows for the City is already accounted for. Kadi also having a large population of the Shráwak and Meshri Vániás, the percentage of widows is high. In Navsári with its Forest Tribes the percentage is low.

Musalmans.

As contrasted with the diagram for the Hindus, we find that in the one for Musalmans, the percentages of the unmarried of either sex are greater everywhere. In other respects there is a general resemblance; particularly in the large proportion of widows to widowers. The proportion of unmarried males (as in the case of Hindus also) is greatest for Amreli; being 53 per cent. to 48 per cent. of the Hindus. It is remarkable that among the Musalmans of the Amreli Division 53 per cent. of the total male population is unmarried; and less than 43 per cent. is married. But the unmarried females are only 40 per cent., which is the highest percentage for unmarried Musalman females; the lowest being 27 for Baroda City. The average for unmarried females is 32 per cent. The lowest percentage of married males as well as females is for Amreli, the highest being for Baroda Cantonment and City. In Kadi there are 47 per cent. of married males, and in Baroda City and Division 51; the average of married males is 48 and of females 51. Generally speaking, there are more married females than males; this is the result to some extent of polygamy among the Musalmans. As has already been observed, among the Musalmans the percentage of widows is very large, larger even than among the Hindus; explanation of this circumstance is given in the previous para. Among them also the largest percentage, 22, is in the City; the lowest, 13, in Amreli.

Jains.

Of the Jains nearly 55 per cent. are unmarried males in Amreli and only 39 per cent. married males. Generally, the bachelors predominate comparatively among the Jains, the average for the State being 47 per cent.; the corresponding average for the spinsters being only 31. The reason of this is already mentioned. The Kadi Division is one square and the Navsári Division 4 squares more than the average for unmarried males; the Baroda Division being 7 less. In the unmarried females also Amreli shews the greatest percentage, 40, of all the Divisions; the least being in Baroda City and Division, about 33. The

widows among Jains are shewn by lengthy columns in the diagram; there being so many as 24 squares comprised in the lengths for Baroda City and Division.

The other religions need not be entered into minutely, as their numbers are small and no useful permanent results are indicated by them. Diagrams however have been given for all, as they are found in this State. For the Parsis, the only Division that should be considered is Navsári. There we see 50 per cent. of unmarried males, 45·5 married and 4·5 per cent. widowers. The comparatively large percentage of the unmarried shews that marriage does not take place among them in early ages. Among the Parsi females of Navsári 31 per cent. are spinsters, 52·5 married, and 16·5 per cent. widows. This large number is already explained.

Parsis.

Regarding the Christians, who are found in very small numbers only everywhere, there are no remarks to offer.

Christians.

For the Aborigines also, as in the case of the Parsis, the only Division to remark upon is Navsári. In the other Divisions, they are either not found at all or in very small numbers. In that Division, the unmarried males are 54·5 per cent., married 42, and widowers 3·5 per cent. This shews a very high percentage of the unmarried in a rough and hardy people, who do not indulge in early marriages and marry only when they are strong enough to support themselves. Among the Animistic females of the Navsári Division, 48 per cent. appear from the diagram to be spinsters, only 44 per cent. married and 8 per cent. widows. Among them the unmarried are not only in greater ratios, but approach to or surpass the married in numbers, and the percentage of widows also is comparatively very small.

Aborigines.

**21. Percentages of the sexes in the three Civil Conditions for all religions.**—I now add a few more tables illustrating the relative proportions of the sexes, in the three Civil Conditions. for all religions. The table in the margin gives the numbers of spinsters, wives, and widows to 1,000 males in each Civil Condition. A column is added shewing the numbers of females generally to 1,000 males in each religion, in order to draw the inferences correctly. The lowest number of spinsters to 1,000 bachelors is found among the "others" and Christians.

TABLE No. XIX.

*Percentage of the sexes for the Civil Conditions in all religions.*

| Religion. | Average number of | | | |
|---|---|---|---|---|
| | Spinsters to 1,000 bachelors. | Wives to 1,000 husbands. | Widows to 1,000 widowers. | Females to 1,000 males. |
| 1 | 2 | 3 | 4 | 5 |
| Hindu ... ... | 638 | 992 | 2,608 | 924 |
| Musalman ... ... | 659 | 986 | 3,008 | 943 |
| Jain ... ... .. | 627 | 970 | 3,135 | 955 |
| Parsi ... ... ... | 849 | 1,434 | 4,643 | 1,289 |
| Christian ... ... | 468 | 481 | 1,545 | 502 |
| Caste returned in lieu of religion .. | 853 | 1,015 | 2,148 | 968 |
| Others ... ... | 333 | 769 | 4,000 | 600 |
| Total... | 643 | 992 | 2,655 | 928 |

The "others" are very few in number and made up of a few persons of various religions that have come from different parts for employment, chiefly in the military. Their case, therefore, need not be discussed. The Christians also are few; and the ratio of Christian women in this State to the men is very small, for obvious reasons; there are only 502 females to 1,000 males. It is not surprising, therefore, that there are only 468 spinsters to 1,000 bachelors. We then turn to the other religions which are more widely diffused. The Jains shew the smallest number of spinsters, 627 to 1,000 bachelors, though they have 955 females to 1,000 males. This is due to the great prevalence of infant marriages. The Hindus are better situated in this respect than the Jains, having 638 spinsters. But, as has been before observed, this is owing to a large number of the Aboriginals returning themselves as Hindus. As will be seen further on, the Aboriginals are best off as regards a large percentage of spinsters. If allowance be made for this admixture, the Hindus shew a lower percentage than the Jains, as has already been seen. The Musalmans with 659 spinsters, are somewhat better off than the Jains and Hindus. The Parsis have a high percentage of spinsters, 849; but it will be seen that they are the only race to have more women than men, 1,289 to 1,000 men, in this State. It was, however, to be expected that late marriages among them should bring about a larger percentage of spinsters. But the best off are the Forest Tribes. They shew such a high percentage of spinsters as 853. It will be seen that this is not owing to any large excess of females over males among them. Poverty, late marriages, and hardy habits contribute to a good percentge of spinsters. For the ratio of married women to married men, the Parsis shew an abnormally high figure of 1,434 wives to 1,000 husbands. They are not polygamous. The disproportion is already accounted for by stating that the Parsi males go out into British territory, as a rule, and to other distant parts for trade and occupation. The Forest Tribes shew 1,015 wives to 1,000 husbands; but as they rarely migrate, this must be due to polygamy; so that on an average there are 15 additional wives to 1,000 husbands, that is one additional wife, on an average, to 66 husbands; that is, out of 66 men only one has a second wife, on the supposition that none of them enjoy the luxury of having more than two wives. Among the three most important (by numbers) religions, the Hindus have 992 wives to 1,000 husbands. There are some rare cases of polygamy among them; so we have to account for a yet smaller percentage of wives to husbands. This is due to husbands (that is married men) immigrating from other places, alone; and partly also to wives emigrating to their fathers' houses; though in the latter case, no doubt, there is a compensating or perhaps greater immigration also, for the same cause. Though polygamy is allowed to the Musalmans, still among them also there are 986 wives to 1,000 husbands. Unlesss there is a suppression of registering the names of married females, this can be accounted for on the supposition that the Vohorás and other trading classes among them have sought a temporary home in this State. But a strong suspicion remains that some Musalmans may not be inclined to have their wives' names

scheduled. For the widows also the Parsis are abnormally in the front again; 4,643 widows to 1,000 widowers. This arises first owing to the small numbers absolutely, and secondly owing to the practice of widowed women coming to settle at their old homes in Navsári, on the death of their husbands. Next come the Jains, with 3,135 widows to 1,000 widowers; these have been accounted for already. The Musalmans have 3,008, and the Hindus come after all these, with 2,608. But here also, the best off are the Forest Tribes with 2,148 widows to 1,000 widowers.

**22. Civil Condition by sex and religion for the age-period 10 to 19.**—Taking the period of life from 10 to 19, which is the period during which most of the Indian races enter into the married state, we get the following figures for all religions:—

TABLE No. XX.

*Civil Condition by sex and religion for the age-period* 10 *to* 19.

| Religion. | Unmarried. | | | Married. | | | Widowed. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males | Females. |
| Hindu ... ... ... ... | 180,080 | 132,358 | 47,722 | 210,128 | 85,403 | 124,725 | 5,143 | 2,180 | 2,963 |
| Musalman ... ... ... | 20,251 | 14,029 | 6,222 | 13,299 | 4,415 | 8 884 | 322 | 113 | 209 |
| Jain ... ... ... ... | 5,350 | 3,585 | 1,765 | 3,590 | 1,366 | 2 224 | 97 | 25 | 72 |
| Parsi ... ... ... ... | 1,187 | 705 | 482 | 473 | 116 | 357 | 13 | 4 | 9 |
| Christian ... ... ... | 85 | 55 | 30 | 16 | 9 | 7 | ..... | ..... | ..... |
| Caste returned in lieu of religion ... ... ... | 3,791 | 21,379 | 1,412 | 1,185 | 409 | 1,088 | 28 | 19 | 9 |
| Others ... ... ... ... | 8 | 5 | 3 | 4 | 2 | 2 | ..... | ..... | ..... |
| Total ..... | 210,752 | 153 116 | 57,636 | 229,097 | 91,810 | 137,287 | 5,603 | 2,341 | 3,262 |

Among the Hindus so many as 125,724 girls have entered into the state of matrimony within this period and only 47,722 have remained unmarried, or 38 per cent. of those who are married; and there are already 2,963 widows, many of them destined to take their widows' weeds to the funeral pyre. The Musalmans have a much higher ratio of the unmarried to the married, nearly 70 per cent., and they have 209 widows. Among the Hindus only is the total for married greater than for the singles, between these ages; in all other religions, the reverse is the case. But it is to be further observed that in the three leading religions—Hindu, Musalman and Jain, the wives between these ages exceed the spinsters. There are only 9 widows among the Parsis; and an equally small number among the Forest Tribes, who proportionately come off the best, excepting the few Christians. It is also remarkable that among them the widows are less in number than the widowers,—less than half.

**23. Percentage of the sexes in each Civil Condition for all religions.**—The percentages of the sexes, male and female, in each Civil Condition, for all religions are given in the marginal table. In the unmarried, the percentage is greatest for the Christians; for the Jains and Hindus also it is great, being 61 males to 39 females. It is least for the Parsis and Forest Tribes. Out of a hundred unmarried people among the Hindus only 38 will be found to be females; out of the same number of Parsis and and Forest Tribes 46 will be found to be females. This shews the comparatively greater anxiety of the Hindus to see their daughters married The Musalmans shew a figure almost the same as the Hindus; there is only one more woman among a hundred unmarried. In the married state, the first three and the Forest Tribes shew a ratio nearly equal to unity for the sexes; but there is a marked disproportion between husbands and wives in the Parsis and Christians, explanations of which have already been given above. In the widowed state, the percentage of widows to widowers is greatest in the Parsis, from accidental causes, as already shewn. Among the Musalmans and Jains it is 3 : 1, and among the Hindus, nearly 8 : 3.

TABLE No. XXI.

*Percentage of the sexes in each Civil Condition for all religions.*

| Religion. | Unmarried. | | Married. | | Widowed. | |
|---|---|---|---|---|---|---|
| | Percentage of males. | Percentage of females. | Percentage of males. | Percentage of females. | Percentage of males. | Percentage of females. |
| Hindu ... ... ... | 61·05 | 38·95 | 50·21 | 49·79 | 27·72 | 72·28 |
| Musalman ... ... | 60·27 | 39·73 | 50·36 | 49·64 | 24·95 | 75·05 |
| Jain ... ... ... | 61 45 | 38·55 | 50·74 | 49·26 | 24·18 | 75·82 |
| Parsi ... ... ... | 54·08 | 45·92 | 41·08 | 58·92 | 17·72 | 82·28 |
| Christian ... ... | 68·09 | 31 91 | 67·52 | 32·48 | 39·29 | 60·71 |
| Caste returned in lieu of religion ... .. | 53·97 | 46·03 | 49·63 | 50·37 | 31·77 | 68·23 |
| Others... ... ... | 75 | 25 | 56·52 | 43·48 | 20 | 80 |

**24. Civil Condition by religion contrasted with 1881.**—I now contrast the figures for the different religions, for the Civil Conditions, in 1881 and 1891, taking the numbers in each state on a supposed total of 10,000 males and females separately.

## TABLE No. XXII.

*Civil Condition by religions in* 1881 *and* 1891.

| Religion. | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1881. | | | 1891. | | | 1881. | | | 1891. | | |
| | Unmarried. | Married. | Widowed | Unmarried. | Married. | Widowed. | Unmarried. | Married. | Widowed. | Unmarried. | Married. | Widowed. |
| Total ... ... ... ... | 4,431 | 5,051 | 518 | 4,328 | 5,158 | 519 | [illegible],967 | 5,492 | 1,512 | 2,997 | 5,517 | 1,486 |
| Hindu .. ... ... ... | 4,342 | 5,136 | 522 | 4,271 | 5,208 | 518 | 2,850 | 5,605 | 1,545 | 2,950 | 5,588 | 1,462 |
| Musalman ... ... ... | 4,718 | 4,729 | 553 | 4,612 | 4,854 | 534 | 3,162 | 5,066 | 1,772 | 3,224 | 5,074 | 1,702 |
| Jain ... ... ... | 4,838 | 4,533 | 629 | 4,687 | 4,642 | 471 | 2,973 | 4,812 | 2,215 | 3,079 | 4,718 | 2,203 |
| Parsi ... ... ... ... | 4,311 | 5,310 | 379 | 4,884 | 4,678 | 438 | 2,730 | 5,734 | 1,536 | 3,318 | 5,204 | 1,578 |
| Christian ... ... .. | 6,438 | 3,261 | 301 | 4,814 | 4,930 | 256 | 4,509 | 4,509 | 982 | 4,491 | 4,722 | 787 |
| Caste returned in lieu of religion ... ... | 5,337 | 4,[illegible] | 334 | 5,233 | 4,420 | 324 | 4,710 | 4,503 | 787 | 4,610 | 4,649 | 741 |

In the Hindu males there are less unmarried and widowed now and more married than in 1881. Out of 10,000 Hindu males there are 68 less bachelors and 4 less widowers, and consequently 72 more married men. But the case is different with the women; there are 100 more unmarried, 17 less married and 83 less widows. The variation is, on the whole gratifying, particularly for the decrease, a fair one, in the number of widows. It must, however, be remembered here that the Hindus include many low-castes and some Forest Tribes also. The great increase in the number of spinsters also attracts observation. It is a hopeful sign, if it pervades all castes. Almost the same sort of variation has taken place in the Musalmans. The bachelors and widowers have decreased, in favour of the married. The widows too have decreased by 70 per 10,000. The Jains are situated like the Hindus generally; but the decrease in the widows is only 12, while the spinsters have increased by 106. The Parsis exhibit a marked contrast to these races. With them, the unmarried of either sex have greatly increased, and the married of either sex decreased in the same high ratio. The married are only 89 per cent. of what they were in 1881. The new reforms of late marriages and marriages by choice, in imitation of Western manners, may have contributed to this result. Whether the innovation is purchased at too high a price or not is a question. The Forest Tribes follow the general run of the other races.

**25. Actual figures for the married, in all religions.**—The actual figures for the married (the most important state) for all religions are contrasted below. No special remarks, beyond those made in the previous para, are requisite.

TABLE No. XXIII.

*Figures for the married of all religions in* 1881 *and* 1891.

| Religion. | 1881. Married. | | | 1891. Married. | | |
|---|---|---|---|---|---|---|
| | Males. | Females. | Difference. | Males. | Females. | Difference. |
| Total population ... ... | 575,576 | 574,119 | + 1 457 | 646,315 | 641,260 | + 5,055 |
| Hindu ... ... ... | 298,106 | 294,861 | + 3,245 | 578,584 | 573,835 | + 4,749 |
| Musalman ... ... ... | 42,492 | 43,120 | — 628 | 47,155 | 46,482 | + 673 |
| Jain ... ... ... | 10,790 | 11,026 | — 236 | 11,949 | 11,600 | + 349 |
| Parsi ... ... ... | 1,949 | 2,550 | — 601 | 1,667 | 2,405 | — 728 |
| Christian ... ... .. | 195 | 78 | +117 | 212 | 102 | + 110 |
| Caste returned in lieu of religion ... ... ... | 22,033 | 22,476 | — 443 | 6,725 | 6,826 | - 101 |

**26. Number of persons to one unmarried, between 20 and 24, in all religions.**—It is interesting to notice how many unmarried males and females there are in proportion to the total numbers of the two sexes, at the important age-period of life, when the passions are fully developed and when there is the greatest tendency towards marriage, in those who are not already married.

TABLE No. XXIV.

*Number of persons to one unmarried at* 20—24 *years.*

| Religion | Number of persons to one unmarried at 20—24 years. | |
|---|---|---|
| | Males. | Females. |
| Hindus ... ... ... | 3·99 | 51 |
| Musalmans ... ... ... | 2·62 | 34 |
| Jains ... ... ... | 2·51 | 75 |
| Parsis ... ... ... | 2·83 | 13 |
| Caste returned in lieu of religion ... ... ... | 4·01 | 19 |
| **Total** ..... | **3·78** | **48** |

The table in the margin gives the number of persons, in each religion, to one unmarried, for both males and females. It is obtained by taking the ratio of the unmarried at the specified age to the total population at that age. The Hindus and the Aboriginals head the list for males, there being one unmarried in 4 persons of all conditions. This shews a very low percentage of the unmarried as compared with all the other religions. It is to be noted that we have observed the general percentage of the unmarried to be much higher among the Aborigines than among the Hindus; whereas at this particular age we find it slightly fall lower. This is due to late marriages among them, as contrasted with the reverse condition among the Hindus; there is also a larger percentage of widowers at this age among the Hindus. The percent-

ages for the males among the Parsis, Musalmans and Jains come next in order; but they do not differ much among themselves. But the female ratios shew a remarkable diversity. Though the Jains shew the lowest ratio for unmarried males, that for unmarried females is highest, far surpassing all the other religions, and being 50 per cent. more than that for the Hindus. Among the Jains there is only one unmarried woman out of 75; when this last number is contrasted with that for Parsis, say, one unmarried woman in every 13, or with that for the Aboriginals, one in 19, we see how eagerly the Jains get the female portion of their community to enter into the married state. For the Hindus the ratio is one in 51, and for the Musalmans one in 34. It will not escape attention, again, what a gulf of separation there lies between the male proportions and the female ones, for all religions. Even for the Parsis and the Aboriginals there are nearly five times more unmarried males than females; while among the Jains they are full 30 times more. Both among the Hindus and Musalmans, the number of unmarried males is 13 times as high proportionately as that of unmarried females.

### 8. *Civil Condition by Age-periods.*

**27. Civil Condition by Age-periods.**—Hitherto we have kept back the consideration by age-groups; we have discussed the total numbers and percentages for the State collectively, in each Civil Condition, by sexes, for the different divisions and the City, and for the different religions. We now introduce the element of age-period in these tables. Two of the most important statements are prefixed to this chapter. The first gives the distribution of 10,000 persons at each age-period, by condition, for all religions and for the total. This table takes 10,000 males or females, under each age-period, for the religions and for the whole population; and states how many of them are unmarried, how many married, and how many widowed. The age-periods in this important table are more detailed than the prescribed 5 columns. The first period is decennial, then quinquennial up to 29 inclusive, then 3 decennial periods, and lastly 60 and over; thus comprising 9 columns. A column of "all ages" is added first to complete the table, though the percentages given in it have already occurred before. For the infant and child-ages under 10, the Hindus take the leading place for the least number of unmarried and the greatest of married, for both sexes. The contrast will be marked by comparing them with the Aboriginals. The Hindus have 9,114 unmarried males, 852 married, and 34 widowers, at this tender age, out of every 10,000 boys under 10, to 9,878 unmarried, 122 married and no widowers among the Aboriginals. The same contrast is noticeable for girls. The Hindus have 8,240 unmarried, 1,736 married, and 24 child-widows, to 9,872 spinsters, 128 married and no widows among the Aboriginals. The very large number (considering the tender age below 10) of the married and widowed among the Hindus is striking. Over half of these baby-widows among the Hindus and a higher percentage among the Jains are doomed to perpetual widowhood, before they could understand

or in some cases utter, the word widow. Contrasting the Jains and the Hindus, at this age-period, it will be observed that the Jains have fewer married and widowed of either sex than the Hindus. It is further peculiar to the Jains that among the married at this age there are more boys than girls. This is strange and demands an explanation. At first sight in any community, this could be attributed to boys within this age-period having wives given to them of the higher age-period; or it may be attributed, partly at least, to wrong enumeration, the refuge of all Indian Census vagaries. Among the Jains, however, there may be two more reliable causes for this result. Firstly, the Jains being immigrants in many places, the youngsters are, according to the custom of all Indian communities, married in their native places. Facilities are now afforded for fostering that patriotic custom by the railway. Hence, the bridal parties having returned, the married boys are registered, their young wives being still in their parental homes. But against this, it may be urged that the young girls so married and so returning would counterpoise. On enquiry, however, it is found that there are more married boys in this category than girls. Secondly, the Jain girls are given in marriage to the Meshri boys of a corresponding caste. The compliment is not returned by the Meshris. This will account for the small numbers of Jain married girls under 10, but not for the disparity of numbers between the boys and the girls. For exact numbers, there are 5,730 boys of this age of whom 300 are married, and 5,853 girls of whom 149 are married. There are no widowed at this first age, among the Parsis and the Aboriginals; and 1·7 per cent. widows, the actual number is only one, and no widowers among the Christians. In the second age-period, the circumstances are just the same as in the first; the least percentage of unmarried and the greatest of married among the Hindus, and also the largest percentage of the widowed. As in the first age-period so in this also, the Aborigines stand at the other extreme. The Parsis are again free from the widowed for this period also; and the Christians have none; but there are ·08 per cent. widows among the Aboriginals. Among the Hindus, the percentage of widows has grown 5 times that in the first period; and only a little short of that multiple among the Musalmans and Jains also. In the next age-period, the situation is very nearly the same as before, except that the Jain married females present a very high percentage, 9,136. There is also a higher percentage of widows among the Jains and Musalmans in this age-period than among the Hindus. Female marriages begin in right earnest among the Jains at this age-period, and continue into the next one. For the Musalmans and the Jains the next age-period, 20 to 24, is the richest in marriages. The percentage of widows among them and the Hindus is steadily increasing in each successive age-period. The next age-period, 25 to 29, appears to be that wherein the Parsis enter most into the matrimonial state; at least for the females, they and the Aborigines shew the highest married percentage. Except for the Christians, the numbers of the

10 to 14.

15 to 19.

20 to 24 and 25 to 29.

30 to 39.

unmarried have greatly dwindled down in all religions by the time of reaching this age-period. It has the best percentage of married males for the Parsis and the Aboriginals. From 40 to 60, as is to be expected, the percentages for the unmarried fall off greatly in all religions; those for the married also decrease, and the loss is made up by an increase of the widowed. There are no unmarried females among the Christians in these periods, because, excluding the children, Christian married women are only found with their husbands in this State; and it would be very rare either for an unmarried woman of advanced age or a widow to be found in the homes of the few Christians engaged on service. In the very last age-period, the Jains and Parsis have no unmarried females and the Christians have no widowers or unmarried of either sex.

40 to 60 and 60 and over.

**28. Widows.**—The steady growth of the widows in percentage in succeeding age-periods attracts notice. The increase will be seen at a glance from the following table :—

TABLE No. XXV.

*Widows out of* 10,000 *at succeeding age-periods.*

| Name of religion. | Age-period. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Under 10 | 10—14 | 15—19 | 20—24 | 25—29 | 30—39 | 40—49 | 50—59 | 60 and over. |
| Hindus ... ... | 24 | 129 | 218 | 355 | 638 | 1,527 | 3,665 | 6,140 | 8,341 |
| Musalmans ... ... | 13 | 59 | 228 | 437 | 679 | 1,672 | 3,971 | 6,470 | 8,475 |
| Jains ... ... ... | 15 | 70 | 316 | 717 | 1,274 | 2,427 | 4,330 | 6,665 | 8,649 |

It will be seen that the percentage is highest for the Hindus in the first 2 age-periods; but that after passing that period, the Hindus are all along surpassed by Musalmans, and these by the Jains, among whom the percentage in the last three periods is very high. These figures shew that though there is no prohibition to widow remarriage among the Musalmans, still the percentage of widows among them is very high; higher even than among the Hindus. This is due partly to the imitation of Hindu customs by the lower classes of Musalmans, partly due to the pride of birth among the very high classes, and partly to polygamy.

**29. Diagram of comparison between Baroda and England.**—The strength of the apparent tendency towards marriage in Baroda and England is illustrated by the diagram opposite. In England the start for female marriage is at the age of 12, and there are hardly about 20 per 1,000 married before crossing the second column, that is, 14 years of age; whereas in Baroda, the start is taken almost from birth, and over 150 per 1,000 females are married at the age of 5, over 320 per 1,000 at age 10, and just 700 per 1,000, or 7 in 10, by the age of 14. So in Baroda, not only is marriage undertaken very early

Females.

for females, and continued steadily; but by the age of 14, there are 700 married girls in Baroda to only 20 in England! Looking to the diagram for the next two age-periods 15 to 19, and 20 to 24 in England, the female line still proceeds slowly in the first of these, reaching only 200 at age 19, but covers much ground in the next full-grown period of womanhood, 20 to 24, at the end of which it rises to 500, or just half the number of women at that age is married. In Baroda, the line having already gone so high in the very early period of 10 to 14, very little space of advance has been left to it. Still in the first of these periods the female line goes up to 870 and already reaches its culminating point in the comparatively very early period of 20 to 24, when nearly ·950 women are all married out of a thousand living at that age. After that early age, the ordinates of the curve begin to decrease gradually at first, and very rapidly in the last three periods; for, by the age of 30, the number falls to 870, at 40 to 730, at 50 to 500, at 60 to 260, and finally reaches to as low a figure as that with which the curve started, 150. The curve looks very symmetrical as the ordinates at the beginning and end are equal, but it must be remembered that the first age-periods are quinquennial, and the latter ones decennial. Taking up now the curve for females in England from where we left it, we find that in the next age-period, 25 to 29, it advances from 500 to 700; or there are more marriages in this period of full growth of womanhood than in any of the preceding ones, while we saw that in this powerful period the married women proportion had already begun to decline with us. This shews how by our unreasonable customs, the strain of maternity is cast upon the very early tender years of life, the consequence of which is a falling-off in the percentage of wives, at the most healthy and robust period of existence. It need not be said that the falling-off in the percentage of wives implies an undesirable and unnatural increase in that of widows. It will further be seen that, in England, the falling-away is healthy and gradual. For full ten years of middle-age, from 35 to 45, the ratio maintains a steady unflinching level; it neither rises above nor falls below its highest figure, 750; and after this steady struggle the curve slowly declines, but does not go below 400. This means that even in the oldest ages of life there are 4 women married out of every 10; while with us, as we have seen, there are only 1·5 out of 10.

**30. Reflections suggested.**—These figures, properly considered with reference to the curves in the diagram, afford ample food for very serious reflection on one of the most vital questions of social science. Were this state of things met with in any other community or nation that had not the ancient culture of the Hindus to bring in evidence, the system would be stigmatised as barbarous. But pervading as it does in a nation that has been one of the first to ignite the torch of learning and knowledge and that has continued to keep it burning through dim ages, it staggers one to call the system by its proper name. For, whatever be the reasons that compelled the wise men (if it be true) of those ancient times to inculcate these rules, of the pernicious effects of which they could not have entertained the remotest

suspicion, and which appear clearly to originate in the firmly-rooted notions of the ungrudging subordination of woman, it is surprising that the learned Hindus of our own times should steadfastly adhere to this practice, entailing such ghastly results as are laid bare by every Census Report, and should shelter themselves under the aegis of custom, when they have publicly taken up arms against other such customs or ordinances which were found to interfere with their new notions of dress and food, or with their new desire for foreign travel and foreign trade. For the males I have very little to say, except again to express regret at the sad contrast visible between the curves for the two sexes, in England and in Baroda. At the very first glance, the two curves for England move side by side, they attain their highest positions at the same period, and are not wide apart at the end ; the visible separation, even as it is, between the lines at the end being due to men marrying or remarrying at an advanced age, and not women. But, for Baroda the curves are widely apart for the sexes, all along; they intersect at age 30; before that there is a great disproportion in the percentages of married men and women, the latter being higher; at age 20, for instance, there are 600 (out of 1,000) married men, to 900 married women. After 30, the fall of the curve for women is surprisingly rapid as compared with that of men; so many as 9 squares separating them at the end. There is only one married woman to 4 married men in the last period of life ; the previous higher percentage of married women being reduced either by death or widowhood. For England, the curve for males attains its highest ordinate for the age of about 45, while the point is reached for Baroda, full 10 years earlier. To put together the two sexes, we see that, in England, there are the largest numbers of the married, at age 45 for males and 32 to 42 for females ; while in Baroda, the largest percentage of married males is at age 35, and of wives at 22 only.

Males.

**31. Distribution of 10,000 persons of each civil condition by age-periods.**—Table No. II., the second table prefixed to this chapter, takes up, for every religion and for the entire State, 10,000 persons under each of the three civil conditions and states how many of them go towards each age-period. Thus out of 10,000 unmarried Hindu males 7,736 are in the first age-period, 1,496 in the second, and so forth. This gives the same inferences, in the end, as the previous table, but under a different arrangement. There are only 5 age-periods for this table. For the Hindu bachelors, there are 124 and 127 only in the last 2 age-periods, and consequently the number in the first period is so high as 7,736; in the next period it is less than a seventh of this. Out of the female spinsters so many as 9,558 are in the first period; hence only 442 remain to be distributed over all the remaining periods, and it will be seen that they come up to less than 125 or one-eightieth of the entire number for all the period of life, after the age of 25 ; this testifies once more to their great tendency for marriage. Taking the proportionate numbers for wives we see that 18 per cent. of the total number of married women are already wives at the tender age below 14. It will further be per-

ceived that the ratio of the wives exceeds that of the husbands for the first two periods, and falls lower and lower for all the remaining ones. Up to the age of 40, the percentage of widowers exceeds that of the widows and testifies to the great mortality among young wives. It should not escape notice that just as there is a prohibition against remarriages of widows in the high castes, so among them it is considered a mark of respectability and family pride to have the blank caused by the death of a wife supplied without lapse of much time. When, in connection with this practice, we notice the fact of there being a good percentage of widowers in the youth and prime of life, we can form an estimate of the great mortality among women, as we have already seen in the chapter of Age and Sex. I need not enter into equally long details about the other religions. The figures speak for themselves. It is worthy of note that the Musalmans (as we have already had occasions to observe before) do not differ, in any marked degree, from the Hindus. The Jains have the very high number of 9,725 unmarried females falling to the share of the first age-period. There are then only 275 to be distributed to all the rest; and we find only 105 spinsters, out of 10,000 total, after the age of 25. Coming to the three next religions, we find that the married of either sex bear a much less proportion in the Parsis, Christians and Aborigines, in the first stage of life, than the three larger religions already noticed.

**32. Percentage of married males and females in each age-period.**—The marginal table gives the numbers of males and females out of 1,000 married persons in each age-period. It partly illustrates the diagram just given above. Under 10 years, the married females are double the married males in number; and this ratio diminishes till we approach the age 30. About that time there is an equality of ratio between the two sexes; and then the ratio continues, as from the beginning, in favour of the males, till in the last age-period the husbands are more than treble the wives. We have already commented upon this result and the causes which bring it about.

TABLE No. XXVI.

*Percentage of the married by sexes in each age-group.*

| Age-Period. | Married. | |
|---|---|---|
| | Males. | Females. |
| 1 | 2 | 3 |
| Under 10 years ... | 336 | 664 |
| 10—14 ... | 391 | 609 |
| 15—19 ... | 408 | 592 |
| 20—24 ... | 430 | 570 |
| 25—29 ... | 494 | 506 |
| 30—39 ... | 540 | 460 |
| 40—49 ... | 590 | 410 |
| 50—59 ... | 682 | 318 |
| 60 and over ... | 767 | 233 |

**33. The same in another form.**—The same ratios can be presented in another convenient form by stating the numbers of wives to 1,000 husbands in each period, as is done in the marginal statement. The figures for England for 1881 are given side by side, to mark the contrast. It will be seen that up to the age of 15 there are no marriages in England; from 15 to 19, very few males marry; and so the females are nearly six times the males; then the ratio decreases, till it is one of equality at past 30; and does not swerve much till past 45. Even in the very last age-period there are 736 wives to 1,000 husbands.

TABLE No. XXVII.

*Ratio of wives to 1,000 husbands in each age-group.*

| Age-period. | Ratio of wives to 1,000 husbands. | |
|---|---|---|
| | Baroda Territory, 1891. | England, 1881. |
| Under 10 years. | 1,973 | ..... |
| 10—14 „ | 1,556 | ..... |
| 15—19 „ | 1,453 | 5,810 |
| 20—24 „ | 1,329 | 1,648 |
| 25—29 „ | 1,023 | 1,163 |
| 30—39 „ | 851 | 1,047 |
| 40—49 „ | 693 | 968 |
| 50—59 „ | 467 | 883 |
| 60 and over | 303 | 736 |

**34. Distribution of each sex and Civil Condition by age in the Divisions.**—I now give the numbers, per 10,000 persons of each sex, of the three Civil Conditions, according to age-groups in each Division. First we have the unmarried.

TABLE No. XXVIII-A1.

*Divisional distribution of 10,000 persons of each sex and Civil Condition by age.—Unmarried.*

| Division. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females | Males. | Females | Males. | Females. | Males. | Females |
| Amreli .. | 7,364 | 9,529 | 1,819 | 353 | 650 | 83 | 85 | 22 | 82 | 13 |
| Kadi .. | 7,841 | 9,556 | 1,517 | 318 | 444 | 88 | 95 | 24 | 103 | 14 |
| Navsári ... | 8,072 | 9,275 | 1,336 | 589 | 426 | 98 | 83 | 23 | 83 | 15 |
| Baroda .. | 7,351 | 9,655 | 1,593 | 206 | 675 | 89 | 194 | 25 | 187 | 15 |
| **Total ..** | **7,670** | **9,538** | **1,542** | **335** | **536** | **89** | **125** | **24** | **127** | **14** |

**35. Unmarried.**—Taking the first period, Navsári holds the curious position of having the largest percentage of unmarried boys, and the smallest of unmarried girls. In the latter, Baroda stands first with 9,665. The large number proportionately of unmarried males is greatly due to the late but general marriages of males among the Forest Tribes inhabiting there. Baroda, for this period, has the smallest percentage of bachelors. The divergence in the case of males is slightly over 7 per cent. and of females under 4 per cent. To make up for the first period, Navsári has the smallest

percentage of bachelors and the largest for spinsters, in the second period. In other words Navsári differs from the other Divisions in its bachelors being sparser in the higher age-periods, and more of its girls remaining unmarried in those periods. Comparatively, Amreli has a high percentage of bachelors in the second and third periods, to make up for the small one in the first; while Baroda's small percentage of the first period is gradually being compensated by higher percentages in all the remaining age-periods. It will be seen that in the last two periods, all the Divisions almost coincide in the percentage for females; *viz.*, from 22 to 25 per 10,000 in the penultimate, and from 13 to 15 in the ultimate period. In the case of males, Baroda only, as has been mentioned, differs from the other three Divisions, which are not much apart. The higher male ratio in these periods for Baroda District is influenced by the results of the Capital City. It shews that there are more people unmarried in the higher age-periods, as is the case, from various reasons, in large cities. To compare the results obtained in other places, I give the following statement from Part II. of the 1891 Proceedings of the Census of India.

TABLE No. XXVIII-A 2.

*Distribution by sex, age and Civil Condition of the population of the Baroda State as compared with other provinces and countries.—Unmarried.*

| Country or Province. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| India ... ... | 7,646 | 9,487 | 1,622 | 377 | 563 | 89 | 88 | 24 | 76 | 21 |
| Bengal .. ... | 8,114 | 9,761 | 1,381 | 158 | 420 | 55 | 49 | 13 | 36 | 13 |
| Bombay ... | 7,949 | 9,578 | 1,449 | 251 | 467 | 112 | 71 | 30 | 64 | 29 |
| **Baroda State** | **7 673** | **9,538** | **1,512** | **335** | **536** | **89** | **125** | **24** | **127** | **14** |
| Scotland ... | 5,502 | 5,536 | 2,770 | 2,591 | 998 | 1,051 | 201 | 319 | 229 | 503 |
| Ireland ... | 5,299 | 5,327 | 2,809 | 2,884 | 1,244 | 1 058 | 290 | 294 | 358 | 437 |
| France ... | 4,937 | 5,301 | 2,085 | 2,756 | 1 294 | 1,004 | 350 | 365 | 434 | 574 |
| Italy ... ... | 5,461 | 5,866 | 2,785 | 2,638 | 1,174 | 845 | 253 | 266 | 327 | 385 |
| Germany ... | 5,821 | 5,956 | 2,812 | 2,679 | 1,022 | 844 | 159 | 209 | 186 | 312 |

The Indian provinces agree to a remarkable extent, and so do the European countries; while there is a wide divergence between the two on each side. The numbers for both sexes are far higher in the first column for India than for England, while the reverse is the case in the other columns. This shews exactly by figures, what is generally known; that very few remain unmarried in India, after 14; hardly 2 to 4 per cent. of the total unmarried females being older than that age; while in the European countries from 40 to 50 per cent. of them are not only over 14, but found in sufficiently large, if decreasing, ratios in all the age-periods, including the last. The ratios for females are

very striking; while in the Baroda State, there are only 14 old women, past 50, unmarried out of 10,000, in France there are so many as 574 at that age, out of the number; or the ratio is of 1 : 41.

**36. Married.**—The figures for the married are furnished by the following table:—

TABLE No. XXVIII. B-1.

*Married.*

| Division. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Amreli ... ... | 514 | 868 | 2,018 | 3,285 | 4.452 | 4,100 | 1,598 | 1,116 | 1,418 | 631 |
| Kadi ... ... | 1,374 | 2,202 | 2,062 | 2,760 | 3,717 | 3,450 | 1,489 | 1,042 | 1,358 | 546 |
| Navsári ... ... | 709 | 1,227 | 1,994 | 2,880 | 4,351 | 4,034 | 1,651 | 1,194 | 1,295 | 665 |
| Baroda ... ... | 737 | 1,530 | 2,214 | 3,098 | 4,039 | 3.698 | 1,663 | 1.150 | 1.347 | 524 |
| Total... | 1,011 | 1,764 | 2,105 | 2.925 | 3,956 | 3.650 | 1.577 | 1.102 | 1 351 | 559 |

There is a great contrast perceptible in the first period between Amreli and Kadi; the figures for both sexes, for the latter being 2½ times those for the former. This shews that they marry much earlier in Kadi than in Amreli. Amreli surpasses Kadi specially in the period of full manhood, 25 to 39, for both sexes. It will further be observed that Kadi is comparatively much the weakest, or most backward in this matter, of all the Divisions. Its large population of Jains and trading Banias accounts for this solitary position. As in the case of the unmarried, the figures for the married approach also very close to each other in the last age-period. For the other places we have—

TABLE No. XXVIII. B-2.

*Married.*

| Country or Province. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| India ... ... | 534 | 1,454 | 1,696 | 2,984 | 4,221 | 3,840 | 1,814 | 1,095 | 1,734 | 627 |
| Bengal ... ... | 675 | 1,908 | 1,613 | 2,895 | 4,198 | 3,668 | 1,792 | 965 | 1,722 | 564 |
| Bombay ... ... | 560 | 1,730 | 1,921 | 2,958 | 4,419 | 3,774 | 1,632 | 965 | 1,468 | 573 |
| **Baroda State** .. | **1,011** | **1,764** | **2,105** | **2,925** | **3,956** | **3,650** | **1,577** | **1,102** | **1,351** | **559** |
| Scotland ... ... | ..... | ..... | 466 | 887 | 4,034 | 4,414 | 2,403 | 2,316 | 3,097 | 3,383 |
| Ireland ... ... | ..... | ..... | 243 | 653 | 2,759 | 3,853 | 2,583 | 2,503 | 4,415 | 2,991 |
| France ... .. | ..... | ..... | 305 | 1,045 | 3,379 | 3,636 | 2,429 | 2,235 | 3,887 | 3,084 |
| Italy ... ... | ..... | ..... | 260 | 1,035 | 3,690 | 4,308 | 2,514 | 2,259 | 3,536 | 2,398 |
| Germany ... | ..... | ..... | 183 | 659 | 3,940 | 4,436 | 2,635 | 2,462 | 3,242 | 2,443 |

The contrast between the Indian Provinces and European countries for the first two periods is so striking as to need no commentary. Whereas over 45 per cent. of the married women in India fall in the two periods before 25, there are at the most only 10 per cent. in the European countries. Again in these countries more than one-third of the married males and more than one-fourth of the married females are crowded in the very last age-period, which is so barren in India that about 15 per cent. of husbands and only 6 per cent. of wives survive in this period. In both, the largest percentage of the married is in the age-period 25 to 39. In India the remaining are scattered in all age-periods, more heavily in the two preceding than in the two succeeding ones; while in the European countries, the first period is entirely blank, the second has a small percentage, and all the remnant after 25 to 39 goes in the two following periods.

**37. Widowed.**—The Divisional statement of the widowed is as under:—

TABLE No. XXVIII. C-1.

*Widowed.*

| Division. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Amreli ... ... | 92 | 36 | 539 | 309 | 2,485 | 1,764 | 2,007 | 2,248 | 4,877 | 5,643 |
| Kadi ... ... | 546 | 157 | 682 | 300 | 2,060 | 1,896 | 1,806 | 2,347 | 4,846 | 5,310 |
| Navsári ... ... | 130 | 117 | 550 | 377 | 2,626 | 1,893 | 2,242 | 2,303 | 4,416 | 5,310 |
| Baroda ... ... | 185 | 95 | 664 | 363 | 2,330 | 1,843 | 2,263 | 2,568 | 4,558 | 5,131 |
| Total... | 315 | 121 | 647 | 359 | 2,273 | 1,866 | 2,085 | 2,419 | 4,680 | 5,235 |

Amreli is the best off comparatively in the first age-period; as, out of its 10,000 widowed males and females, there are only 92 and 36 respectively in this tender age; while Kadi shews 546 widowers and 157 widows out of the same number. The percentage for the widowed begins to be high from the third period, 25 to 39, it becomes slightly less for males and more for females in the next period, and is greatest for the last period. There we have males somewhat below 50 per cent.; but females over 50 per cent. As regards widows Amreli is the best situated; having the smallest percentage comparatively for the first four periods and the largest for the last. In the other three Divisions, the proportion of widows in all the periods is remarkably uniform. A comparative statement, for other places, follows:—

## TABLE No. XXVIII. C-2.

### *Widowed.*

| Country or Province. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| India .. ... ... | 176 | 137 | 690 | 543 | 2,271 | 2,271 | 1,975 | 2,243 | 4,643 | 1,806 |
| Bengal ... ... | 256 | 194 | 677 | 625 | 2,448 | 2,448 | 1,934 | 2,210 | 4,633 | 4,523 |
| Bombay ... ... | 279 | 207 | 766 | 550 | 2,730 | 2,452 | 1,963 | 2,248 | 4,262 | 4,543 |
| **Baroda State ...** | **315** | **121** | **647** | **359** | **2,273** | **1,866** | **2,085** | **2,419** | **4,680** | **5,235** |
| Scotland ... ... | ..... | ..... | 55 | 39 | 1,193 | 953 | 1,466 | 1,617 | 7,286 | 7,391 |
| Ireland ... ... | ..... | ..... | 30 | 32 | 618 | 747 | 1,090 | 1,429 | 8,262 | 7,792 |
| France ... ... | ..... | ..... | 72 | 139 | 884 | 976 | 1,299 | 1,395 | 7,745 | 7,490 |
| Italy ... ... ... | ..... | ..... | 28 | 59 | 829 | 889 | 1,291 | 1,593 | 7,852 | 7,459 |
| Germany ... ... | ..... | ..... | 16 | 30 | 700 | 812 | 1,065 | 1,519 | 8,219 | 7,639 |

As there are no marriages in European countries before 14, there are obviously no widowed. Baroda State is better than the other Indian places mentioned, inasmuch as it has the smallest ratios of widows in the first two periods and largest in the last three. Still, absolutely considered, matters are as bad as they could be for this condition, and can stand no possible comparison with any country in Europe. There, about 80 per cent. of the widowers, and 75 per cent. of the widows fall in the last period, 50 and over; so that only 25 per cent. of the total widows are divided in the other age-periods, of which the first has none. Out of, say, a hundred widows, there is none in the first period, only one in the period 15 to 24, about 9 in the period 25 to 39, about 15 in the next period, 40 and 49, and the rest are all old widows, past 50. Thus while there is only one widow there, out of a hundred, younger in age than 25 years, we have 5 in Baroda and 8 in Bengal. For about 9 widows in the full youth of life, from 25 to 39 years in age, there are 19 in Baroda and 24 in Bombay.

**38. All conditions.**—To help towards forming an estimate properly of the proportions of the two sexes in all the age-periods in the different countries, I append below a table of "all conditions" which simply gives the numbers of males and females out of 10,000 of each sex for the age-periods. The figures were examined in the chapter on Age.

## TABLE No. XXVIII., D.

*All conditions.*

| Division or Province. | 0—14 | | 15—24 | | 25—39 | | 40—49 | | 50 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Amreli... .. | 3,803 | 3,872 | 1,847 | 1,822 | 2,516 | 2,334 | 857 | 777 | 947 | 1,095 |
| Kadi ... .. | 4,105 | 4,056 | 1,766 | 1,702 | 2,240 | 2,245 | 909 | 932 | 980 | 1,065 |
| Navsári ... | 4,146 | 4,112 | 1,608 | 1,718 | 2,412 | 2,299 | 944 | 889 | 890 | 982 |
| Baroda .. | 3,431 | 3,447 | 1,865 | 1,866 | 2,549 | 2,424 | 1,093 | 1,092 | 1,062 | 1,171 |
| **Baroda State** | **3,853** | **3,850** | **1,786** | **1,767** | **2,390** | **2,318** | **976** | **974** | **995** | **1,091** |
| India ... ... | 3,964 | 3,809 | 1,610 | 1,684 | 2,368 | 2,833 | 986 | 962 | 1,072 | 1,212 |
| Bengal .. ... | 4,118 | 3,845 | 1,468 | 1,603 | 2,372 | 2,345 | 987 | 953 | 1,055 | 1,254 |
| Bombay ... | 3,934 | 3,827 | 1,644 | 1,698 | 2,517 | 2,424 | 934 | 917 | 971 | 1,134 |
| Scotland .. | 3,845 | 3,479 | 1,980 | 1,889 | 1,929 | 2,016 | 913 | 1,004 | 1,338 | 1,612 |
| Ireland .. | 3,640 | 3,379 | 1,998 | 2,009 | 1,638 | 1,782 | 951 | 998 | 1,773 | 1,832 |
| France .. | 2,721 | 2,672 | 1,770 | 1,809 | 2,097 | 2,037 | 1,222 | 1,206 | 2,190 | 2,270 |
| Italy ... ... | 3,271 | 3,167 | 1,763 | 1,809 | 2,068 | 2,121 | 1,111 | 1,121 | 1,787 | 1,782 |
| Germany .. | 3,616 | 3,460 | 1,811 | 1,778 | 2,019 | 2,034 | 1,043 | 1,071 | 1,511 | 1,657 |

**39. Distribution by Civil Condition of 10,000 of each sex in each age-group.**—In the preceding statements, we took 10,000 persons in each civil condition, and distributed them under different age-periods. I now take 10,000 persons of either sex in each age-group, and distribute them under each of the three conjugal conditions. Out of 10,000 males, for example, under age 10, how many are unmarried, how many married, and how many widowers. To some, perhaps, the figures so stated will give more definite notions of the numbers than in the other way. Here, I give more details in the age-periods for a better and minuter comparison between the Divisions, whenever necessary. The same remarks that have been made above already will apply to these statements. There is a general uniformity of results, excepting the difference already noticed in the first age-period between Amreli at one end and Kadi at the other, as regards the comparatively small percentages of the married and widowed in Amreli and consequently a large one of the unmarried as against quite opposite results for Kadi. Navsári follows Amreli; and Baroda though much behind is closer to these, after all, than to Kadi in the results.

# TABLE No. XXIX.

*Distribution by Civil Condition of 10,000 persons of each sex, in each age-group.*

| Division. | Under 10 years | | 10—14 | | 15—19 | | 20—24 | | 25—29 | | 30—39 | | 40—49 | | 50—59 | | 60 and over. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| **A—UNMARRIED.** | | | | | | | | | | | | | | | | | | |
| Amreli ... ... ... ... | 9,676 | 9,467 | 8,467 | 6.704 | 6.219 | 1.433 | 3,575 | 209 | 1,785 | 153 | 896 | 111 | 465 | 90 | 390 | 56 | 453 | 29 |
| Kadi ... ... ... ... .. | 8,726 | 7,686 | 6,835 | 4,439 | 4.758 | 1.003 | 2,568 | 175 | 1,225 | 121 | 619 | 109 | 446 | 74 | 431 | 45 | 482 | 33 |
| Navsári ... ... ... . | 9,628 | 9,319 | 7,946 | 5,783 | 5.313 | 2.278 | 2,626 | 480 | 1.221 | 186 | 600 | 144 | 415 | 96 | 430 | 57 | 465 | 57 |
| Baroda ... ... ... ... | 9,516 | 8.739 | 7,213 | 3.316 | 4.633 | 483 | 2,536 | 152 | 1.407 | 105 | 892 | 92 | 733 | 61 | 709 | 38 | 739 | 28 |
| Total... | 9,167 | 8,373 | 7.212 | 4 463 | 4.887 | 1.030 | 2,647 | 209 | 1.339 | 127 | 738 | 109 | 556 | 73 | 353 | 44 | 574 | 34 |
| **B—MARRIED.** | | | | | | | | | | | | | | | | | | |
| Amreli ... ... ... ... | 321 | 527 | 1,495 | 3,260 | 3.701 | 8.421 | 6,222 | 9.502 | 7.877 | 9.338 | 8.498 | 8.487 | 8 391 | 6,401 | 7,556 | 4.109 | 6,180 | 1.730 |
| Kadi ... ... ... ... .. | 1,221 | 2,281 | 3,085 | 5.435 | 5.112 | 8.779 | 7,198 | 9.453 | 8.453 | 9.215 | 8,901 | 8,326 | 8 616 | 6.308 | 7 861 | 3.858 | 6,427 | 1,679 |
| Navsári ... ... ... ... | 364 | 668 | 2,013 | 4.115 | 4.578 | 7,530 | 7,130 | 9,195 | 8,370 | 9.278 | 8,735 | 8,574 | 8,341 | 6.774 | 7.510 | 4.484 | 6 132 | 2,095 |
| Baroda ... ... ... ... | 469 | 1,242 | 2,714 | 6.547 | 5.217 | 9 271 | 7,193 | 9.455 | 8 198 | 9.193 | 8.460 | 8.238 | 8.022 | 5.946 | 7.170 | 3.417 | 5,868 | 1,340 |
| Total .. | 802 | 1,604 | 2,718 | 5.417 | 4 987 | 8 751 | 7.107 | 9.424 | 8 299 | 9 225 | 8.686 | 8.341 | 8 335 | 6.239 | 7,536 | 3.791 | 6,177 | 1,620 |
| **C—WIDOWED.** | | | | | | | | | | | | | | | | | | |
| Amreli ... ... ... .. | 3 | 6 | 38 | 36 | 80 | 146 | 203 | 289 | 338 | 509 | 606 | 1.402 | 1.141 | 3 509 | 2,054 | 5.835 | 3,367 | 8.241 |
| Kadi ... ... ... ... ... | 53 | 33 | 80 | 126 | 120 | 218 | 234 | 372 | 332 | 664 | 480 | 1.565 | 938 | 3,618 | 1,708 | 6.097 | 3,091 | 8.288 |
| Navsári ... ... ... ... | 8 | 13 | 41 | 102 | 109 | 192 | 243 | 325 | 409 | 536 | 665 | 1.282 | 1 244 | 3,130 | 2,060 | 5.469 | 3.403 | 7,848 |
| Baroda ... ... ... .. | 15 | 19 | 73 | 137 | 150 | 246 | 271 | 393 | 395 | 702 | 648 | 1.670 | 1.245 | 3,993 | 2 121 | 6,545 | 3,373 | 8.632 |
| Total... | 31 | 23 | 70 | 120 | 126 | 219 | 246 | 367 | 362 | 648 | 576 | 1.550 | 1 109 | 3,688 | 1 929 | 6 165 | 3,249 | 8 346 |

**40. Average number of females per 1,000 males of the same age and civil condition.**—Following the statement given on page 206 of Part II. of the Census of India Proceedings of 1891, I give below a statement of the average number of females per 1,000 males of the same age and civil condition, for all the Divisions, and the average for the State. It shews, for example, how many unmarried females there are, below the age of 15, to 1,000 bachelors of the same age. Such a statement enables us to see which sex preponderates and in what ratio in any given age-period, for any of the three conjugal conditions.

## TABLE No. XXX.

*Average number of females per 1,000 males of the same age and civil condition.*

| Division. | All ages. | | | | 0—14 | | | | 15—24 | | | | 25—39 | | | | 40—49 | | | | 50 and over. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | Married. | Widowed. | Total. | Single. | Married | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed | Total. | Single. | Married. | Widowed. | Total. |
| Amreli .. | 686 | 993 | 2,489 | 920 | 887 | 1,678 | 977 | 937 | 133 | 1,617 | 1,427 | 908 | 87 | 914 | 1,767 | 854 | 176 | 694 | 2,788 | 909 | 108 | 442 | 2,880 | 1,063 |
| Kadi ... ... | 648 | 1,019 | 2,987 | 950 | 790 | 1,633 | 861 | 939 | 136 | 1,364 | 1,575 | 916 | 128 | 946 | 2,748 | 952 | 163 | 713 | 3,757 | 974 | 91 | 410 | 3,230 | 1,032 |
| Navsàri ... | 785 | 1,041 | 2,273 | 985 | 902 | 1,802 | 1,948 | 977 | 346 | 1,504 | 1,562 | 1,050 | 182 | 965 | 1,638 | 939 | 214 | 753 | 2,335 | 928 | 140 | 535 | 2,715 | 1,087 |
| Baroda ... | 566 | 941 | 2,481 | 879 | 744 | 1,953 | 1,276 | 853 | 73 | 1,316 | 1,355 | 879 | 74 | 861 | 1,962 | 836 | 73 | 651 | 2,816 | 878 | 45 | 366 | 2,792 | 969 |
| **Total ...** | **643** | **992** | **2,655** | **928** | **800** | **1,732** | **1,022** | **927** | **140** | **1,378** | **1,474** | **918** | **107** | **915** | **2,180** | **900** | **122** | **693** | **3,080** | **927** | **74** | **411** | **2,969** | **1,017** |

It will be observed, at a glance, that in all the Divisions there are more bachelors than spinsters, and more widows than widowers. The spinsters are from 56 to 78 per cent. of the bachelors, and the widows are from two and a quarter to nearly three times (in Kadi) the number of widowers. In the average of all ages, Baroda has the least percentage of spinsters to bachelors and Navsári the greatest; their positions are at the reverse extremes for the married state, the ratio of wives to husbands being greatest in Navsári and least in Baroda. The first age-period is the most interesting in India, for civil conditions. We find here that Kadi has the fewest spinsters to bachelors in this period, only 790; while Navsári approaches the male number nearest, 902. In all Divisions, the married girls, under 15, bear a very high proportion to the married boys; they are almost double the number in Baroda; and much more than 60 per cent. over the number of unmarried boys in the three remaining Divisions. In Amreli and Kadi it is remarkable that although such a very high percentage of girls are married, yet the number of widows is less than that of widowers. This must be the effect of a much higher mortality among girls (married ones) at this tender age, than among boys. On the obvious causes of this, infant marriages of girls and an appalling death-roll in early maternity, I have spoken enough already. Below, I give a corresponding statement for Indian provinces and European countries. Beyond such remarks as are already made for contrast, there are no fresh ones to offer.

## TABLE No. XXXI.

*The average number of females per 1,000 males of the same age, and Civil Condition in India and Europenn countries.*

| Province or Country. | All Ages. | | | | 0—14 | | | | 15- 24 | | | | 25—39 | | | | 40—49 | | | | 50 and over. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. | Single. | Married. | Widowed. | Total. |
| India ... | 641 | 1,006 | 3,677 | 960 | 795 | 2,736 | 2,862 | 922 | 149 | 1,771 | 2,895 | 1,004 | 100 | 915 | 3,318 | 945 | 170 | 607 | 4,176 | 937 | 193 | 363 | 3,807 | 1,085 |
| Bengal ... | 638 | 1,004 | 5,399 | 1,011 | 768 | 2,842 | 4,068 | 944 | 73 | 1,802 | 4,990 | 1,104 | 84 | 877 | 5,286 | 999 | 162 | 541 | 6,172 | 976 | 226 | 329 | 5,270 | 1,200 |
| Bombay .. | 630 | 1,005 | 3,329 | 955 | 759 | 3,107 | 2,475 | 929 | 109 | 1,548 | 2,392 | 987 | 152 | 859 | 2,908 | 920 | 265 | 594 | 3,812 | 938 | 289 | 393 | 3,550 | 1,117 |
| **Baroda State** ... | **643** | **992** | **2,675** | **928** | **800** | **1,732** | **1,022** | **927** | **140** | **1,378** | **1,474** | **918** | **107** | **915** | **2,180** | **900** | **122** | **693** | **3,080** | **927** | **74** | **411** | **2,969** | **1,017** |
| Scotland ... | 1,020 | 1,023 | 2,688 | 1,076 | 974 | ... | ... | 974 | 954 | 1,949 | 1,956 | 1,027 | 1,074 | 1,120 | 2,147 | 1,125 | 1,626 | 986 | 2,963 | 1,184 | 2,236 | 787 | 2,726 | 1,300 |
| Ireland ... | 963 | 1,023 | 2,640 | 1,043 | 968 | ... | ... | 968 | 989 | 2,752 | 2,820 | 1,049 | 819 | 1,429 | 3,191 | 1,136 | 977 | 990 | 3,460 | 1,095 | 1,174 | 693 | 2,490 | 1,077 |
| France ... | 921 | 1,002 | 1,935 | 1,007 | 989 | ... | ... | 989 | 850 | 3,439 | 3,735 | 1,032 | 714 | 1,078 | 2,137 | 978 | 959 | 922 | 2,075 | 993 | 1,217 | 795 | 1,871 | 1,044 |
| Italy ... | 897 | 1,012 | 2,314 | 995 | 963 | ... | ... | 963 | 849 | 4,032 | 4,772 | 1,021 | 646 | 1,181 | 2,485 | 1,020 | 941 | 909 | 2,856 | 1,004 | 1,056 | 686 | 2,198 | 993 |
| Germany ... | 975 | 1,004 | 2,691 | 1,043 | 998 | ... | ... | 998 | 929 | 3,624 | 5,030 | 1,024 | 806 | 1,131 | 3,123 | 1,052 | 1,287 | 938 | 3,838 | 1,071 | 1,634 | 757 | 2,501 | 1,144 |

9. *Further details in age-periods.*

**41. Three age-periods.**—It would be interesting to note the figures and percentages of the age-periods by dividing them into the three main divisions, 0—9, 10—14, 15 and over. The first is the period of childhood, the second the period during which most marriages take place, particularly in the girls; and the last the period after marriage. We start, first, by having the total figures under each of these three age-periods, for the two sexes, as shewn in the marginal table.

TABLE No. XXXII.

*Numbers in each of the three age-periods.*

| Age-periods. | Total. | Males. | Females. |
|---|---|---|---|
| 0 — 9 | 683,032 | 343,956 | 339,076 |
| 10 — 14 | 247,301 | 138,870 | 108,431 |
| 15 and over... ... | 1,485,063 | 770,157 | 714,906 |
| Total ... | 2,415,396 | 1,252,983 | 1,162,413 |

**42. Number and percentages by Civil Condition in 0—9.**—I now present a detailed table of the first of these age-periods, 0—9, exhibiting the total numbers under each condition, at that age, and the ratios of these to the total of that condition and sex, given in the previous table.

TABLE No. XXXIII.

*Numbers and ratios of the Civil Condition for the age period* 0–9.

| Civil Condition. | Total. | Males. | Females. | Percentage of total. | Percentage of males. | Percentage of females. |
|---|---|---|---|---|---|---|
| Unmarried ... ... ... | 529,199 | 315,305 | 283,894 | 87·73 | 91·67 | 83·73 |
| Married ... ... .. | 81,954 | 27,570 | 54,384 | 12·00 | 8·02 | 16·04 |
| Widowed ... ... .. | 1,879 | 1,081 | 798 | 0·27 | 0·31 | 0·23 |
| Total ... | 683,032 | 243,956 | 339,076 | 100 | 100 | 100 |

It appears that at this early age, 12 per cent. of the total population of the age, are married; the percentage for the girls being so high as 16; or about one-sixth of the number of girls under 10 are already married. Over a thousand little boys under 10 are already widowers; and nearly 800 girls of the same infant age are widows, many of them prohibited from remarrying!

**43. Married and widowed, at 0—9, in different religions.**—To be able to judge clearly to what religions these infant husbands and wives, and infant widowers and widows belong, I give the following statement of their numbers, by religions:—

## TABLE XXXIV.

*Married and widowed at 0—9 in different religions.*

| Religion. | Married. | | | Widowed. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females |
| Hindu ... ... ... | 78,715 | 26,218 | 52,497 | 1,808 | 1,051 | 757 |
| Musalman ... ... | 2,623 | 975 | 1,648 | 56 | 25 | 31 |
| Jain ... ... ... | 449 | 300 | 149 | 14 | 5 | 9 |
| Parsi ... ... ... | 33 | 14 | 19 | ..... | ..... | ..... |
| Christian ... ... ... | 5 | 1 | 4 | 1 | ..... | 1 |
| Caste returned in lieu of religion ... ... .. | 129 | 62 | 67 | ..... | ..... | ..... |
| Others ... ... ... | ..... | ..... | ..... | ..... | ..... | ..... |
| Total..... | 81,954 | 27,570 | 54,384 | 1,879 | 1,081 | 798 |

As was to be expected, the swelling numbers under these heads are for the Hindus. Over 26 thousand little boys, and double that number, or over 52 thousand little girls, are husbands and wives, at below 10, in the Hindus. The Musalmans also have rather high figures, in comparison with their population. There are 757 widows among the Hindus, and only 41 among all the other religions put together. The latter can all re-marry, but many of the former suffer under the prohibition. The Parsis have no widowed, but there are obviously 14 couples tied for life at this early age, and 5 girls given to boys beyond this age. These must, no doubt, be considered as rare instances, and remnants of the old ways borrowed from the Hindus, after a very long contact with them. These instances are mostly found in out-of-the-way villages. The 5 that go to Christians must be instances of native Christians. The Aboriginals, on the whole, shew good figures; particularly in the absence of all widowed.

**44. The married infants for every year up to 4 years.**—To estimate this question of baby-marriages still more accurately, I subjoin a table, giving the numbers of married babies for each age up to end of 4 years, for each religion and the total.

## TABLE No. XXXV.

*Married infants for each year up to 4 years.*

| Religion. | Under 1 year. | | 1 year. | | 2 years. | | 3 years. | | 4 years. | | 0—4 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Hindu ... ... | 459 | 1,037 | 533 | 1,569 | 1,321 | 3,607 | 1,740 | 4,333 | 2,287 | 5,137 | 6,340 | 15,683 |
| Musalman ... | 24 | 45 | 20 | 25 | 49 | 63 | 52 | 88 | 71 | 111 | 216 | 332 |
| Jain ... .. | 33 | 10 | 13 | 9 | 32 | 8 | 20 | 11 | 31 | 17 | 129 | 55 |
| Parsi ... ... | 2 | 1 | 3 | ... | 1 | 1 | ... | 1 | 1 | 1 | 7 | 4 |
| Christian ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | 1 |
| Caste returned in lieu of religion ... | 6 | 4 | 3 | 1 | 4 | 5 | 5 | 6 | 5 | 12 | 23 | 28 |
| Total.. | 524 | 1 097 | 572 | 1.604 | 1,407 | 3 684 | 1 817 | 4,439 | 2 395 | 5,279 | 6,715 | 16 103 |

For under one year, there are 524 boys and 1,097 girls married! Of these the largest majority, of course, are Hindus. Comparatively to their populations, the Musalmans and Jains, too, are not behind-hand, the former with 69, and the latter with 43 married babies under one year old; the Parsis have 3 and the Animistics 10. But for these two races, these may be considered as stray or accidental occurrences; for, the numbers do not increase with the age; the total number, for the Parsis for the five years being 11. But among the Hindus, the settled practice is evidenced by the steadily-increasing numbers at every age. For the girls the numbers continuously increase as under,—1,037, 1,569, 3,607, 4,333, and 5,137. The total coming to 6,340 boys and 15,683 girls married under 5. The Musalman total also is very high, and this affords another strong illustration of the power of the Hindu social customs over them.

**45. The Kaidva Kanbis.**—A graphic account of the curious marriage-customs prevailing among the Kaidvá Kanbis is given in the last Census Report of this State; and so I need not say more about it, except to allude to the broad facts that marriages among them can take place only once a decade, on an average, and all parents must strive hard to get their children married on the one auspicious day in a decade, if they at all, as prudent parents, wish to avoid the risk (perhaps infamy) of seeing their children grow up in the unmarried state, for 10 years to come. As these Kaidvá do form a tangible percentage of the Hindu population in our State, and as this absurd custom necessarily swells the numbers of infant-marriages among the Hindus, I give below a complete table separating the numbers of the Kaidvá Kanbis from those of the other Hindus, for the age 0—9.

## TABLE No. XXXVI.

*Infant marriages among the Kaidvá Kanbis.*

| Caste. | Total population from 0–9. | | | Single. | | Married. | | Widowed. | | Percentage of the married and widowed over the total. | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Kaidvá Kanbis .. | 57,235 | 28,013 | 29,222 | 12,892 | 3,655 | 14,501 | 25,303 | 620 | 264 | 53·9 | 87·5 |
| Other Hindus .. | 625,797 | 315,943 | 309,854 | 302,413 | 280,239 | 13,069 | 29,081 | 461 | 534 | 4·2 | 9·5 |
| Total . | 683,032 | 343,956 | 339,076 | 315,305 | 283,894 | 27,570 | 54,384 | 1,081 | 798 | 8·3 | 16·2 |

Thus, the male percentage for all Hindus is reduced from 8·3 to a half of it, 4·2, and for females from 16·2 to 9·5, as the ratio of the married and widowed to the total, if we deduct the exceptional case of the Kaidvá Kanbis. But what is most striking is the ratio we obtain for the Kaidvá Kanbis alone. Among them 54 per cent. of the boys and 87·5 per cent. of the girls are already married before entering into the teens. Even this percentage does not carry the full force of the real situation; because the ratio naturally depends upon the interval between the Census year and the preceding marriage-day among the Kaidvá Kanbis. For, generally speaking, only those are unmarried, who are born during this interval. If the Census enumeration falls due very shortly after the auspicious marriage-day, nearly cent. per cent. of the girls, at least, would be married; if about 9 or 10 years after the day, then all would be unmarried. So the figures given above are more to give the probable number of the married among the "other" Hindus rather than the varying percentage among the Kaidvá Kanbis themselves.

**46. Numbers and percentages for the period 10–14.**—For the next age-period, by the end of which the females generally must get married, I attach the following statement:—

## TABLE XXXVII.

*Numbers and percentages for the Civil Conditions of the age-period* 10—14.

| Civil Condition. | Total. | Males. | Females. | Percentage of total. | Percentage of males. | Percentage of females. |
|---|---|---|---|---|---|---|
| Unmarried ... ... ... | 148,544 | 100,149 | 48,395 | 60·04 | 72·07 | 44·63 |
| Married ... ... ... | 96,492 | 37,753 | 58,739 | 39·00 | 27·16 | 54·17 |
| Widowed ... ... .. | 2,378 | 1,081 | 1,297 | 0·96 | 0·77 | 1·20 |
| Total... | 247,414 | 138,983 | 108,431 | 100 | 100 | 100 |

Comparing this statement with the previous one, for the age-period 0—9, we find that the ratio for singles has decreased, for males from 92 to 72, and for females from 84 to 45; while that for the married has proportionately increased, for the males from 8 to 27 per cent., and for the females, from 16 to 54 per cent. Thus we find that before reaching the age of 15 more than half of the total female population living at that age is married. Taking the Hindus by themselves I find that at this age there are 40,040 spinsters, 54,768 married, and 1,231 widows; or the ratios for the three states are 41·7, 57, and 1·3 per cent. respectively. Thus there are about 3 per cent. more females married in the Hindus than in the general average.

**47. Civil Conditions for age 15 and over.**—Lastly, I give the figures for the civil conditions for age 15 and over.

TABLE No. XXXVIII.

*Civil Conditions for age 15 and over.*

| Civil Condition. | Total. | Males. | Females. | Percentage of total. | Percentage of males. | Percentage of females. |
|---|---|---|---|---|---|---|
| Unmarried... ... ... | 142,249 | 126,138 | 16,111 | 9·58 | 16·38 | 2·25 |
| Married ... ... ... | 119,129 | 580,992 | 528,137 | 74·68 | 75·44 | 73·83 |
| Widowed ... ... ... | 233,685 | 63,027 | 170,658 | 15·74 | 8·18 | 23·87 |
| **Total ...** | **1,485,063** | **770,157** | **714,906** | **100** | **100** | **100** |

The percentages for the unmarried have fallen considerably in this period. There are only 16 per cent. unmarried males; and but 2 per cent. unmarried females. As I have stated once before, this low percentage for females shews that every female who was not physically or morally precluded from marrying had secured a husband. One-fourth of these were so unfortunate as to lose this acquisition. 75 per cent. of the males also enjoy the bliss of matrimony, 8 per cent. mourn their lost partners, or perhaps could not obtain others to replace them; while only 16 per cent. were precluded by physical or moral causes, or by poverty, or by a paucity of spinsters in their castes, from parting company with the state in which Nature had placed them, at birth. I subjoin a table here, giving the numbers of both sexes, in the three conjugal states, after 15 and over, for all religions.

## TABLE No. XXXIX.

*The above, by religion.*

| Religion. | Unmarried. | | | Married. | | | Widowed. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Hindu ... ... ... ... | 120,892 | 107,501 | 13,391 | 983,339 | 516,769 | 466,570 | 203,445 | 55,527 | 147,918 |
| Musalman ... ... ... ... | 14,295 | 12,497 | 1,798 | 86,370 | 44,559 | 41,811 | 20,620 | 5,110 | 15,510 |
| Jain ... ... ... ... | 4,562 | 4,354 | 208 | 22,089 | 11,245 | 10,844 | 7,109 | 1,716 | 5,393 |
| Parsi ... ... ... ... | 543 | 360 | 183 | 3,906 | 1,629 | 2,277 | 886 | 157 | 729 |
| Christian ... ... ... ... | 158 | 129 | 29 | 303 | 206 | 97 | 27 | 11 | 16 |
| Caste returned in lieu of religion | 1,782 | 1,280 | 502 | 13,099 | 6,571 | 6,528 | 1,593 | 505 | 1,088 |
| Others ... ... ... ... | 17 | 17 | ..... | 23 | 14 | 9 | 5 | 1 | 4 |
| Total ... | 142 249 | 126,138 | 16,111 | 1,109,129 | 580,993 | 528,136 | 233 685 | 63,027 | 170,658 |

**48. Percentages of the unmarried above 15 in all religions.**—In the margin will be found a small table giving the percentages of single males and females above 15, to the total numbers, for all religions. For the males, the Hindus have only 9 per cent of the total numbers, unmarried; they are surpassed by the Animistics, who shew one per cent. less still. Of course, the Christians exhibit the highest ratio, 30 per cent.; the Jains come after them, at about 17 per cent., not that they discourage marriages, but because there are comparatively many obstacles in their way of getting wives for themselves, as many of them are foreigners, and unwilling or unable to go in search of wives to distant places. But the ratios for the females are most remarkable. The Jains have only 85 unmarried in 10,000 females. This affords a clue to why so many Jain males are celibates. The Hindus have only 13 unmarried females in 1,000, and the Musalmans under 2 in a hundred. The Parsis have double this ratio, and the Animistics come up to the Parsis. The Christians only shew a ratio of 13 per 100.

### TABLE No. XL.

*Ratios of unmarried males and females of 15 and over in all religions.*

| Religion. | Percentages of single males above 15 to total males. | Percentages of single females above 15 to total females. |
|---|---|---|
| Hindu ... ... ... ... ... | 9 68 | 1·30 |
| Musalman ... ... ... ... | 12·87 | 1·96 |
| Jain ... ... ... ... ... | 16·91 | 0·85 |
| Parsi ... ... ... ... ... | 10·04 | 3·96 |
| Christian ... ... ... ... | 30·00 | 13·43 |
| Caste returned in lieu of religion ... | 8·44 | 3·42 |

10. *Civil Condition in castes based on occupations.*

**49. Ratios of the unmarried over 15 in Hindu castes based on occupations.**—As it may be a useful record to detail the ratio

of Hindus, as given in the previous para., under the XII classes of occupations, I give below a table shewing the numbers and ratios in each class, of the unmarried above 15 to the total of each sex.

TABLE No. XLI.

*Ratios of the unmarried of 15 and over to the total for Hindu castes based on occupations.*

| Class. | Total strength of Hindus. | | | Unmarried above 15. | | | Percentages to total population of unmarried above the age of 15. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| I. Professional and literate | 148,977 | 78,065 | 70,912 | 12,079 | 11,763 | 316 | 8·11 | 15·07 | 0·45 |
| II. Feudal-military and dominant ... ... .. | 128,227 | 67,895 | 60,332 | 11,457 | 10,383 | 1,074 | 8·93 | 15·29 | 1·78 |
| III. Commercial and dominant | 90,261 | 46,553 | 43,708 | 5,632 | 5,313 | 319 | 6·24 | 11·41 | 0·73 |
| IV. Agricultural and Pastoral | 1,063,881 | 556,693 | 507,188 | 53,863 | 48,064 | 5,799 | 5·06 | 8·63 | 1·14 |
| V. Fishing and navigating .. | 15,804 | 7,835 | 7,969 | 555 | 485 | 70 | 3·51 | 6·19 | 0·88 |
| VI. Artisan ... ... ... | 185,749 | 94,423 | 91,326 | 7,089 | 6,444 | 645 | 3·82 | 6·82 | 0·71 |
| VII. Domestic service ... | 34,592 | 17,485 | 17,107 | 1,443 | 1,333 | 110 | 4·17 | 7·62 | 0·64 |
| VIII. Minor professions ... | 33,497 | 17,339 | 16,158 | 3,152 | 2,900 | 252 | 9·41 | 16 73 | 1·56 |
| IX. Labouring and wandering | 50,952 | 26,131 | 24,821 | 2,293 | 1,807 | 486 | 4·50 | 6·91 | 1·96 |
| X. Mendicant ... .. | 22,127 | 13,409 | 7,818 | 5,084 | 4,930 | 154 | 22·98 | 36·77 | 1·77 |
| XI. Depressed and unclean .. | 210,854 | 107,242 | 103,612 | 7,326 | 6,164 | 1,162 | 3·47 | 5·75 | 1·12 |
| XII. Aboriginal ... .. | 152,641 | 77,812 | 74,829 | 10,919 | 7,915 | 3,004 | 7·15 | 10·17 | 4·01 |
| Total Hindus . | 2,137,562 | 1,110,882 | 1,026,680 | 120,892 | 107,501 | 13,391 | 5·66 | 9·68 | 1·30 |

In the males the greatest percentage of celibates, naturally, is for the mendicants, so high as 37 per cent.; their women also have a very high percentage comparatively; but that is no more than 1·77 per cent. of the total females. This shews the great contrast in Indian Provinces and States, between the tendency to marriage in the two sexes. On the whole, from the total average, the tendency towards marriage is 8 times stronger for females than for males. In the list for males, next come the minor professions, made up of indigent men and itinerants, who also cannot afford the expensive comforts of a married life. After these come the first two classes, the Professional and Literates, and the Feudal classes. Want of women of choice, profligacy, family pride, devotion to learning may be the causes which raise their celibates beyond the average ratio. The commercial and trading classes, the Aboriginals, and the very large agricultural class (forming half the total strength) are all near the general average. The depressed and unclean classes, the labourers, artisans and fishing classes, come in order, as having the lowest percentage of the unmarried. This is so, first because the numbers of some of them are small, and secondly, because with these low castes and labourers marriages are not so expensive as among the other castes. The females again work with the males in all these classes, and are thus helpful in lending the

other shoulder to move the family waggon. Looking to the column for females, we have the highest percentage, though that is not higher than only 4, for the Aboriginals. Among them marriage being a union of choice in grown-up age, a comparatively large number is left unmarried, as among Christians and Parsis. After them, in the regular classes, the next ratio falls so low as only 1·96 for labouring classes; though the ratio is large, yet looking to the actual numbers we find that only 486 are unmarried.

Next come the females of the feudal classes, who are swayed to a comparatively larger celibacy than others (though their total number exceeds not 1,074) by the same causes as their lords. The lowest ratios for the females also are for the domestic servants, artisans, and fishing classes, for reasons already given in the case of the male members of these classes.

### 11. *Child-bearing capacities.*

**50. Child-bearing capacities in the different religions.**—The age of child-bearing in females being supposed to begin at 15 and last up to 40, a table is generally given, in Census reports, of the percentage of the married women of that age-period to the number of children under one year old. There may be several objections urged against this standard of child-bearing capacities, as absence from home generally of certain classes, like the Parsis, who live abroad for years as contrasted with the Hindus who seldom migrate; but, on the whole, a fair percentage can be obtained. A table of these figures is given in the margin, with the percentages of British Gujarát added, and a column indicating the results of the previous Census in this State. The Aboriginals have always come off best; their strong hardy habits and constitutions, and marriages of selection at a ripe age bring about this result, no doubt; and generally the worse off are the Parsis. But I have already hinted above as to what should decrease the capacity of the Parsis, though no doubt physical debility owing to sedentary habits and sickly notions of reform may contribute to the low rate of productiveness. The Musalmans fall short of the Jains and Hindus, and hardly surpass the Parsis. This may be attributed to divided love between many wives, indolent habits, and use of drugs. The Jains and Hindus have the fairest average.

TABLE No. XLII.

*Child-bearing capacities in different religions.*

| Religion. | Married women between 15 and 40. | Children under 1 year of age. | Proportion of column 2 to column 3. | The same proportion for British Gujarát. | Baroda ratio for 1881. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Hindu ... ... | 372,941 | 70,368 | 0·18 | 0·17 | 0·16 |
| Musalman ... ... | 33,359 | 5,953 | 0·17 | 0·16 | 0·14 |
| Jain ... ... | 8,378 | 1,650 | 0·19 | 0·14 | 0·16 |
| Parsi ... ... | 1,502 | 230 | 0·15 | 0·16 | 0·14 |
| Christian ... ... | 80 | 14 | 0·17 | 0·21 | 0·16 |
| Caste returned in lieu of religion ... | 5,330 | 1,088 | 0·20 | 0·20 | 0·18 |

### 12. *Mean-age by Civil Condition.*

**51. Mean-age.**—As in finding the general mean age, in the preceding chapter, we can take the numbers of each Civil Condition, for the sexes, in each age-period, and multiply them by the average figure of each age-period; the sum of these products divided by the sum of all the age-period averages may be taken to be the mean-age for each Civil Condition. The following table is compiled on this principle, and gives the figures for the whole State, and also for the two important religions prevalent, Hindu and Musalman:—

TABLE No. XLIII.

*Mean-ages according to Civil Condition.*

| Religion. | Unmarried. | | Married. | | Widowed. | |
|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. |
| All religions ... ... | 10·65 | 6·16 | 32·44 | 26·72 | 47·11 | 49·79 |
| Hindu ... ... ... | 10·52 | 6·04 | 32·11 | 26·95 | 46·88 | 49·81 |
| Musalman ... ... ... | 11·38 | 6·87 | 35·13 | 28·56 | 48·42 | 50·46 |

The mean age for unmarried females is so low as 6; for married females it is about 27; and for widows about 50. The male mean-age is from 4 to 5 years more for the first two conditions, and about 2 to 3 years less for the last, than for the females.

# CHAPTER VI.

## INFIRMITIES.

1. Preliminary remarks; 2. Numbers and percentages for the infirmities; comparisons with other countries and with previous Census results; 3. Infirmities by Divisions; 4. Infirmities by age-periods; 5. Insanity, its causes and prevalence; 6. Deafmutism, its causes and prevalence; 7. Blindness, its causes and prevalence; 8. Leprosy, its causes and prevalence; 9. Infirmities by castes and occupations.

## TABLE No. I.

*Comparative Table of Infirmities. Distribution by sex and locality.*

| Division. | Local distribution of 1,000 of total number afflicted. | | | | Average number of persons amongst whom is found one afflicted. | | | | Average number of females per 100 males afflicted. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Insane. | Deaf-mute. | Blind. | Leper. | Insane. | Deaf-mute. | Blind. | Leper. | Insane. | Deaf-mute. | Blind. | Leper. |
| Amreli .. ... ... ... | 66 | 87 | 90 | 49 | 3,276 | 2,252 | 422 | 6 435 | 67 | 95 | 142 | 87 |
| Kadi ... ... ... ... | 476 | 376 | 572 | 157 | 2,724 | 3,184 | 401 | 12,345 | 60 | 65 | 149 | 81 |
| Navsári ... ... ... | 150 | 220 | 108 | 346 | 2,515 | 1,581 | 624 | 1,622 | 43 | 14 | 134 | 38 |
| Baroda ... ... ... | 308 | 317 | 230 | 448 | 3,142 | 2,808 | 749 | 3,165 | 60 | 56 | 105 | 49 |
| Total .. | 1,000 | 1.000 | 1.000 | 1.000 | 2,858 | 2,631 | 508 | 4,245 | 58 | 62 | 136 | 43 |

## TABLE No. II.

*Distribution by age and religion.*

| Infirmity. | Ratio per 10,000 of all ages. | Distribution of the afflicted by age :—(A) proportion at each age of 10,000 afflicted; (B) proportion of afflicted to 10,000 persons of each age, (C) proportion of females to 100 males afflicted at each age. | | | | | | | | | Distribution by religion (all ages). | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Under 5 years. | 5—9 | 10—14 | 15—19 | 20—29 | 30—39 | 40—49 | 50—59 | 60 and over. | Hindu. | Musalman. | |
| **Males.** | | | | | | | | | | | | | |
| A. Insane ... ... | 187 | 598 | 1,140 | 1,364 | 2,299 | 1,907 | 1,290 | 673 | 542 | 2,458 | 1,766 | Number containing one afflicted person (males). |
| A. Deaf-mute ... | 335 | 845 | 1,426 | 1,109 | 1,972 | 1,479 | 1,250 | 739 | 845 | 2,335 | 2,024 | |
| A. Blind ... ... | 382 | 640 | 610 | 530 | 1,269 | 1,294 | 1,239 | 1,284 | 2,752 | 613 | 714 | |
| A. Leper ... ... | ... | 126 | 479 | 302 | 2,318 | 2,040 | 2,695 | 1,234 | 806 | 3,147 | 4,415 | |
| B. Insane ... | 4·3 | 6 | 18 | 44 | 67 | 53 | 55 | 56 | 47 | 60 | 845 | 103 | Proportion of afflicted of each religion to total afflicted (males). |
| B. Deaf-mute | 4 5 | 11 | 27 | 58 | 58 | 49 | 45 | 58 | 55 | 99 | 875 | 85 | |
| B. Blind ... | 16·1 | 47 | 72 | 89 | 99 | 111 | 141 | 204 | 341 | 1,141 | 898 | 67 | |
| B. Leper ... | 3·2 | ... | 3 | 14 | 11 | 40 | 44 | 88 | 64 | 66 | 889 | 55 | |
| Total... | 28·1 | 64 | 120 | 205 | 235 | 253 | 285 | 406 | 557 | 1,366 | ... | ... | |
| **Females.** | | | | | | | | | | | | | |
| A. Insane ... | ... | 32 | 742 | 774 | 1,807 | 2,000 | 1,774 | 1,194 | 1,032 | 645 | 3,817 | 2,863 | Number containing one afflicted person (females). |
| A. Deaf-mute ... | 514 | 1,228 | 1,429 | 971 | 1,371 | 1,286 | 1,029 | 1,029 | 1,143 | 3,411 | 2,234 | | |
| A. Blind ... ... | 325 | 399 | 351 | 436 | 988 | 1,090 | 1 313 | 1,628 | 3,460 | 412 | 512 | | |
| A. Leper ... ... | 232 | 698 | 581 | 872 | 2,209 | 1,919 | 1,919 | 756 | 811 | 6,845 | 8,327 | | |
| B. Insane ... | 2·7 | 0·05 | 11 | 22 | 62 | 28 | 33 | 33 | 45 | 36 | 868 | 103 | Proportion of afflicted of each religion to total afflicted (females). |
| B. Deaf mute | 3·0 | 10 | 26 | 46 | 38 | 22 | 27 | 32 | 51 | 71 | 860 | 107 | |
| B. Blind ... | 23·5 | 51 | 67 | 89 | 136 | 122 | 182 | 317 | 630 | 1,683 | 912 | 65 | |
| B. Leper ... | 1 5 | 2 | 7 | 9 | 17 | 17 | 20 | 29 | 18 | 25 | 872 | 64 | |
| Total .. | 30·7 | 64 | 114 | 166 | 253 | 189 | 262 | 411 | 744 | 1 815 | ... | ... | |
| C. Insane ... | 58 | 10 | 72 | 30 | 77 | 50 | 54 | 54 | 89 | 69 | 535 | 582 | Proportion of females afflicted to 1,000 males of each religion. |
| C. Deaf-mute | 61 | 95 | 90 | 62 | 54 | 43 | 54 | 51 | 86 | 83 | 606 | 854 | |
| C. Blind .. | 136 | 114 | 84 | 78 | 11 | 105 | 114 | 144 | 172 | 170 | 1,377 | 1,316 | |
| C. Leper ... | 43 | 400 | 240 | 53 | 125 | 41 | 41 | 31 | 26 | 44 | 425 | 500 | |
| Ratio of females to males of entire population ... ... | 93 | 106 | 92 | 78 | 83 | 96 | 89 | 93 | 93 | 115 | 924 | 943 | |

# CHAPTER VI.

## INFIRMITIES.

### 1. *Preliminary remarks.*

**1. Object of the Chapter.**—It is usual to collect information regarding certain infirmities in all Census enumerations, of any magnitude; and though, at first sight, this subject does not appear to be so intimately connected with the progress and development of a State or Community as are the other informations collected, yet a Census Report may be incomplete without shewing to what extent some of the most unfortunate ailments that permanently render human beings helpless prevail in different parts of a State and in different religions, and what causes could be assigned for a great prevalence of any one of these at any time. Such an enquiry would not only bring prominently forward, by comparison with other civilised countries, what infirmities are rife in any place or community, but also refer them to local causes and thus suggest means for their removal or mitigation. In addition to the humanitarian or sanitary grounds for this enquiry, it may also be stated that, statistically, too, the information is in some way useful to shew how many utterly helpless individuals fall a burden upon the rest of the productive community. But this latter consideration need not be given more than its due weight. After excluding those who are infirm owing to old age and who press more heavily than the physically infirm, we shall find further on that the numbers of these unfortunates are few, and by no means such as to clog the wheels of the economical progress of the others. In fact, their numbers are insignificant in contrast with the large numbers of those beggars and *Fakirs*, devotees and Brahmins, all able-bodied only, who, under various pretexts, lead perfectly idle lives and live on the earnings of others. Though they pass their lives in this dependent state of beggary, they do not lead the life of seclusion and misery that the unfortunate infirm are forced to lead; but they live in India, in a certain style of respectability and consider their profession an honourable one.

**2. The Infirm.**—From what goes above, it is doubtless necessary that only such infirmities should be noted as render the sufferer unable to work in any way. These are insanity, as opposed to mere imbecility or idiocy, deafmutism from birth, total blindness and leprosy. There are other

ailments and infirmities which more or less incapacitate a man from working; but in very rare cases would they render him so completely helpless. These four infirmities again are such as are well-marked and obvious, beyond any dispute. But whether the Enumerators have returned a proper record is again a matter of doubt. The first opening for an incorrect record would be the natural reticence of people in mentioning such infirmities in their households, particularly in case of children and girls and women. It will depend upon the more or less intimate knowledge which the Enumerator may happen to have of his beat, whether a larger or smaller number of these escape enumeration. This is an error of omission. But in all the four infirmities, there is a wide door open for additions also. The imbecile or weak-headed may be classed as insane, partially-blind or one-eyed may be included among the blind, merely deaf, or those not born deaf-and-dumb, may be put as congenitally such, and finally, sufferers from leukoderma may be credited to lepers. The two sources of errors obviously counterbalance each other.

3. **Causes.**—The sanitary and scientific causes which bring about these infirmities, more or less strongly, in special localities or persons, and the extent to which they could be ascribed to heredity can be investigated only by experts in these branches of medical science. The Census reviewer has simply to collect the figures for different places and peoples. But, under due limitation, he may venture to allude to the widely-accepted causes of each of them; and comment, wherever he easily can, on the figures that come under his pen, in order to shew how far these recognised causes help to explain the figures.

2. *Numbers and percentages for the infirmities; comparisons with other countries and with previous Census results.*

4. **Actual numbers.**—I begin by giving the actual numbers for the four infirmities, for the present Census enumeration, and the two preceding ones; that for 1872 is not considered to be very reliable, but the figures may be taken for what they are worth.

TABLE No. III.

*Numbers of the infirm for* 1872, 1881 *and* 1891.

| Sufferers | 1872. | | | 1881. | | | 1891. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females |
| Insane ... ... ... ... | 1 325 | 880 | 445 | 932 | 578 | 354 | 843 | 535 | 310 |
| Deaf-mute ... ... ... | 4,727 | 2,365 | 2,362 | 6,501 | 2,830 | 3,671 | 4,751 | 2,017 | 2,734 |
| Blind ... ... ... ... | 1,718 | 1,110 | 608 | 1,714 | 1,064 | 650 | 918 | 568 | 350 |
| Leper ... ... ... ... | 862 | 649 | 213 | 624 | 450 | 174 | 569 | 397 | 172 |
| Total ... | 8,632 | 5,004 | 3,628 | 9,771 | 4,922 | 4,849 | 7,083 | 3,517 | 3,566 |

The actual numbers have fallen off remarkably; the totals for all infirmities are 8,632, 9,771 and 7,083 for the three enumerations, in order. The present number shews a great falling-off. Taking the increase of population into account, the figure for 1881, with the normal increase in population generally, should have come up to nearly 11,000; and the actual figure is nearly two-thirds of that. It is hard to say what this great improvement is owing to. The causes for the different infirmities are so different, and they are so various for the same one too, that no special reasons could be assigned, except a general consideration of an improvement in the ordinary habits of the people, in the matter of food, dress and living. Taking the numbers for the infirmities separately, it will be noticed that, excepting for blindness, the total numbers for the other three have actually decreased from one decade to another. In two decades, the insanes have been reduced, step by step, from 1,325 to 845, or 36 per cent.; the deaf-mutes from 1,718 similarly to 918, or 46 per cent.; and the lepers from 862 to 569, or 34 per cent. These are really very high percentages of reduction; and if no portion of them is fictitious, as arising from the misapprehension of the definitions of the infirmities, in different years, by the Enumerators, they are undoubtedly most satisfactory. The blind only shew no reduction. The numbers are almost the same now as 20 years ago; and the only satisfaction lies in the fact of the numbers for the blind having not increased *pari passu* with the population at large. There appears to be an abnormal increase of nearly 40 per cent. in 1881 over the previous count, and again a falling-off to the same extent now. This cannot be due to any other cause, except a faulty over-estimation in 1881. It will be observed that this fault vitiates the total for 1881 also, and makes it surpass that of 1872. If this mistake be corrected, and the numbers for the blind be taken at 4,739, the mean for 1872 and 1891, we have the totals for infirmities as—for 1872, 8,632; for 1881, 8,009; and for 1891, 7,083. This gives a decrease of 623 in the first, and of 926 in the second decade. As the calculations need not be very accurate for these figures, I consider the first period as a decade, though it covers slightly less than 10 years.

**5. Numbers and ratios for 1891 compared with those for 1881.**—I now submit a statement giving the percentages which the numbers for each infirmity bear to the total population, and also similar figures for each sex, for 1891 and 1881, with a column for differences.

## TABLE No. IV.

*Numbers and ratios of the afflicted for* 1891 *and* 1881 *compared.*

| Serial number. | Infirmity. | 1891. | | | | | | 1881. | | | | | | Difference of the ratios per 10,000. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Numbers. | | | Ratios per 10,000. | | | Numbers. | | | Ratios per 10,000. | | | | | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | Insanity ... ... ... ... | 845 | 535 | 310 | 3·5 | 4·2 | 2·67 | 932 | 578 | 354 | 4·27 | 5 | 3·4 | —·77 | —·8 | —·73 |
| 2 | Deafmutism ... ... ... | 918 | 568 | 350 | 3·8 | 4·5 | 3·00 | 1,714 | 1,064 | 650 | 7· 8 | 9· 3 | 6·2 | —4 | —4·8 | —3·2 |
| 3 | Blindness ... ... ... | 4,751 | 2,017 | 2,734 | 19·67 | 16·1 | 23· 5 | 6,501 | 2,830 | 3,671 | 29·75 | 24·83 | 35·11 | —10·08 | —8·73 | —11·61 |
| 4 | Leprosy ... ... ... ... | 569 | 397 | 172 | 2·86 | 3·17 | 1·48 | 624 | 450 | 174 | 2·86 | 3·95 | 1·66 | —· 5 | —·78 | —·18 |

For the present Census, as well as for the previous one, the ratio for the blind is the highest; being fairly double the ratios of the three other infirmities combined. It will further be noticed that blindness is the one infirmity in which the females exceed the males, both in numbers and ratios. Looking to the actual numbers, the insane and lepers shew a good reduction, but nothing like that is observable in the deaf-mutes; the blind are exceptionally low. This is seen, at a glance, from the last column of differences. The total decrease in the ratio is one in 20,000 for lepers, and about one in 13,000 for the insane; but it is one in 2,500 for the deaf-mute. For the blind it amounts to one in 1,000 nearly; the decrease for females being still higher. I need not repeat that there is a decrease in the ratios for all infirmities, for both sexes, and therefore for the total also.

**6. Infirmities further compared.**—The same results may be put in another form giving the numbers, for 1891 and 1881, of males and females, which on an average include one afflicted with any one of these infirmities. I add a column exhibiting the percentages of the male and female sufferers, *inter se.*

TABLE No. V.

*The numbers for one afflicted, for each infirmity in both sexes.*

| Infirmity. | Males. | | | | Females. | | | | Ratio of females afflicted to 1,000 males. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Number. | | One afflicted to | | Number. | | One afflicted to | | | |
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| Insane... ... ... | 578 | 535 | 1,971 | 2,342 | 354 | 310 | 2,953 | 3,750 | 612 | 579 |
| Deaf mute ... ... | 1,064 | 568 | 1,071 | 2,206 | 650 | 350 | 1,608 | 3,321 | 611 | 605 |
| Blind ... ... ... | 2,830 | 2,017 | 403 | 621 | 3,671 | 2,734 | 285 | 425 | 1,290 | 1,355 |
| Leper ... ... ... | 450 | 397 | 2,532 | 3,156 | 174 | 172 | 6,009 | 6,758 | 387 | 433 |

In 1891 there are one blind in 621 males, one deaf-mute in 2,206, one insane in 2,342, and one leper in 3,156 men; and for females, one blind in 425 females, one deaf-mute in 3,321, one insane in 3,750 and one leper in 6,758 women. The greatest percentage of all is for blind women, the lowest for female lepers. From the last column, we find that for three of the infirmities, the women are more fortunate than the men; there are only 433 female lepers to 1,000 male ones; and the insane and deaf-mute females are only about 58 and 60 per cent. respectively of the males subject to the same infirmities; but they exceed the males in blindness by about a third; the ratio being 1,355 females to 1,000 males. In total numbers of the afflicted, the females are in a majority of 49; there being a total of 3,536 females to 3,517 males. This is due to the great difference of the blind in the two sexes. In 1881 the male total exceeded the female total; there were 4,922 male to 4,849 female infirm.

**7. British Gujarat compared.**—In the marginal table the figures for the Baroda State and the neighbouring British Gujarát Districts are given for comparison. The percentages for the lepers exactly agree; for the first two infirmities Baroda is better off, both as regards the sexes and the totals; but this State shews a much higher percentage for the blind; there being one more male and so many as 5 more females in 10,000 of each sex.

TABLE No. VI.

*Comparative table of infirmities for Baroda State and British Gujarát.*

| Infirmity. | Baroda State. Proportion per 10,000. | | | British Gujarát. Proportion per 10,000. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| Insane ... ... | 3·5 | 4 | 3 | 4 | 5 | 3 |
| Deaf-mute ... ... | 4 | 5 | 3 | 6 | 7 | 5 |
| Blind ... ... ... | 20 | 16 | 24 | 17 | 15 | 19 |
| Leper... ... ... | 2 | 3 | 1 | 2 | 3 | 1 |

**8. Other countries and provinces compared.**—Table No. VII. gives the average numbers of the infirm in 10,000 for India and the more important provinces, for some European countries, and for the United States. The figures are taken from the table supplied by the Census Commissioner in Part II. of the Proceedings; the more exact figures for Baroda, as finally calculated, are substituted.

TABLE No. VII.

*The average number of infirm in 10,000 of each sex, for some other countries and Indian Provinces compared with the Baroda State.*

| Province or Country. | Insane. | | Deaf-mute. | | Blind. | | Lepers. | | Total afflicted. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females | Males. | Females | Males. | Females. | Males. | Females. | Males. | Females. |
| **Baroda State** ... | 4 | 3 | 5 | 3 | 16 | 24 | 3 | 1 | 23 | 31 |
| Bombay ... ... | 6 | 3 | 8 | 6 | 24 | 29 | 9 | 3 | 47 | 41 |
| Bengal ... ... | 5 | 4 | 15 | 9 | 14 | 15 | 12 | 4 | 46 | 32 |
| N.-W. Provinces ... | 2 | 1 | 8 | 5 | 27 | 32 | 6 | 2 | 43 | 40 |
| Madras ... ... | 4 | 3 | 6 | 5 | 15 | 17 | 7 | 2 | 32 | 27 |
| Hyderábád ... ... | 3 | 1 | 5 | 3 | 13 | 11 | 4 | 2 | 25 | 17 |
| India ... ... ... | 5 | 3 | 11 | 7 | 23 | 25 | 9 | 3 | 46 | 38 |
| England and Wales... | 31 | 33 | 6 | 5 | 9 | 8 | ... | ... | 46 | 46 |
| Scotland ... ... | 38 | 39 | 3 | 2 | 9 | 8 | ... | ... | 50 | 49 |
| Ireland ... ... | 38 | 34 | 8 | 7 | 11 | 12 | ... | ... | 57 | 53 |
| Italy... ... ... | 8 | 6 | 6 | 5 | 8 | 7 | ... | ... | 22 | 18 |
| Austria ... ... | 22 | 19 | 15 | 11 | 10 | 8 | ... | ... | 47 | 38 |
| United States ... | 35 | 32 | 7 | 6 | 10 | 9 | ... | ... | 52 | 47 |

It will be noticed that in countries beyond India there are only 3 infirmities recorded, leprosy being left out. Baroda State compares very favourably with Bombay Presidency; for each infirmity in both sexes, the Baroda figures are lower, mostly for the blind and lepers; the Bombay ratio for the lepers is three times higher than that of Baroda for each sex. To 59 total afflicted for Baroda there are 88 for Bombay. Of the Indian Provinces and States given in this table, only Hyderábád shews a lower ratio than our State; the difference being greatest for the blind. The total for all India is nearly 25 per cent. higher than for Baroda; the lepers being three times and the deaf-mutes over twice the Baroda ratio. A remarkable contrast in the figures at once draws attention, when we view the Indian Provinces as one and the other countries in a body. However much the Indian Provinces may differ among themselves, yet there is a certain uniformity and a limit beyond which the numbers do not extend either way; the average being the figures assigned to India. Similarly there is a uniformity in the European figures, excepting Italy which differs from the other countries in a very remarkable way, particularly in the very low figures, comparatively, for the insane. It will be observed that, for European countries, the figures for the insane are altogether much higher than those for Indian Provinces. Generally speaking, there are seven times as many insane males and twelve times as many insane females in Europe as in India. Reasons have been assigned for the high rate prevailing in England for this terrible infirmity, and they will be alluded to when we take up insanity separately further on. Italy, as already remarked, comes to a measurable distance from the Indian figures. The United States are as badly off as the European countries generally. For deaf-mutes, only Austria surpasses the average for India. Scotland has the lowest average and Baroda State and Hyderábád are just above it. But in the figures for the blind India is more unfortunate than the European countries; the Indian ratios are from two to three times the European ones. Still, in blindness, India is not so badly off as compared with Europe, as the latter is when compared with India in the matter of insanity. The totals for the four infirmities recorded in India are generally on a level with those for the three of Europe.

### 3. *Infirmities by Divisions.*

**9. Infirmities distributed by Divisions and Sex.**—Table I. prefixed to this chapter gives the infirmities by Divisions. In the first column of figures it shews how 1,000 persons suffering from each infirmity are divided in the four Divisions; and in order to shew what percentage these figures bear to the total population of the Division, it gives the average number of persons, in each Division, among whom one person is found afflicted with a given infirmity. Lastly, it supplies the average number of females afflicted with each infirmity in each Division to 100 such males. Looking simply at the absolute figures supplied in the first column of the insane, nearly one-half go to Kadi, and much more than half the numbers of the blind. Baroda and Navsári present large numbers of lepers. But a proper comparative estimate

could be formed only from the second series of figures. Amreli is the best off for the insane and Navsári the worst. For deaf-mutes also Navsári is the worst off, and so for lepers. Kadi is the first for deaf-mutes, but last for the blind; and it is remarkably low for lepers. As has already been observed before, the females are relatively better off than the males for all infirmities, except blindness, where they bear a very high ratio to the males. In the Navsári Division the contrast is very great; for insanity they are 43 per cent., and for deaf-mutism only 14 per cent. of the males; but 134 per cent. of the males in blindness. The blind females in Kadi are 149 and in Amreli 142 to 100 blind males. The most favourable ratios for females being for Baroda, where there are 105 blind females to 100 blind males. The average ratios for the State have already been noticed.

**10. Divisions compared with 1881.**—The subjoined Table No. VIII. furnishes the numbers for each Division, for the infirmities, for the years 1891 and 1881.

TABLE No. VIII.

*Infirmities, by Divisions, compared with* 1881.

| Division. | Insane. | | | Deaf-mutes. | | | Blind. | | | Lepers. | | | Total afflicted. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1891 | 1881 | Increase + or Decrease — | 1891 | 1881. | Increase + or Decrease — | 1891. | 1881. | Increase + or Decrease — | 1891 | 1881. | Increase + or Decrease — | 1891 | 1881. | Increase + or Decrease — |
| Amreli ... | 55 | 32 | + 23 | 80 | 151 | — 71 | 427 | 485 | — 58 | 28 | 21 | + 7 | 590 | 689 | — 99 |
| Kadi .. | 403 | 487 | — 84 | 345 | 762 | —417 | 2,718 | 3,634 | —916 | 89 | 123 | — 34 | 3,555 | 5,006 | —1451 |
| Navsari .. | 127 | 149 | — 22 | 202 | 306 | —104 | 515 | 747 | —232 | 197 | 193 | + 4 | 1,041 | 1,395 | —354 |
| Baroda .. | 260 | 264 | — 4 | 291 | 495 | —204 | 1,091 | 1,635 | —544 | 255 | 287 | — 32 | 1,897 | 2,681 | —784 |
| Total... | 845 | 932 | —87 | 918 | 1714 | —796 | 4,751 | 6,501 | 1.750 | 569 | 624 | — 55 | 7,083 | 9,771 | -2,688 |

Except only in 3 cases out of 16, there has been an actual decrease in numbers, irrespective of the growth of the population. For the insane, there has been an increase of 23 in Amreli. In the report of the previous Census, the abnormally low percentage for Amreli had called for some remarks. It now appears that very probably there was an understatement of insanes in Amreli in 1881. It is again the only Division wherein the lepers have increased by 7. The only other increase is of 4 lepers in Navsári. The greatest numerical decrease is 916 persons for the blind in Kadi, followed by 417 for the deaf-mutes, in the same Division. There has been a decrease in the blind of 544, for Baroda. On the whole, there is found a decrease of 1,451 in Kadi, of 784 in Baroda, of 354 in Navsári, and of 99 in Amreli.

**11. Relative strength of the Infirmities in each Division.**—I now submit a statement shewing the relative strength of each infirmity as compared with other infirmities in the same Division. Out of a thousand persons afflicted with the four infirmities, for instance, in Amreli, how many suffer from insanity, how many from blindness, and so forth. As already was to be expected, blindness demands the largest numbers of the unfortunates in each Division; but the highest proportionate ratio is in Kadi and the lowest in Navsári. The relative number for the blind in Kadi is so high, because the proportionate numbers for the other infirmities are low; out of the total of 1,000 afflicted, there are only 25 victims to leprosy and 97 are deaf-mutes. Just the opposite conditions prevail in Navsári. Blindness occupying the first place, the other infirmities are not uniformly prevalent. Leprosy occupies the last place for all except Navsári, where it stands higher than insanity only. Deaf-mutes take the second place in all except Kadi where insanity holds that rank. Amreli and Baroda are exactly alike. On the whole, blindness stands first, followed, in order, by deaf-mutism, insanity and leprosy,—the same order as for Amreli and Baroda.

TABLE No. IX.

*Out of* 10,000 *afflicted the numbers under each infirmity, in each Division.*

| Divisions. | Insane. | Deaf-mute. | Blind | Leper. | Total. |
|---|---|---|---|---|---|
| Amreli ... ... ... | 93· 3 | 135· 6 | 723· 7 | 47· 4 | 1,000 |
| Kadi ... ... ... | 113· 3 | 97·00 | 764· 7 | 25·00 | 1,000 |
| Navsári ... ... ... | 122·00 | 194·00 | 495·00 | 189·00 | 1,000 |
| Baroda ... ... ... | 137· 1 | 153· 4 | 575· 1 | 134· 4 | 1,000 |
| **Total.** | **119 3** | **129· 6** | **670· 8** | **80· 3** | **1,000** |

4. *Infirmities by age-periods.*

**12. Distribution by age and religion.**—For the important statistics of infirmities by age-periods, I would draw the reader's attention to Table No. II. prepared on the plan of Mr. Baine's Table for the Bombay Report of 1881. It is a very comprehensive table and is prefixed to this chapter. In the first column of figures, it gives the ratios, separately for males and females, under heads **A** and **B**, for each infirmity, per 10,000 males or females, of all ages; under head **C**, it gives the numbers of females per 100 males for each infirmity. In the next broad column, sub-divided into 9 others, it gives the figures for the 9 age-periods, for males and females, for the following ratios; **A**, the proportion at each age of 10,000 afflicted, that is, out of 10,000 afflicted with a particular infirmity, say blindness, how many fall to each age-period, and **B**, the proportion of the afflicted to 100,000 persons of each age. The first is useful in shewing how many individuals each infirmity attacks at different periods; the second, in shewing what ratios the numbers of the afflicted for each infirmity bear to the total population, male or female, in each period. **C**, as before, gives the relative ratios

for the sexes at each age-period, for the different infirmities. It will be noted that the age-periods are quinquennial up to 20, and then decennial up to 60. Remarks on these numbers will be offered further on, when, for convenience, each infirmity will be separately treated. The last column gives the distribution for each of the two leading religions, Hindu and Mahomedan. The figures in this column give the numbers containing one afflicted person for each infirmity. In insanity the Hindus are nearly 50 per cent. better (*i.e.*, fewer) than the Musalman males, and in a still higher ratio for females. In deaf-mutism also the Hindus are about 10 per cent. better for males and 50 per cent. for females, than the Musalmans. In the remaining two infirmities the Musalman percentages are better.

**13. Infirmities in the Hindus and Musalmans contrasted.**—The next two sets of figures in the last column of Table II. will be useful in contrasting the rates at which the infirmities prevail among the Hindus and Musalmans, if we at the same time keep in view the relative populations, male and female, of the two religions. For an easier apprehension of the figures, I subjoin the following table derived from them :—

TABLE No. X.

*Infirmity Percentages of Musalmans to Hindus.*

| By total population. | | By insane. | | By deaf-mutes. | | By blind. | | By lepers. | |
|---|---|---|---|---|---|---|---|---|---|
| Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 9 | 9 | 12 | 12 | 10 | 14 | 7 | 7 | 6 | 7 |

This table shews that the Musalman males and females are (I avoid decimals) roughly 9 per cent. each of Hindu males and females. But in both sexes, the percentage is so high as 12 for insanity. Thus insanity is greater among the Musalmans in the ratio of 4 : 3 for each sex. The deaf-mutes also among the Musalmans exceed those among the Hindus, about 11 per cent. in the case of males, and 50 per cent. for females. But for the remaining two infirmities, blindness and leprosy, the Musalmans have a less ratio than the Hindus; the former being only about three-fourths of the latter, for each sex, and for both infirmities. It may not be very easy to account for the higher rate of deaf-mutes in the Musalmans, but the higher rate of insanity may be attributed, in some measure, to a greater use of intoxticating drugs, to more luxurious living, to a more fiery temperament, to idler habits and greater poverty. While the Hindu is proverbial generally for his frugal living, quiet temper, abstemious habits, drudgery and saving against a rainy day, the Musalman is known to be wanting in all these. In the case of females, the strict *Zenáná* system involving life long confinement in narrow rooms or small houses may, perhaps, account for the higher percentage of

Musalman female insanes. The remaining figures of the column under consideration give the numbers of females for 1,000 males, for the two religions, for each infirmity. Both rise and fall together, and there is no striking difference in the comparative ratios, except only for the deaf-mutes where the Musalman females bear a much higher ratio to Musalman males than is the case with the Hindu sexes.

**14. Infirmities by age-periods.**—I finish this section of treating all the infirmities together, by appending Age Tables giving the ratios for the infirm, for the sexes and total, at all quinquennial age-periods, and for select age-periods.

TABLE No. XI.

*Ratios of all infirmities by age-periods.*

| Age-period. | Insane one out of | | | Deaf mute one out of | | | Blind one out of | | | Leper one out of | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females |
| 0 — 4 | 31,001 | 16,551 | 175,494 | 9,216 | 8,711 | 9,750 | 2,054 | 2,150 | 1,972 | 85,252 | 165,513 | 43,873 |
| 5 — 9 | 6,219 | 5,576 | 7,112 | 3,750 | 3,718 | 4,150 | 1,437 | 1,383 | 1,501 | 20,119 | 35,689 | 13,632 |
| 10—14 | 2,909 | 2,277 | 4,718 | 1,888 | 1,714 | 4,169 | 1,129 | 1,129 | 1,130 | 8,528 | 8,309 | 10,843 |
| 15—19 | 1,536 | 1,485 | 1,603 | 2,043 | 1,721 | 2,640 | 865 | 1,013 | 736 | 8,087 | 9,033 | 5,950 |
| 20—24 | 2,287 | 1,648 | 3,131 | 2,718 | 1,989 | 4,283 | 869 | 848 | 890 | 3,610 | 2,454 | 6,803 |
| 25—29 | 2,624 | 2,165 | 3,407 | 2,938 | 2,124 | 5,030 | 848 | 956 | 754 | 3,339 | 2,550 | 5,030 |
| 30—34 | 2,303 | 1,807 | 3,294 | 2,497 | 2,007 | 3,408 | 686 | 774 | 610 | 3,573 | 2,710 | 5,490 |
| 35—39 | 2,108 | 1,817 | 2,596 | 3,071 | 2,544 | 4,059 | 553 | 630 | 477 | 2,523 | 1,861 | 4,330 |
| 40—44 | 2,249 | 1,730 | 3,266 | 2,314 | 1,807 | 3,266 | 416 | 543 | 335 | 1,717 | 1,193 | 3,135 |
| 45—49 | 2,168 | 1,862 | 2,685 | 1,997 | 1,575 | 2,909 | 337 | 410 | 279 | 1,614 | 1,050 | 4,363 |
| 50—54 | 2,153 | 1,822 | 2,658 | 2,002 | 2,159 | 1,880 | 214 | 289 | 169 | 2,237 | 1,495 | 4,651 |
| 55—59 | 2,165 | 4,427 | 1,343 | 1,547 | 1,181 | 2,461 | 189 | 311 | 128 | 2,952 | 1,771 | 14,708 |
| 60 and over | 2,139 | 1,677 | 2,810 | 1,191 | 1,013 | 1,405 | 70 | 88 | 59 | 2,279 | 1,519 | 4,015 |

In this table will be found the numbers of persons, total and sexes separately, which contain one afflicted with any one of the infirmities. This table is useful in giving the relative prevalence of each infirmity, at each age-period. As we shall treat the separate infirmities by themselves, we here have only to compare them. In all age-periods, blindness holds the first place; then, from birth up to age 15, the descending order is deaf-mutes, insanes, lepers. This is the natural order of sequence, because leprosy is always developed late in the individuals, and insanity among children is also rare; the ratios of those who are lepers or insane from birth to the total afflicted are less than those of children born deaf-mute or blind to the totals of these infirmities. Then, from 15 upto 35 the order changes so far as for deafmutism to give place to insanity. This is the period of life when passions rage most, and so there are more insanes than deaf-mutes. Though

leprosy holds the last place still, yet the ratios rapidly increase. From one leper to 85,000 and more of the population at the first stage, we come now to one in every 3,573. In the next two age-periods, the order is changed, deafmutism falls back still further and goes last (from 35 to 45) and leprosy occupies the third place from 35 to 40, and the second place from 40 to 45. This, then, and the next are the periods, namely, from about 35 to 50, when leprosy is more prevalent than any other infirmity, excepting always blindness. The period of life 45 to 49, is the only one when insanity holds the last place. Then, from 50 up to the end of life, the same order returns with which life began; *viz.*—blindness, deafmutism, insanity, leprosy.

**15. Infirmities by three age-periods.**—To have a concise comparative idea of the prevalence of the infirmities, I give Table No. XI. shewing the distribution, by sexes, of 1,000 persons suffering from each infirmity into 3 age-periods,—young age (birth up to 20), middle life (20 to 50), and old age, (over 50).

TABLE No. XII.

*Infirmities by three age-periods.*

| Infirmity. | Distribution of 10,000 by age. | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Under 20. | | 20 to 50 | | 50 and over. | | Total. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females |
| Insane ... ... | 329 | 335 | 550 | 497 | 121 | 168 | 1,000 | |
| Deaf-mute ... .. | 372 | 414 | 470 | 369 | 158 | 217 | 1,000 | 1,000 |
| Blind ... ... | 216 | 152 | 380 | 339 | 404 | 509 | 1,000 | 1,000 |
| Leper ... ... | 91 | 238 | 705 | 605 | 204 | 157 | 1,000 | 1,000 |

Insanity, as was to be expected, is at its maximum in the middle period of life, and least in old age, for both sexes. Congenital deafmutism is greatest as an exceptional case for males in middle age, and, of course, least in old age. The blind, on the other hand, go on increasing, for both sexes, in the successive stages of life, and are most numerous in old age, after 50. The lepers are most in middle life, for both sexes, and least for males in the first, and for females, in the last period of life. Again, we find the relative prevalence of the infirmities to be as in the marginal table. Deaf-mutes should

TABLE No. XIII.

*Relative proportions of the total infirmities in the three periods of life.*

| Infirmity. | Young age, 0—19 | Middle age, 20—49 | Old age 50, and over. |
|---|---|---|---|
| Insanity ... ... | 33·20 | 52·35 | 14·45 |
| Deafmutism ... ... | 39·30 | 41·95 | 18·75 |
| Blindness ... ... | 18·40 | 35·95 | 45·65 |
| Leprosy ... ... | 16·45 | 65·50 | 18·05 |

decrease by age-periods; but there is a slightly higher percentage in the second column of figures, because the age-period there covers 29 years to 19 years of the first period. A very large majority of lepers is found in the second period.

5. *Insanity, its causes and prevalence.*

**16. Infirmities separately considered.**—Hitherto I have treated the four infirmities together; though most of the figures for each individually also have already appeared in the foregoing tables. I now take the infirmities separately; and present only such additional tables as are necessary for each. Before submitting them, however, I shall briefly enumerate those causes for each which are generally accepted; my object being to see to some degree of probability what causes might be at work to influence the numbers. As has been repeatedly said, only medical experts in anthropology and physiology can trace, with any confidence, the results to their real causes.

**17. Causes of insanity.**—It is said that insanity depends not on the nature of the locality. It springs not from physical environments, but from social ones. Though not strictly hereditary, it may be due to that cause also, in some cases. It is to be observed that we do not include the imbeciles or idiots among insanes or persons whose mind has lost its balance. To rare cases of heredity may be added accidental injuries to the head, as another extraneous cause. But the vast majority of cases are personal, and may be ascribed to (1) food and drink, (2) social customs, (3) physical ailments, (4) observances of religions, (5) personal habits, and finally (6) moral causes. Under the first head come the abuse of alcoholic and narcotic drinks, consumption of intoxicating drugs, and general intemperance. Among the low classes there is a great consumption of country liquor, and also of European cheap brandy and other spirits by those who can afford to purchase them. Whether opium leads to insanity is a disputed point; and the present belief, founded upon long experience, is, that however much it may cloud the intellect temporarily, it rarely ends in insanity. But the preparations of the hemp, bhánj and gánjá, are supposed to lead rapidly to madness. The social customs, too, are answerable for many unfortunate cases; enforced widowhood among the Hindus, and the *zenánd* system and consanguineous marriages among the Musalmans. The Parsis, too, indulge in such marriages. Uterine disorders, epilepsy, and long continuance of diseases are the ailments which may lead to insanity. The fourth head, mentioned above, includes fanatics and devotees who work themselves up to the height of frenzy, particularly on great festivals; certain exciting drugs helping on those whose unaided efforts might fall short of the required pitch. These are found both among the Hindus and Musalmans. But besides these self-exciting enthusiasts, there are others who placidly but continuously foster their religious feelings, and end in insanity. Sexual excesses and immoral life in the middle age-periods, and certain dangerous

practices in young age, are other fruitful causes of insanity. Finally, under the heading of moral causes, come such as are at work mostly in communities advanced in civilisation, as those of Europe. These causes are such as intense brain-work, mental anxiety, losses in trade, failure to obtain employment, disappointment in love, fear of punishment or exposure, disappointed hopes and such others. These last-mentioned causes may generally be supposed as absent yet from the large classes of people in Baroda, though it is undoubted that those who are gradually adopting European civilisation and manners and sentiment have to pay the penalty. These artificial and sentimental causes, however, are so potent that they leave behind terrible marks of their influence, as has been seen already in contrasting the tenfold numbers of the European insanes with India. I have already said how liable to misstatement the figures for insanity are.

**18. Numbers and ratios by Divisions.**—The numbers and ratios for the insane, for all the Divisions, for the sexes are given in the marginal table. The column stating the number of persons among whom is found one insane will serve best for comparison. For the total, Amreli comes off best, followed closely by the Baroda Division; then comes Kadi, after a long interval, and Navsári is the worst off. The City of Baroda, however, has the largest percentage, nearly double of Amreli Division for total, and more than double for male insanes. Navsári, too, has a very high ratio for male insanes; but curiously enough, the lowest of all, for females. Again, the female ratios are much lower than the male ones in all Divisions and in the City. The high ratio in the city can be attributed to the great wear and tear of life, to much brain-work, and some of the other causes which differentiate the advanced ways of living in a large city, the centre of a large State and the field of ambition for many; part of the large proportion is, no doubt, to be credited to fast life and intemperate living. Navsári is an extensive liquor-drinking district, with its large Aboriginal population; added to it also are extreme poverty, and hence, scarcity of nourishing food. Amreli and Kadi are opium consuming Divisions; but the ratios there fall short of those for Navsári. This shews that opium does not lead to insanity so much as alcohol and liquor of all sorts.

TABLE No. XIV.

*Numbers and ratios of the insane, by Divisions.*

| Division. | Number. | | | Proportion per 10,000 | | | One in every. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Amreli ... ... | 55 | 33 | 22 | 3·05 | 3·52 | 2·55 | 3,276 | 2,843 | 3,924 |
| Kadi ... ... | 403 | 251 | 152 | 3·66 | 4·46 | 2·84 | 2,724 | 2,244 | 3,522 |
| Navsári ... ... | 127 | 89 | 38 | 3·98 | 5·53 | 2·40 | 2,515 | 1,808 | 4,171 |
| Baroda ... ... | 260 | 162 | 98 | 3·18 | 3·73 | 2·56 | 3,142 | 2,684 | 3,899 |
| Baroda City ... | 63 | 43 | 20 | 5·60 | 7·10 | 3·85 | 1,785 | 1,408 | 2,595 |
| Total... | 845 | 535 | 310 | 3·50 | 4·27 | 2·67 | 2,858 | 2,342 | 3,749 |

**19. Comparison with British Gujarat.**—The insanes when compared with British Gujarát stand as given in the marginal table. In both Census years, the Baroda State is better than British Gujarát; but the latter has improved at a better rate. Comparing Kadi with Ahmedábád, as usual, we find our Division better off in both years; and the same favourable result is noticeable in comparing Navsári with Surat. Kairá has improved so vastly that the Baroda Division which was better situated in 1881 has fallen behind it. Our Divisions and the Gujarát Districts arrange themselves as follows, in ascending proportions of the insane; Kairá, Amreli, Baroda, Kadi, Broach, Navsári, Surat and Ahmedábád. In comparing the ratios for the two enumerations, it will be observed that there has been a decrease everywhere, except in the Amreli Division. It is ve y probable now that, as was hinted in the last Census Report, there was an erroneous calculation in 1881, for this Division, erring on the side of under-estimation. After all, a suspicion still lurks behind as to the general accuracy of these figures; the improvement appears to be too rapid on the whole.

TABLE No. XV.

*Comparison between the Baroda State and British Gujarát, for the insane.*

| Division. | Baroda State (one in every.) | | District. | British Gujarát (one in every.) | |
|---|---|---|---|---|---|
| | 1891. | 1881. | | 1891. | 1881. |
| Amreli .. .. | 3,276 | 4,608 | Ahmedábád ... | 2,345 | 1,807 |
| Kadi ... .. | 2,724 | 2,030 | Kairá ... .. | 3,891 | 2,515 |
| Navsári ... | 2,515 | 1,930 | Broach ... .. | 2,568 | 2,239 |
| Baroda .. ... | 3,142 | 2,884 | Surat ... ... | 2,398 | 1,571 |
| **Total State .** | **2,858** | **2,345** | **Total Gujarat** | **2,749** | **2,018** |

**20. Sexes contrasted by religions, for the insane.**—The Hindu and Musalman religions being the only two worth a comparison, I append, in the margin, a table contrasting the ratios for the insane in these two religions, both for males and females. On the whole the Musalman ratios for the insane are much higher than the Hindu ratios, for both sexes. For Amreli males only are the Musalmans

TABLE No. XVI.

*Sexes contrasted by religions for the insane.*

| Division. | Number of males containing one insane. | | Number of females containing one insane. | |
|---|---|---|---|---|
| | Hindu. | Musalman | Hindu. | Musalman. |
| Amreli ... ... ... | 2,917 | 3,560 | 4,161 | 3,354 |
| Kadi ... ... ... ... | 2,398 | 1,613 | 3,458 | 3,377 |
| Navsári ... ... ... | 1,972 | 775 | 4,622 | 2,527 |
| Baroda ... ... .. | 2,698 | 2,497 | 4,068 | 2,509 |
| **Total...** | **2,458** | **1,766** | **3,817** | **2,863** |

better off. In Navsári, the Musalmans exceed the Hindus in the ratio of 5 : 2. It will be observed that except for Amreli, the insane females present very small ratios as compared to the corresponding male ratios. I have already alluded to the probable causes which may be considered to develop insanity among the Musalmans in this comparatively greater ratio.

**21. Insanity by age-periods in the Divisions.**—The following table No. XVII. gives the percentages, by age-periods, for the four Divisions and the City.

TABLE No. XVII.

*Percentages by age-periods in the Divisions and the City, for the insane.*

| Age-period | Amreli. | | | Kadi. | | | Navsári. | | | Baroda. | | | Baroda City. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| 0— 4 ... ... | 0·36 | 0·75 | ... | 0·25 | 0·39 | 0·12 | 0·60 | 1·25 | ... | 0·29 | 0·59 | ... | 0·88 | 1·80 | ... |
| 5— 9 ... .. | 0·80 | ... | 1·67 | 1·67 | 1 84 | 1·50 | 2·29 | 3 68 | 0·85 | 1 37 | 1·30 | 1·46 | 1·93 | ... | 3·97 |
| 10—14 ... .. | 4·18 | 5·32 | 2·72 | 3·36 | 4·32 | 2·23 | 4·11 | 5·48 | 2·53 | 3·05 | 3·85 | 1·91 | 2·24 | 3·97 | ... |
| 15—19 ... .. | 8·55 | 9·02 | 7·96 | 7·60 | 7·57 | 7·60 | 6 11 | 10·53 | 1·63 | 4·80 | 3·93 | 5·89 | 6·12 | 3·75 | 8·96 |
| 20—29 ... . | 3·00 | 3·69 | 2·23 | 4·37 | 5·46 | 3·28 | 4·74 | 6 80 | 2·75 | 3 80 | 5·11 | 2·31 | 7·78 | 10·29 | 4·62 |
| 30—39 ... .. | 4·22 | 4·92 | 3·37 | 4·42 | 5·23 | 3 55 | 3·63 | 5·32 | 1·78 | 5·00 | 6·05 | 3·73 | 10·99 | 14·35 | 6·46 |
| 40—49 ... .. | 3·77 | 4·80 | 2·64 | 4·35 | 6·44 | 2·20 | 7·86 | 7·90 | 7·81 | 3·70 | 4·21 | 3·11 | 7·20 | 9·13 | 3·21 |
| 50—59 ... .. | 3·06 | ... | 6·45 | 6·46 | 6·61 | 6·29 | 3·53 | 5·85 | 1·16 | 3·11 | 3·09 | 3·13 | 3·47 | 4·44 | 2·42 |
| 60 and over ... | 2·34 | 5·36 | ... | 4 87 | 7·28 | 2·77 | 8·61 | 8·45 | 8·60 | 3 58 | 3·53 | 3·65 | 1·44 | ... | 2·60 |

The age-period 15 to 19 is the one in which insanity is the most prevalent; this result comes off for the totals of all Divisions, and the City, and also for the males and females separately, with the single exception of males for Baroda City. This leads to the probable inference that of all the causes mentioned above, early sexual intercourse and sexual desires and abuses in both sexes play the greatest mischief.

**22. Insanes in 1881, & 1891 compared by age-periods.**—Below, I present a comprehensive table on the plan of the one framed for the 1891 Bombay report. It gives, for males and females, the numbers of the insane for the two enumerations, the variation, the numbers of the insane to 10,000 of the population at each age-period, and the numbers of insane in each out of 10,000 afflicted. It furnishes also the ratio of females to males, as regards insanity, for each age-period.

## TABLE No. XVIII.

*Comparison by age-periods of the insane of both sexes in* 1891 *and* 1881.

| Age-period. | Males. | | | | | | | | | Sex proportion. | | Females. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number of insane. | | Increase (+) and Decrease (—) | Number of insane to 100,000 of population. | | Number of insane out of 10,000 insanes. | | Number of persons out of 10,000 total population. | | Number of female to 100 male insanes. | | Number of insane. | | Increase (+) and Decrease (—). | Number of insane to 100,000 of population. | | Number of insane out of 10,000 insanes. | | Number of persons out of 10,000 total population. | |
| | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| Under 5 years ... | 14 | 10 | — 4 | 10 | 6 | 242 | 187 | 1,231 | 1,321 | 43 | 10 | 6 | 1 | — 5 | 4 | ... | 170 | 32 | 1,309 | 1,510 |
| 5—9 ... | 38 | 32 | — 6 | 23 | 18 | 657 | 598 | 1,434 | 1,424 | 84 | 72 | 32 | 23 | — 9 | 21 | 14 | 904 | 742 | 1,424 | 1,407 |
| 10—14 ... | 57 | 61 | + 4 | 41 | 44 | 986 | 1,140 | 1,208 | 1,108 | 67 | 39 | 38 | 24 | —14 | 34 | 22 | 1,073 | 774 | 1,066 | 933 |
| 15—19 ... | 73 | 73 | ... | 75 | 67 | 1,263 | 1,364 | 856 | 865 | 52 | 77 | 38 | 56 | +18 | 47 | 62 | 1,073 | 1,806 | 768 | 772 |
| 20—29 ... | 132 | 123 | — 9 | 63 | 53 | 2,284 | 2,299 | 1,814 | 1,837 | 52 | 50 | 69 | 62 | — 7 | 36 | 28 | 1,949 | 2,000 | 1,833 | 1,903 |
| 30—39 ... | 127 | 102 | —25 | 74 | 55 | 2,197 | 1,907 | 1,505 | 1,474 | 54 | 54 | 69 | 55 | —14 | 46 | 34 | 2,949 | 1,774 | 1,456 | 1,409 |
| 40—49 ... | 76 | 69 | — 7 | 71 | 56 | 1,315 | 1,290 | 934 | 976 | 71 | 54 | 54 | 37 | —17 | 55 | 33 | 1,525 | 1,194 | 946 | 975 |
| 50—59 ... | 29 | 36 | + 7 | 39 | 47 | 502 | 673 | 654 | 607 | 90 | 89 | 26 | 32 | + 6 | 37 | 45 | 735 | 1,033 | 676 | 607 |
| 60 and over ... | 32 | 29 | —3 | 77 | 60 | 554 | 542 | 364 | 388 | 69 | 69 | 22 | 20 | — 2 | 45 | 36 | 622 | 645 | 462 | 484 |

We have already seen that the numbers at age 15 to 19 are the heaviest; there has been no decrease for males at that period, and for females there has been an actual increase of 18, which is quite exceptional; as there has been generally a decrease at all age-periods. The greatest decrease is that of 25 in males at age 30 to 39; and in females, of 17, at next period, 40 to 49. It will further be noticed that the age-period 15 to 19 is just the one wherein the average numbers, both of males and females, suddenly fall low; that is the age-period when there is a high rate of mortality. Thus the maximum numbers of insanes are found in the very period where there is a great falling-off in vitality also. In all age-periods, the females are less than the males; the greatest ratio of female insanes to male is 89, for the age-period 50 to 59; and the least, 10, for the first age-period. The same periods denoted maximum and minimum ratios in 1881.

6. *Deafmutism; its causes and prevalence.*

**23. Causes.**—As only those persons were to be recorded who were deaf-mutes from birth, the causes to be considered are those which may have influenced before birth. A person may lose one or other of the faculties of speech and hearing, after birth, by accident or disease. But it is possible that before a child learns to speak or to hear, fever or measles may leave their mark in rendering it deaf, and, consequently, dumb. Like insanity, this infirmity is found in the males more than in females. It is also stated that it exists more in mountainous countries, and is met with most among poor classes. The only cause of congenital deafness that can be advanced by non-professional men is consanguineous marriages. These, however, are strictly forbidden among the Hindus; and yet there is no ground to suppose that they suffer in smaller proportionate numbers from this infirmity.

**24. Divisional distribution.**—Table No. XIX., as per margin, furnishes the distribution of deaf-mutes, by Divisions, and it also gives the figures for the City. The total percentage is greatest for Navsári; it being double the percentage of deaf-mutes in Kadi, and 150 per cent. greater than that of the City. This may be attributable to the comparative poverty of the people of Navsári. The male ratios are higher than the female ones; but this is not the case in

TABLE No. XIX.

*Divisional distribution of Deaf-mutes.*

| Division. | Number. | | | Proportion per 10,000. | | | One in every | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Amreli ... ... | 80 | 41 | 39 | 4·44 | 4·37 | 4·52 | 2,252 | 2,288 | 2,214 |
| Kadi ... ... | 345 | 209 | 136 | 3·14 | 3·71 | 2·54 | 3,185 | 2,695 | 3,936 |
| Navsári ... ... | 202 | 131 | 71 | 6·32 | 8·14 | 4·47 | 1,581 | 1,228 | 2,233 |
| Baroda ... .. | 291 | 187 | 104 | 3·56 | 4·30 | 2·72 | 2,808 | 2,325 | 3,674 |
| Baroda City .. | 30 | 18 | 12 | 2·66 | 2·97 | 2·32 | 3,749 | 3,364 | 4,326 |
| **Total...** | **918** | **568** | **350** | **3·80** | **4 53** | **3 01** | **2,361** | **2,206** | **3.321** |

Amreli, although the actual number of female deaf-mutes there also is less than that of males.

TABLE No. XX.

*Hindu and Musalman Deaf-mutes compared.*

| Religion. | Number. | | | Percentage. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| Hindu ... ... | 911 | 562 | 349 | 4·3 | 5·0 | 3·4 |
| Musalman ... ... | 89 | 48 | 41 | 4·8 | 4·9 | 4·5 |

**25. Hindus and Musalmans compared.**—The total Musalman percentage is higher than that for Hindus, as also for the females; for the males the ratios are nearly equal.

**26. British Gujarat compared.**—The table, given in the margin, compares the deaf-mutes in Baroda State with those in British Gujarát, by sexes and total. Surat takes the lead for both sexes; there is nearly one male in every 1,000 who is afflicted with this infirmity there. This is how the districts arrange themselves in descending order:—Surat, Broach, Navsári, Ahmedábád, Panch-Maháls, Kairá, Amreli, Baroda Kadi and Baroda City. Excepting Navsári, all the British districts have a higher proportion than our Divisions. As Broach, Surat and Navsári, all come high, it may be said that the southern portion of Gujarát is more subject to this infirmity than the northern one; though it is not asserted that this infirmity is anyhow related to the soil. In British Gujarát also the females are more favourably situated than the males.

TABLE No. XXI.

*British Gujarát compared with Baroda (Deaf-mutes).*

| Division. | Baroda Territory. Proportion per 10,000. | | | District. | British Gujarát. Proportion per 10,000. | | |
|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | | Total. | Males. | Females. |
| Amreli ... ... | 4·44 | 4·37 | 4·52 | Ahmedábád ... | 6·22 | 6·82 | 5·30 |
| Kadi... ... .. | 3·14 | 3·71 | 2·54 | Kairá ... ... | 5·14 | 6·00 | 4·16 |
| Navsári ... ... | 6·32 | 8·14 | 4·47 | Panch Maháls ... | 5·93 | 7·03 | 4·76 |
| Baroda ... .. | 3·56 | 4·30 | 2·72 | Broach ... ... | 6·50 | 8·74 | 4·20 |
| Baroda City... ... | 2·66 | 2·97 | 2·32 | Surat ... ... | 7·94 | 9·24 | 6·67 |
| **Total...** | **3·60** | **4·53** | **3·01** | **Total...** | **6·28** | **7·30** | **5·19** |

**27. A further comparison by age-periods.**—The following further comparison may be made by age-periods:—

## TABLE No. XXII.

*Proportion per* 10,000 *in each age-period. Deaf-mutes.*

| State. | Age-periods. | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 0—4 | | 5—9 | | 10—14 | | 15—19 | | 20—29 | | 30—39 | | 40—49 | | 50—59 | | 60 and over. | | Total. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Baroda ... | 1·15 | 1·03 | 2·7 | 2·6 | 5·8 | 4·6 | 5·8 | 3·8 | 4·9 | 2·2 | 4·5 | 2·7 | 5·8 | 3·2 | 5·5 | 5·1 | 9·9 | 7·1 | 4·5 | 3 |
| British Gujarát. | 2·3 | 1·3 | 7·2 | 5·8 | 9·5 | 6·1 | 9·4 | 6·9 | 8·3 | 5·4 | 6·3 | 3·4 | 7·1 | 5·9 | 8·6 | 7·5 | 11·5 | 10·7 | 7·3 | 5·2 |

In both, the ratios in the very last stage of life are the highest; the female ratios are always lower than the male ones; and, for all age-periods, the Baroda ratios for each sex are less than the corresponding ratios for British Gujarát.

**28. Deaf-mutes in 1881 and 1891 compared by age-periods.**—I close this section by presenting a large table similar to that for the insanes. It supplies all the necessary figures by sexes, and gives the ratios of females to males for all the age-periods.

## TABLE No. XXIII.

*Comparison by age-periods of the deaf-mutes of both sexes in* 1881 *and* 1891.

| Age-period. | Males. | | | | | | | | | Sex Proportion. | | Females | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number of deaf-mutes. | | Increase (+) and Decrease (—). | Number of deaf mutes to 10,000 population. | | Number of deaf-mutes out of 10,000. | | Number of persons out of 10,000 total population. | | Number of females to 100 male deaf-mutes. | | Number of deaf-mutes. | | Increase (+) and Decrease (—). | Number of deaf-mutes to 100,000 population. | | Number of deaf-mutes out of 10,000 population. | | Number of persons out of 10,000 total population. | |
| | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| Under 5 years. | 34 | 19 | —15 | 24 | 11 | 319 | 335 | 1,231 | 1,321 | 44 | 95 | 15 | 18 | +3 | 10 | 10 | 231 | 514 | 1,369 | 1,510 |
| 5—9 | 109 | 48 | —61 | 67 | 27 | 1,024 | 846 | 1,434 | 1,424 | 43 | 89 | 47 | 43 | — 4 | 31 | 26 | 725 | 1,229 | 1,424 | 1,407 |
| 10—14 | 102 | 81 | —21 | 74 | 58 | 959 | 1,426 | 1,208 | 1,108 | 53 | 61 | 54 | 50 | — 4 | 48 | 46 | 831 | 1,429 | 1,066 | ·933 |
| 15—19 | 98 | 63 | —35 | 100 | 58 | 921 | 1,109 | 856 | 865 | 45 | 54 | 44 | 34 | —10 | 55 | 37 | 676 | 971 | 768 | 772 |
| 20—29 | 147 | 112 | —35 | 71 | 49 | 1,383 | 1,972 | 1,814 | 1,837 | 58 | 43 | 85 | 48 | —37 | 49 | 21 | 1,308 | 1,371 | 1,833 | 1,903 |
| 30—39 | 151 | 84 | —67 | 88 | 45 | 1,419 | 1,478 | 1,505 | 1,474 | 58 | 53 | 83 | 45 | —38 | 54 | 27 | 1,276 | 1,286 | 1,456 | 1,409 |
| 40—49 | 152 | 71 | —81 | 142 | 58 | 1,429 | 1,250 | 934 | 976 | 60 | 50 | 92 | 36 | —56 | 90 | 31 | 1,415 | 1,028 | 946 | 975 |
| 50—59 | 139 | 42 | —97 | 186 | 55 | 1,306 | 739 | 654 | 607 | 79 | 83 | 111 | 36 | —75 | 157 | 51 | 1,707 | 1,029 | 676 | 607 |
| 60 and over. | 132 | 48 | —84 | 316 | 98 | 1,240 | 845 | 364 | 388 | 90 | 83 | 119 | 40 | —79 | 245 | 71 | 1,831 | 1,143 | 462 | 484 |

The numbers of deaf-mutes are, on the whole, bound to decrease at each succeeding age-period, as only congenitally such are to be recorded. There might be a slight increase of one or two, if a few more than the average happen to be born in a particular year. But a large difference would necessitate the inference of a wrong record. Practically, however, the second age-period, 5 to 9, will shew higher figures for this special infirmity than the first one; because the suspicions of its being a deaf-mute does not fully rest on a child till it has attained the age of about 6 years. This explains why, in both enumerations, the numbers for both sexes have been greater in the second than in the first age-period. For the males there has been a decrease all through, in comparison with the previous Census; and the same has been the case with the females, except for the first period. The greatest decrease in the males has been in the second age-period, and in the last two periods, 50 to 59, and 60 and over. The female numbers, too, have greatly decreased for these last two periods. The male deaf-mutes have decreased from 271 to 90; and the females from 230 to 76; that is, the present numbers are only a third of the previous ones. This is rather remarkable, and it is possible that this result may be due to faulty enumeration in one of the Censuses; the next enumeration only can clear up this point, and may also explain the general decrease in all infirmities.

### 7. *Blindness, its cause and prevalence.*

**29. Causes.**—Unlike insanity, blindness may, in some cases, be attributable to local causes. Particularly in old age, this infirmity is often traced to the character of the country. Burning sandy plains reflecting powerfully the vertical rays of a tropical sun, intolerable glare, and frequent dust-storms, blowing clouds of dust and sand, particles of which continually enter into and irritate the eye are believed to be the local causes that bring on blindness. Another fruitful cause is supposed to lie in the domestic arrangements in Hindu houses. The mistress of the house invariably (except in opulent families) cooks for the household, in a majority of the castes. The cook-room is generally the smallest and darkest closet in a small house, usually wanting in chimneys or any other passages contrived for the escape of the heated air and the smoke, except, perhaps, a slit in chunam walls, or a small hole in the roofs of humbler abodes. The cheap fuel that is burned is often undried, and consists of green twigs and sticks, such as come handy to the children who collect them in the fields. We often come across women with inflamed eyes, unable to bear the glare of the day; and one would not be far wrong in assigning this as the immediate cause. Hot spicy foods and relishes and the unlimited use of chillies, in various ways, to turn out highly flavoured and savoury dishes may also help to add to the list of the afflicted. This is the reason why, in this particular infirmity, women, as an exceptional case, preponderate over men. For children, the most frequent cause of loss of sight is the visitation of small-pox. Vaccination is acknowledged to have done much in mitigation of this terrible calamity

in infancy. But it is in old age that the numbers leap high; the cause of such a wide spread being physical debility and nervous weakness incident to old age.

**30. Distribution of the Blind by Divisions.**—Table No. XXIV. gives the numbers of the blind, by sexes, in each Division, and the ratios to the population. It also compares the results of this and the previous Census and marks the proportions of the afflicted of the two sexes.

TABLE No. XXIV.

*Distribution of the Blind by Divisions in the Baroda Territory and comparison with* 1881.

| Division. | Number. | | | Population per 10,000. | | | One in every | | | 1881 one in every. | Number of blind females to 100 blind males. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | 1891. | 1881. |
| Amreli .. | 427 | 176 | 251 | 23·69 | 18·75 | 29·07 | 422 | 533 | 344 | 304 | 143 | 151 |
| Kadi .. | 2,718 | 1,090 | 1,628 | 24·74 | 19·35 | 30·41 | 404 | 517 | 329 | 272 | 149 | 133 |
| Navsari .. | 515 | 220 | 295 | 16·12 | 13·67 | 18·61 | 620 | 731 | 537 | 385 | 134 | 143 |
| Baroda ... | 1,091 | 531 | 560 | 13·35 | 12·21 | 14·66 | 749 | 819 | 682 | 466 | 105 | 112 |
| Baroda City.. | 101 | 46 | 55 | 8·98 | 7·59 | 10·59 | 1,113 | 1,310 | 943 | 687 | 119 | 108 |
| Total .... | 4,751 | 2,017 | 2,734 | 19·67 | 16·10 | 23·52 | 508 | 621 | 425 | 336 | 136 | 130 |

In all the Divisions and in the City the female numbers exceed those for males. In the total percentage Kadi takes the lead, and also in the separate proportions for males and females; and is closely followed in these by Amreli. In Kadi, the proportion is so high that there is one blind female in every 329 females. For some of the reasons already mentioned, like working in the fields in intense glare, exposure to dust storms, and cooking in dark closets, the districts shew a much higher percentage than the City, which is well nigh exempt from these causes. It is thus that the City comes up to only a third of Kadi and Amreli. Again we find blindness more prevalent in the more open, unwooded, sandy, and hot plains of Kadi and Amreli than in Navsári and Baroda. Moreover, in Kadi there are so many as 149 females afflicted with blindness to 100 males; in Amreli, also, the ratio is high enough, 143 to 100. So in these two Divisions, where the general ratio of blindness is high, the comparative ratios of females to males also is high; or, in other words, the excess of the male ratios for Kadi and Amreli is less than the excess of the female ratios. For Baroda, there are only 105 blind women to 100 blind men.

**31. Comparison with 1881.**—From the same table it will appear that blindness has greatly decreased in 1891. Where one person suffered from this calamity in 336 formerly, there is now found one person in 508; or, there are now only 65 blind people to 100 of 1881. The decrease will be considered in a still more favourable light, when we remember that the population has increased 11 per cent. In the relative proportions of the sexes, the

females are more fortunate now in three Divisions out of four; their ratio has increased only in Kadi; but that increase is very palpable, as the Division jumps to the front rank from the third place. The general decrease of the blind in Kadi also is not so satisfactory as for Baroda and Navsári. The old figures per 10,000 were,—Amreli 33, Kadi 37, Navsári 26, Baroda 23, City 15. The new ones are,—Amreli 24, Kadi 25, Navsári 16, Baroda 13 and City 9. As I have said before, we cannot be certain how far we should congratulate ourselves for this great reduction. It is only after repeated counts that we can arrive at a tolerably correct percentage for the infirmities. But even if the figures be not quite exact, we need not hesitate in concluding that, as in other infirmities so in blindness there has been a considerable reduction. The spread of vaccination, more ventilated and open houses and cook-rooms, greater care of the eye, and more wholesome diet may be slowly bringing about this change for the better, as regards blindness.

**32. British Gujarat compared.**—To illustrate our figures by comparison, I give marginal Table, No. XXV, for British Gujarát. On the whole, British Gujarát is more fortunate, particularly for blind females. Taking the contiguous districts, Kadi is worse than Ahmedábád, Navsári and Surat are on a level and superior to Broach, and Baroda is better than Kairá.

TABLE No. XXV.

*Blind by districts in British Gujarát.*

| Districts. | Number | | | Proportion per 10,000 | | | One in every. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males. | Females | Persons | Males. | Females. |
| Ahmedábád .. | 1,963 | 818 | 1,145 | 21·30 | 17·27 | 25·55 | 470 | 579 | 391 |
| Kairá ... ... | 1,315 | 662 | 653 | 15·09 | 14·37 | 15·89 | 663 | 696 | 629 |
| Panch Maháls .. | 274 | 127 | 147 | 8·74 | 7·83 | 9·72 | 1,144 | 1,276 | 1,029 |
| Broach ... .. | 653 | 284 | 369 | 19 12 | 16·23 | 22·16 | 523 | 616 | 451 |
| Surat ... .. | 1,055 | 469 | 586 | 16·23 | 14 58 | 17·85 | 616 | 686 | 560 |
| Total . | 5,260 | 2,360 | 2,900 | 16 98 | 14 82 | 19 26 | 589 | 675 | 519 |

**33. Percentage for the blind by age-periods in Baroda State and British Gujarat.**—The percentages of the blind by age-periods, for 10,000 in each period, in the Baroda State and in British Gujarát, for the two sexes, are given in the marginal table. In all the four columns, the ratios will be found to be steadily increasing, from about 4 and 5 per 10,000 to over 100. After age 50, the ratio suddenly rises from about 20 per 10,000 to over 50; and a decade more doubles this high ratio. This large increase must be due to physical weakness and general debility; "*sans* eyes" is one of the most prominent penalties of old age. After age 20, the ratio of females is higher than that of males, and goes on

TABLE No. XXVI.

*Percentages for the Blind by age-periods, compared with British Gujarát.*

| Age-period. | Baroda. | | British Gujarát. | |
|---|---|---|---|---|
| | Proportion per 10,000 in each age-period. | | Proportion per 10,000 in each age-period. | |
| | Males. | Females | Males. | Females. |
| 0— 4 ... ... | 4·65 | 5·07 | 5·73 | 3·90 |
| 5— 9 ... ... | 7·23 | 6·66 | 6·36 | 4·99 |
| 10—14 ... .. | 8·84 | 8·85 | 7 61 | 7·44 |
| 15—19 ... ... | 9·87 | 13·59 | 9 92 | 9·13 |
| 20—29 ... ... | 11·12 | 12·20 | 9·98 | 10·32 |
| 30—39 ... ... | 14·12 | 18·19 | 12·10 | 14·07 |
| 40—49 ... .. | 20·44 | 31 69 | 18 58 | 23·36 |
| 50—59 ... ... | 34·08 | 63·05 | 51·19 | 53·04 |
| 60 and over ... | 114·15 | 168·29 | 114·02 | 138·21 |

increasing till it is 50 per cent. or more higher in the last three age-periods. There is no striking difference between the figures for this State and for British Gujarát, except that the figures for this State are uniformly higher in all the age-periods; the male ratios for the last age-period are alike, but the female ones are greatly in favour of British Gujarát, as compared with those of Baroda.

**34. Hindu and Musalman blind compared.**—The blind, by sexes, in the Divisions, for the two main religions are compared in the marginal table. In the average for the whole State the Musalmans have smaller ratios for the blind, for both sexes. There are just one hundred more persons required to include one blind for the Musalmans than for the Hindus. The Musalman males have the greatest advantage over the Hindu males, in Amreli; and the only case in which the Musalmans shew a slightly higher percentage than the Hindus is for the males in Navsári. But except for the two sexes in Amreli and the females for Baroda, the ratios do not differ widely.

TABLE No. XXVII.

*Comparison of the Blind in Hindus and Musalmans.*

| Division. | Number of males containing one blind. | | Number of females containing one blind. | |
|---|---|---|---|---|
| | Hindus. | Musalmans. | Hindus. | Musalmans. |
| Amreli ... .. | 495 | 1,335 | 337 | 437 |
| Kadi .. ... ... | 518 | 534 | 319 | 384 |
| Navsári ... ... | 694 | 684 | 519 | 526 |
| Baroda ... ... | 823 | 833 | 674 | 798 |
| The State ... ... | 613 | 714 | 412 | 512 |

**35. Comparison by age-periods, of the blind, for 1891 and 1881.**—I append below a table giving the details regarding the blind, on the plan of the tables already made for the preceding two infirmities.

## TABLE No XXVIII.

*Comparison by age-periods of the blind for both sexes in* 1891 *and* 1881.

| Age period. | Males. | | | | | | | | | Sex proportion | | Females | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number of blind. | | Increase (+) Decrease (−). | Number of blind to 100,000 of population. | | Number of blind out of 10,000 | | Number of persons out of 10,000 total population | | Number of females to 100 male blinds | | Number of blind | | Increase (+) Decrease (−). | Number of blind to 100,000 population. | | Number of blind out of 10,000. | | Number of persons out of 10,000 total population. | |
| | 1881. | 1891. | | 1881 | 1891. | 1881. | 1891 | 1881. | 1891. | 1881. | 1891 | 1881 | 1891 | | 1881 | 1891. | 1881 | 1891. | 1881 | 1891 |
| Under 5 years. | 81 | 77 | − 4 | 58 | 47 | 286 | 382 | 1,231 | 1,321 | 86 | 116 | 70 | 89 | + 19 | 49 | 50 | 191 | 326 | 1,369 | 1,510 |
| 5 — 9 | 155 | 129 | −26 | 95 | 72 | 548 | 640 | 1,434 | 1,424 | 99 | 84 | 1[illegible]3 | 109 | − 44 | 103 | 67 | 417 | 399 | 1,424 | 1,407 |
| 10—14 | 145 | 123 | −22 | 105 | 88 | 512 | 610 | 1,208 | 1,108 | 98 | 78 | 143 | 96 | − 47 | 128 | 88 | 390 | 351 | 1,066 | 933 |
| 15—19 | 154 | 107 | −47 | 158 | 9[illegible] | 544 | 530 | 856 | 865 | 83 | 114 | 127 | 122 | − 5 | 158 | 14 | 346 | 446 | 768 | 772 |
| 20—29 | 318 | 256 | −62 | 154 | 111 | 1,124 | 1,269 | 1,814 | 1,837 | 86 | 105 | 274 | 270 | − 4 | 143 | 122 | 746 | 987 | 1,832 | 1,903 |
| 30—39 | 318 | 261 | −57 | 185 | 141 | 1,124 | 1,294 | 1,505 | 1,474 | 129 | 114 | 409 | 298 | −111 | 269 | 182 | 1,114 | 1,090 | 1,456 | 1,409 |
| 40—49 | 360 | 250 | −110 | 338 | 204 | 1,272 | 1,239 | 934 | 976 | 137 | 143 | 495 | 359 | −136 | 501 | 317 | 1,348 | 1,313 | 946 | 975 |
| 50—59 | 446 | 259 | −187 | 599 | 341 | 1,576 | 1,284 | 654 | 607 | 135 | 172 | 600 | 445 | −155 | 849 | 630 | 1,634 | 1,628 | 676 | 607 |
| 60 and over. | 853 | 555 | −298 | 2,059 | 1,142 | 3,014 | 2,752 | 364 | 388 | 164 | 170 | 1,400 | 946 | −454 | 2,890 | 1,625 | 3,814 | 3,460 | 462 | 484 |

The absolute numbers for both sexes have decreased for all age-periods, except for the first one for females. There has been a decrease of 813 in blind males, and of 937 in blind females; a total of 1,750. The greatest decrease is in the last three periods for each; being no less than 595 for males and 745 for females. It cannot be seen how to account for such a great decrease, in ages after 40, if a decrease to this extent is real and not due to wrong entries. Out of 10,000 blind males there are over 4,000 in the last two periods, and over 5,000 or one-half in the same two periods for females. The numbers of females exceed the numbers for males in all age-periods, except the second and third, 5 to 14; and the female ratio is greatest as compared with the males for the age-periods after 50; being 170 females to 100 males.

8. *Leprosy, its causes and prevalence.*

**36. Causes.**—So far as non-professional men are able to judge, the chief causes of this terrible infirmity are heredity, uncleanliness, consumption of certain sorts of food, and local influences. There are some who doubt the effects of locality; while the food substances generally considered harmful in this respect are such as are not used by Hindus. It is known to prevail mostly among the poor and filthy classes, and people living in damp and malarious localities are more susceptible to it; so also are people living on the sea-shores. The foods that are condemned are fish, particularly salted fish and oils. A large number of oilmen are subject to leukoderma evidently. Personal uncleanliness and dirty abodes perhaps hasten the development of the disease in those who may be otherwise liable to it.

**37. Divisional distribution.**—The lepers are distributed in the Divisions as shewn in the marginal table. Of the total number, the largest is found in the Baroda Division, for which the number returned is 255. But there is a leper asylum maintained by the State, at Anasuyá, on the banks of the Narmadá, in the Sinor Mahál; and many lepers were returned from that place, on the Census night. An account of this hospital will be given further on. It will be observed that the males are in excess of the females. In spite of the asylum for lepers in the Baroda Division, the percentage for Navsári is very high; it is double that for Baroda and nearly eight times that of Kadi, a Division

TABLE No. XXIX.

*Divisional distribution of Lepers.*

| Division. | Number. | | | Proportion per 10,000. | | | One in every | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Amreli ... ... | 28 | 15 | 13 | 1·55 | 1·60 | 1·51 | 6,435 | 6,256 | 6,642 |
| Kadi ... ... | 89 | 68 | 21 | 0·81 | 1·21 | 0·39 | 12,345 | 8,285 | 25,494 |
| Navsári .. ... | 197 | 143 | 54 | 6·17 | 8·89 | 3·41 | 1,622 | 1,125 | 2,936 |
| Baroda .. ... | 255 | 171 | 84 | 3·12 | 3·93 | 2·20 | 3,204 | 2,543 | 4,549 |
| Baroda City ... | 25 | 20 | 5 | 2·22 | 3·30 | 0·96 | 4,498 | 3,027 | 10,382 |
| Total..... | 569 | 397 | 172 | 2·35 | 3·17 | 1·48 | 4,245 | 3,156 | 3,758 |

remarkably free from this revolting disease. The exceptionally large prevalence of this malady in Navsári, and the insignificant ratio of lepers for Kadi supports the hypothesis that the disease works powerfully in malarious districts and among poor low castes. These are as much the special features for Navsári as they are unusual for Kadi.

**38. Comparison with British Gujarat.**—The ratios for this State and for British Gujarát are as compared in the marginal table. On the whole, the Baroda State shews a higher percentage, by about 20 per cent., than British Gujarát. But Baroda City compares favourably with Bombay City in the ratio of 1 : 2; Kadi also is better off than Ahmedábád. But Navsári shews the worst record; it has one leper to every 1,622 persons; for the males, the proportion is as high as one in every 1,125 males. The high percentage of the Baroda Division is owing, in some measure, to the Anasuyá hospital, of which mention has already been made.

TABLE No. XXX.

*Average number of persons among whom is found one afflicted with leprosy, compared with British Gujarát.*

| Baroda State. | Number. | British Gujarát. | Number. |
|---|---|---|---|
| Baroda City ... | 4,498 | Bombay City ... | 2,227 |
| Amreli .. .. | 6,435 | Ahmedábád ... ... | 9,601 |
| Kadi... ... ... | 12,345 | Kaira ... .. | 7,263 |
| Navsári ... ... | 1,622 | Panch Maháls ... | 4,293 |
| Baroda ... ... | 3,204 | Broach ... ... | 4,435 |
| | | Surat ... .. | 2,686 |
| **Total State..** | 4,245 | **Total Gujarat..** | 5,096 |

**39. Lepers by religions.**—Here also we take only the two leading religions for comparison, as there are hardly one or two male and female lepers found in all the other religions put together. Among males, there are 373 Hindu and 22 Musalman lepers, and among females there are 159 Hindu and 11 Musalman lepers. From the marginal table it appears that there are more Hindu lepers than Musalman ones; the latter being slightly less than three-fourths of the former. In both, the males outnumber and outproportion the females; but the ratio of Hindu male lepers to Hindu female lepers is greater than the corresponding ratio for the Musalmans; or, compared with the male sex, there are more Musalman than Hindu female lepers.

TABLE No. XXXI.

*Numbers and ratios of Hindu and Musalman lepers.*

| Religions. | Numbers. | | | Percentages. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females | Total. | Males | Females. |
| Hindus... .. .. | 532 | 373 | 159 | 2·5 | 3·3 | 1·5 |
| Musalmans ... .. | 33 | 22 | 11 | 1·8 | 2·3 | 1·2 |

**40. Comparison, by age-periods, of the lepers for 1891 and 1881.**—Table No. XXXII. gives the detailed information for lepers, which has already been given for other Infirmities.

## TABLE No. XXXII.

*Comparison by age-periods of the lepers of both sexes in* 1891 *and* 1881.

| Age-periods. | Males. | | | | | | | | | Sex proportion. | | Females. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number of lepers. | | Increase (+) and Decrease (—). | Number of lepers to 100,000 of population. | | Number of lepers out of 10,000. | | Number of persons out of 10,000 total population. | | Number of female to 100 male lepers. | | Number of lepers. | | Increase (+) and Decrease (—) | Number of lepers to 100,000 of population. | | Number of lepers out of 10,000. | | Number of persons out of 10,000 total population. | |
| | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| Under 5 years ... | 1 | .. | —1 | ... | ... | 22 | ... | 1,231 | 1,321 | 100 | ... | 1 | 4 | + 3 | ... | 2 | 58 | 233 | 1,369 | 1,510 |
| 5—9 ... | 5 | 5 | ... | 3 | 3 | 111 | 126 | 1,434 | 1,424 | 120 | 240 | 6 | 12 | + 6 | 4 | 7 | 345 | 697 | 1,424 | 1,407 |
| 10—14 .. | 29 | 19 | —10 | 15 | 13 | 466 | 479 | 1,208 | 1,108 | 62 | 53 | 13 | 10 | — 3 | 12 | 9 | 747 | 581 | 1,066 | 933 |
| 15—19 ... | 28 | 12 | —16 | 28 | 11 | 622 | 302 | 856 | 862 | 53 | 125 | 15 | 15 | ... | 19 | 17 | 862 | 872 | 768 | 772 |
| 20—29 ... | 79 | 92 | +13 | 38 | 40 | 1,756 | 2,318 | 1,814 | 1,837 | 33 | 43 | 26 | 38 | +12 | 14 | 17 | 1,494 | 2,210 | 1,833 | 1,903 |
| 30—39 ... | 114 | 81 | —33 | 47 | 44 | 2,533 | 2,040 | 1,505 | 1,474 | 35 | 40 | 40 | 33 | — 7 | 26 | 20 | 2.298 | 1,919 | 1,456 | 1,409 |
| 40—49 ... | 102 | 107 | + 5 | 96 | 87 | 2,267 | 2,695 | 934 | 976 | 27 | 30 | 28 | 33 | + 5 | 28 | 29 | 1,609 | 1,919 | 946 | 975 |
| 50—59 ... | 61 | 49 | —12 | 81 | 64 | 1,356 | 1,234 | 654 | 607 | 40 | 26 | 25 | 13 | —12 | 35 | 18 | 1,437 | 755 | 676 | 607 |
| 60 and over ... | 39 | 32 | — 7 | 94 | 66 | 867 | 806 | 364 | 388 | 51 | 44 | 20 | 14 | — 6 | 41 | 25 | 1.150 | 814 | 462 | 484 |

In 1891, the male lepers shew the highest number at age 40 to 49, namely, 107, and next after it, 92, at age 20 to 29; age 30 to 39 also shews a high number. The same is the case with female lepers. In 1881 also, these three periods present the highest numbers. So we may infer that there are the greatest numbers of lepers of both sexes in the decade of life beginning at 40, and that the numbers begin to increase from age 20. Looking to the percentages also, the age-period 40 to 49 presents the highest ratio; and after that come the last two age-periods of life, by percentages, and not the two preceding periods, which though denoting higher absolute numbers are lower in percentages. It further appears that in the beginning of life, at one of the first three periods or another, there are more female lepers than male ones; but for all other periods the male numbers preponderate. In contrast with 1881, there is a decrease in the number of male lepers at all ages, except 20 to 29 and 40 to 49; for the first of which there is an increase of 13, and for the other, of only 5. On the whole there has been a decrease of 61 male lepers. In female lepers there has been an increase in four age-periods, of 26 females, and a decrease in four periods, of 28, shewing a decrease of only 2 female lepers.

**41. Anasuya Leper Hospital.**—As I have said already, there is a temple of Anasuyá *Mátá*, on the banks of the Narmadá, in the Sinor Mahál of the Baroda Division. This locality having the reputation of curing the lepers by simply rubbing the dust of the soil there on the affected parts, a large number of lepers from all places congregate there. To alleviate the sufferings of these miserable beings, the Sirkár opened, on 1st August 1890, a leper hospital on the spot, in charge of a qualified medical man, and has long since maintained an *Anna chhatra* or boarding-house there. In the Census month there were 50 inmates of this place of refuge for the lepers; and there were, besides, 60 out-door patients, partly lepers and partly people suffering from other ailments. In the year 1890-91, there had been altogether 261 indoor patients suffering from leprosy, of whom 5 had died during the year. Of the 50 inmates at the end of February 1891, there were 36 males and 14 females. In addition to the 50 lepers in the asylum, on the Census night, there were 104 more in the close neighbourhood, 71 males and 33 females. In the *Anna chhatra* there are arrangements made for the accommodation of 85 lepers, at an annual cost of about Rs. 12,000.

### 9. *Infirmities by castes and occupations.*

**42. Infirmities by classes, &c.**—As tables for infirmities by caste, tribe and race have been added, in the present Census, in the Imperial forms, I add a synopsis of the results, giving the ratios of 10,000 of infirms under each class to the total population of the class; I have taken the six main classes only.

## TABLE No. XXXIII.

*Ratios of the Infirmities by classes.*

| Class. | Ratios of infirms per 10,000. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Insane, Table XIIA. | | | Deaf-mutes, Table XIIIA. | | | Blind, Table XIVA. | | | Lepers, Table XVA. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| A.—Agricultural ... ... | 2·87 | 3·34 | 2·37 | 3·63 | 4·29 | 2·92 | 17·87 | 14·16 | 21·92 | 2 87 | 3·86 | 1·79 |
| B—Professional ... ... | 4·30 | 5·63 | 2·79 | 4·16 | 5·12 | 3·01 | 23·75 | 20·74 | 27·14 | 1·85 | 2·47 | 1·15 |
| C.—Commercial ... .. | 5·74 | 8·20 | 3·14 | 4·66 | 6·96 | 2·24 | 22·79 | 23·13 | 22 62 | 1·15 | 1·61 | 0·65 |
| D—Artisan and Village menial ... ... ... | 3·87 | 4·86 | 2·85 | 3·53 | 3·91 | 3·14 | 23·51 | 18·72 | 28·47 | 1·69 | 2·26 | 1·15 |
| E.—Vagrant Minor Artisans and Performers, &c... | 3·04 | 2 52 | 3·59 | 4·34 | 4·63 | 4·04 | 16·73 | 14·32 | 19·29 | 0·87 | 0·42 | 1·34 |
| F.—Races and Nationalities. | 6·16 | 7·12 | 5·05 | 5·39 | 6·20 | 4·52 | 12·96 | 11·65 | 14·36 | 1·67 | 2·48 | 0·80 |

Insanes.

For the total under insanity, "other races and nationalities" shew the highest ratio. But these are not indigenous people; and as they are few in numbers, one or two cases, more or less, of infirmities might greatly affect the ratios. For the other classes, the highest insanity percentage is for the Commercial class and the lowest for the Agricultural. These results are as they should be. Pecuniary adversities, mental anxieties, brain-work in close atmosphere, and such other causes, including hereditary insanity, contribute to the large ratio for the Commercial classes; while these causes exist not among the agriculturists. The Professional classes, for nearly the same reasons, follow the Commercial. These causes obviously work only on the males, and have no influence on the females; this, too, comes off markedly in the results; to 8·2 of males in the Commercial classes, there are only 3·14 females, an ordinary percentage; and for 5·6 Professional males there are only 2·8 females. Except in the Vagrant and minor Artisans class, the females have a smaller ratio than the males. In that particular class, the females are higher in ratio, because the effects of wandering life and unsettled means of livelihood are more powerful over the female mind than on the male.

Deaf-mutes.

For the deaf-mutes, excluding F, the Commercial classes are again highest, with nearly 7 males per 10,000 and 2·25 females; the Professional, again, come next, for males; though E (Vagrant, &c.) comes second for the total. Here also the Agricultural population is one of the lowest in the scale.

Blind.

For the blind, the Professional classes, having to use the eyes the most, are worst off, as was to be expected. It is remarkable that in this class, the females greatly exceed the males, in ratio. But it will be found that, in all classes, the females exceed the males, in blindness. Artisans and Village menials come next after Professionals in

the general ratio; and the agriculturists here also are far behind in ratios; their male ratio is the lowest, being only half the female ratio for menials, which is obviously the highest from reasons already mentioned. In leprosy only, do the agricultural classes shew the highest ratio. The lowest ratio is for D., Vagrant classes, &c. The males exceed the females in all classes.

Lepers.

**43. Infirmities by castes.**—Table No. XXXIV gives the ratios of Infirmities for certain castes. I have selected three of the leading castes socially, and five of those which are strongest in numbers.

TABLE No. XXXIV.

*Infirmities for some special castes.*

| Name of caste. | Total number. | Insane. | | Deaf-mute. | | Blind. | | Leper. | |
|---|---|---|---|---|---|---|---|---|---|
| | | Number afflicted. | Ratio to 10,000. | Number afflicted. | Ratio to 10,000. | Number afflicted. | Ratio to 10,000. | Number afflicted. | Ratio to 10,000. |
| | | | SOCIALLY IMPORTANT CASTES. | | | | | | |
| Bráhman Audichya Sahasra Gujaráti ... ... .. | 43,550 | 23 | 5·3 | 14 | 3·2 | 87 | 19·9 | 4 | 0·9 |
| Bráhman Modh Gujaráti ... | 12,149 | 7 | 5·7 | 10 | 8·1 | 33 | 27·1 | 4 | 3·3 |
| Vámá Lád ... ... ... | 8,943 | 6 | 6·7 | 1 | 1·1 | 26 | 29·1 | 3 | 3·3 |
| | | | NUMERICALLY IMPORTANT CASTES. | | | | | | |
| Koli other than specified ... | 156,160 | 88 | 5·6 | 85 | 5·4 | 667 | 42·7 | 40 | 2·6 |
| Kanbi Levá ... ... .. | 108,561 | 68 | 6·3 | 65 | 6 | 396 | 36 5 | 22 | 2 |
| Dhed ... ... ... ... | 63,312 | 49 | 7·7 | 33 | 5·2 | 306 | 48·3 | 34 | 5·4 |
| Rajput ... ... ... ... | 51,517 | 30 | 5·8 | 38 | 7·4 | 163 | 31·6 | 34 | 6·6 |
| Koli Talapdá ... ... ... | 76,540 | 27 | 3·5 | 51 | 6·7 | 163 | 21·3 | 25 | 3·3 |
| **Average ratio for the State** ... ... ... | ..... | ..... | 3·5 | ..... | 3 8 | ..... | 19·6 | ..... | 2·35 |

In insanity, the higher classes all shew a greater ratio than the general average; but the Dheds have the highest ratio. The Modh Bráhmans have the highest ratio for deaf-mutes, and they are followed by the Rajputs. For the blind, the numerically strong classes present ratios much higher than those which the superior classes do, and the same is the case for the lepers. It will be observed that for all Infirmities, the ratios both for the superior classes and for the most numerous ones are much in advance of the average ratios of the State. This leads us to draw the inference that the most numerous and superior classes are more afflicted than the smaller castes and the lower ones.

# CHAPTER VII.

## EDUCATION.

1. General remarks; 2. Numbers and percentages; 3. Literacy by Divisions; 4. Education by age-periods; 5. Education by religions; 6. Education by religion combined with age-periods; 7. Education by castes and occupations.

# TABLE No. I.

## *Comparative Table of the state of Instruction.*

### *A.— Males.*

| Division. | Average distribution according to instruction of 100 males. | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | | | Hindus. | | | Musalmans. | | | Jains. | | | Parsis. | | | Christians. | | | Caste returned in lieu of religion. | | |
| | Learning. | Literate. | Illiterate. | No of males to one able to read and write including learning. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. |
| Amreli ... | 3 | 12·2 | 84·8 | 6·6 | 2·7 | 11·1 | 85·2 | 4·2 | 14·3 | 81·5 | 11·9 | 61·1 | 27 | ... | 75 | 25 | ... | 72·7 | 27·3 | ... | ... | ... |
| Kadi ... .. | 2·2 | 7·7 | 90·1 | 10·1 | 1·8 | 5·6 | 82·6 | 2·7 | 10·6 | 86·7 | 13·2 | 62·2 | 24·6 | ... | 89 | 11 | 16·7 | 63·3 | 20 | ... | 0·46 | 99·54 |
| Navsàri ... | 3·8 | 12·6 | 83·6 | 6·3 | 3 | 10·2 | 86·8 | 5·4 | 19·4 | 75·2 | 14·3 | 67·9 | 17·8 | 28·5 | 47·4 | 24·1 | 15·4 | 53·8 | 30·8 | 0·16 | 0·30 | 99·54 |
| Baroda ... | 4·2 | 14·6 | 81·2 | 5·4 | 4·2 | 13·9 | 81·9 | 3 5 | 12 9 | 83·6 | 11·7 | 64 6 | 23·7 | 20·1 | 64·3 | 15 6 | 9·3 | 62·8 | 27·9 | 0·53 | 0·28 | 99·19 |
| Baroda City ... | 9·3 | 28·2 | 62·5 | 2·7 | 10·1 | 29·5 | 60·4 | 4·9 | 17·1 | 78 | 13·7 | 61·7 | 24·6 | 21·4 | 62·8 | 15·8 | 6·5 | 72·2 | 21·3 | ... | ... | 100 |
| **Total...** | **3·2** | **11** | **85 8** | **7·1** | **2·8** | **9·5** | **87 7** | **3·5** | **13** | **83·5** | **12·8** | **63** | **24·2** | **27·3** | **49·7** | **23** | **9 8** | **62·8** | **27·4** | **0·34** | **0·30** | **99 36** |

## TABLE [illegible]

### *Comparative Table of [illegible]te of Instruction.*

### *B.—Females.*

| Division. | Average distribution according to instruction of 100 females. | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | | | Hindus. | | | Musalmans. | | | Jains. | | | Parsis. | | | Christians. | | | Caste returned in lieu of religion. | | |
| | Learning | Literate. | Illiterate. | No. of females to one able to read and write including learning. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate | Learning. | Literate | Illiterate | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. | Learning. | Literate. | Illiterate. |
| Amreli ... | 0·2 | 0·3 | 99·5 | 186 | 0·2 | 0·3 | 99·5 | 0·2 | 0·4 | 99 4 | 0·3 | 1·2 | 98·5 | ... | 75 | 25 | ... | 10 | ... | ... | ... | ... |
| Kadi ... | 0·1 | 0·2 | 99·7 | 390 | 0·09 | 0·1 | 99·9 | 0 3 | 1·1 | 99·5 | 0·5 | 0·7 | 98·8 | ... | 88·9 | 11·1 | 22·2 | 38·9 | 38·9 | ... | ... | 100 |
| Navsári ... | 0·4 | 1 | 99·6 | 75 | 0·1 | 0·2 | 99·7 | 0·4 | 0·6 | 99 | 1 | 1·2 | 97·8 | 10·9 | 26·9 | 62·2 | ... | 27·3 | 72 7 | ... | ... | 100 |
| Baroda ... | 0·3 | 0·5 | 99·2 | 134 | 0·3 | 0·4 | 99·3 | 0·2 | 0·5 | 99·3 | 0 6 | 0·9 | 98·5 | 16 7 | 43·4 | 39·9 | 6 5 | 46·5 | 47 | .. | ... | 100 |
| Baroda City.. | 0·9 | 1·8 | 97·3 | 37 | 0·9 | 1·7 | 97·4 | 0·6 | 1·2 | 98·2 | 1·5 | 2·2 | 95 3 | 14·5 | 43 | 42·5 | 5·1 | 56·9 | 37 | ... | ... | 100 |
| **Total .** | **0·2** | **0·4** | **99·4** | **171** | **0·1** | **0·2** | **99·7** | **0 ·3** | **0·7** | **99** | **0·5** | **0·8** | **98 7** | **11·3** | **28·1** | **60·6** | **7·4** | **45·4** | **47·2** | ... | ... | **100** |

# CHAPTER VII.

## EDUCATION.

### 1. *General remarks.*

**1. Object and Enumeration.**—Information regarding the education of the people is collected in every Census Enumeration, for very important and obvious reasons. In a country like India, there is hardly any information which would repay the trouble of enumeration and final deductions as that with regard to education. The one important point on which all are agreed, whether rulers or subjects, orthodox or reformers, is that the spread of education, at least for the males, will remedy many of the evils, polititical and social, and will help the entire nation onwards to material welfare. A decennial record, then, of the progress of this powerful moving cause in the future prosperity of the populations at large will serve to exhibit the absolute advancement, and will also indicate the landmarks of progress made at every successive stage. From what will be revealed by the few following pages, the advancement yet made will be found to be so little as to damp the ardour of enthusiasts. But it must not be forgotten that in the matter of education more than in aught else, the first entrance of the pointed wedge in the time-hardened and gnarled trunk of illiteracy offers the utmost resistance; and that once a cleavage way is opened, further progress may be considered as easy and certain. That in a land, where ancient learning has continued to flow uninterruptedly almost in the course of ages, such dense illiteracy should prevail is due to a well-known cause, which has even yet hardly diminished in its force;—the confinement of all learning only to one caste and the jealousy with which the power given by knowlege is religiously guarded by it. The vast multitude was not only kept in darkness, but positively taught to believe, as a matter of faith, that it was one of the conditions of their birth that they should remain illiterate. Again, it is quite in the natural course of things that a people who treat the females as subordinate in all ways to the males and as created simply to serve and obey should debar them from even listening to the recitation of the sacred books. The idea of servility, obedience and presumed incapacity of voluntary action in females is so deeply rooted that no innovations of these stirring times of progress so entirely shock an orthodox Hindu's notions of the propriety of things as the proposal of

imparting education to females. Neither for the palpable gains of this world nor for happiness in the future state is education of any use to females; so, Female Education is believed to be an unprofitable, if not a positively harmful, waste of time and energy. These are the rooted notions that have to be eradicated, before Female Education can make any way.

**2. Education in the Baroda State.**—His Highness the Mahárájá has most at heart the spread of education in this State. Impartial facilities for receiving instruction are put within the reach of all, at a great cost to the State. A committee was recently appointed to report on the present state, and to suggest means for the future development, of education in the State. The report is printed and widely distributed. Female Education and education of low castes are specially encouraged. But, as many of these measures are of a very recent date within the last two years and brought into force after the date of the last Census Enumeration, the effects of these will not be markedly visible in the present returns. There is no doubt that the next Census reviewer will have a very agreeable task before him of marking the progress made, at all points, in education in Baroda. As the model on which the returns are framed for this chapter shew only the figures for people educated or otherwise, and afford no other information, I may mention here, in passing, that the Baroda State boasts of *Zenáná* schools, where grown-up women receive instruction, music-schools in efficient condition, cooking-schools, *Antyaja* or low-caste schools and boarding-houses, *Grámya* or village-schools, maintained from the village-service funds, training schools, male and female, and a *Kalá Bhavan*, or technical arts school. These are special institutions, in addition to the regular Arts College, Science College, High Schools, and Anglo-Vernacular and Vernacular schools; the last for males and females. Female Education, lastly, is put under the supervision of an accomplished lady Superintendent, on a high salary.

**3. Classification.**—Imperial Table IX. furnishes the requisite information on education. It is headed "Education by Religions and Age." For the purposes of this table, the populations by religions are divided into three broad "educational conditions"—(*a*) Learning, (*b*) Literate, and (*c*) Illiterate. These three conditions are enumerated for each age-period; which periods are also three in number; 0—14, 15—24, and 25 and over. The first period is supposed to include all those receiving elementary education; the second those receiving higher education, the period for which would rarely go beyond 24. The figures of the first period then would shew how many, out of those fit for elementary education, are actually having it; those of the second would shew, what proportion are receiving higher education, what proportion of the population has stopped short after receiving elementary education, and, lastly, what proportion those form, who have not learned to read and write either in the first or the second period. The last age-period, 25 and over, would, of course, have nothing to do, except in very rare cases,

with actual learners. For Baroda, however, we have supplied a fuller information. The first requisite period 0—14, we have divided into two, 0—9 and 10—14; but we have given totals for 0—14, to preserve uniformity with all other Census Tables. The last period, also, we have divided into two; 25—39, 40 and over. The Imperial Tables supply the figures for education by castes also; Table D furnishes this information, by giving the figures, total and by sexes, of learners, literate and illiterate, for each caste.

4. **Instructions to Enumerators.**—Under this head, the instructions were very clear. The Enumerators had to mark those as "learners" or "learning" who attended any sort of school or were learning at home, and to mark those as "learned," who could both read and write. In such simple entries, inaccuracies could hardly be supposed to find an entrance. But ingenious misinterpretations spring eternal in the Enumerators' heads; and there is one class of omission for which their entire race almost, in all our Divisions, must be charged at the bar of the Census reviewer, as will be seen further on.

2. *Numbers and percentages.*

5. **Numbers.**—In the entire population, there are returned 41,546 as learning, 140,916 as learned, and 2,232,934 as illiterate.

6. **Comparison of numbers and percentages with the Census of 1881:**—Table III. given below furnishes these figures. For the present Census, we have the huge block of 92·45 per cent. of illiterates; so there are only 7·55 persons out of a hundred who are either engaged now in learning or are able already to read and write. That the percentage is very low goes without saying.

TABLE No. III.

*Numbers and percentages of education compared with* 1881.

| Heading of instruction. | Total. | | Percentage to total population. | |
|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. |
| Learning ... ... | 22,324 | 41,546 | 1·02 | 1·72 |
| Literate ... ... | 100,980 | 140,916 | 4·62 | 5·83 |
| Illiterate ... ... | 2,061,615 | 2,232,934 | 94·35 | 92·45 |
| Unspecified ... ... | 86 | ..... | ·01 | ..... |
| Total . | 2,185,005 | 2,415,396 | 100 | 100 |

But the comparison with the figures for 1881 is encouraging. More than two persons out of every hundred have been drawn from darkness to light. Or, taking the numbers, 19,222 more children attend school now than in 1881, and 39,936 more men and women are found under the heading literate; this forms a total of 59,158 souls. In another shape, the learners have increased by 86 per cent., and the literates by 39 per cent.; the illiterates have increased by 8 per cent. only, the general increase in the population being 10½ per cent. The new percentages of the learners and literates shew an improvement over the old percentages of 68 and 26 per cent. respectively. As was to be expected, the learners are increasing at a higher rate than

the literates. This will continue to be the case for some years, as more and more efforts are being put forward for opening schools all over the country.

**7. Comparison with British Gujarat.**—I now compare the percentages for the three divisions of educational status with those for British Gujarát. The percentages for British Gujarát are better than ours both as regards the learners and the literates; the former percentage exceeds ours by 0·47 and the latter by 1·46 per cent. But in this State the progress, during the last decade, has been better.

TABLE No. IV.

*Percentages for Education compared with British Gujarát.*

| Heading of education. | Baroda. | | British Gujarát. | |
|---|---|---|---|---|
| | 1881. | 1891 | 1881 | 1891. |
| Learning ... ... | 1·02 | 1·72 | 1·09 | 2·46 |
| Literate ... ... | 4·62 | 5·83 | 5·83 | 7·29 |
| Illiterate ... ... | 94·36 | 92·45 | 92·18 | 90·25 |

In British Gujarát the percentage for the learners has improved by 23 per cent. over what it was in 1881; while the Baroda percentage has improved by 68 per cent. For the literates, the advance made over the old ratio is nearly the same; 25 per cent. by British Gujarát, and 26 per cent. by this State. It will be observed from the table, that we are just standing now on exactly the same level, as regards the literate, as British Gujarát did in 1881; and as regards learners we are yet behind the position occupied by it in 1881.

**8. Numbers and percentages by sexes compared with British Gujarat.**—Table No. V., given below, gives the numbers and percentages of the educated, by sexes, for the Baroda State and British Gujarát.

TABLE No. V.

*Numbers and percentages of the educated, by sexes, compared with British Gujarát.*

| Sex. | Baroda State. | | | | | | British Gujarát. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Learning. | Percentage. | Literate. | Percentage. | Illiterate | Percentage. | Learning. | Percentage. | Literate. | Percentage. | Illiterate | Percentage. |
| Males... .. | 39,290 | 3·13 | 136,364 | 10·89 | 1,077,329 | 85·98 | 70,719 | 4·44 | 216,678 | 13·6 | 1,305,466 | 81·96 |
| Females ... | 2,256 | 0·19 | 4,552 | 0·39 | 1,043,449 | 99·42 | 5,625 | 0·37 | 9,117 | 0·61 | 1,490,592 | 99·02 |

Female education is really very backward; but it is more so in this State than in British Gujarát. In places like Surat and Ahmedábád, which have been under British rule for several decades, efforts have been made for the introduction and spread of female education for nearly half a century now; in this State, we have not put forward our exertions for even half the time; and, as I have already said, it is the first entrance where resistance

is most encountered. Our total percentage for educated females comes up to 0·58; or there are only 58 females learning or literate to 9,942 illiterate. In British Gujarát, too, the percentage falls short of one in a hundred, but is much better than ours; 98 to 9,902 illiterate. The same backwardness of female education in the Baroda State is apparent by taking the relative proportions of the sexes. In the Baroda State, the female learners are a twentieth, and in British Gujarát only a twelfth of the male learners; and the female literates in Baroda and British Gujarát are one-twenty-eighth and one-twenty-third of the male literates respectively. Thus the relative ratios of the sexes tell more against female education in Baroda than in British Gujarát.

**9. Female Education compared with Bombay Divisions.**—British Gujarát had special facilities, and had a long start. But from the marginal table it will be seen that we compare favourably with the other Divisions of the Presidency. For the illiterates, British Gujarát has the lowest percentage, though it is no less than 99·02. Baroda comes next, then Konkan, Karnatak and Deccan in order. In the ratio for learners, Konkan is better than Baroda.

TABLE No. VI.

*Female Education compared with Bombay Divisions.*

| Heading of instruction. | Baroda | British Gujarát | Konkan. | Deccan. | Karnatak. |
|---|---|---|---|---|---|
| Learning ... | 0·19 | 0·37 | 0·24 | 0·16 | 0 21 |
| Literate ... | 0·39 | 0·61 | 0·27 | 0·23 | 0·22 |
| Illiterate ... | 99·42 | 99·02 | 99·49 | 99·61 | 99·57 |
| **Total**... | 100 | 100 | 100 | 100 | 100 |

**10. Percentages of literacy in Indian Provinces and States.**—From Volume I. of General Tables of Census of India, 1891, I extract the following ratios for the chief Provinces of India, for Berar, and for the Hyderábád State.

TABLE No. VII.

*Percentages of literacy in the chief Indian Provinces and States.*

| Province. | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|
| | Percentage of | | | Serial order. | Percentage of | | | Serial order. |
| | Learning. | Literate. | Illiterate. | | Learning. | Literate. | Illiterate. | |
| Madras ... ... ... | 3·27 | 11·47 | 85·26 | 1 | 0·33 | 0·66 | 99·01 | 1 |
| Bombay ... ... ... | 3·40 | 9·72 | 86·88 | 3 | 0·27 | 0·60 | 99·13 | 2 |
| Bengal ... ... .. | 2·46 | 8·29 | 89·25 | 4 | 0·08 | 0·30 | 99·62 | 4 |
| Panjab ... ... .. | 1·41 | 6· | 92·59 | 6 | 0·08 | 0·19 | 99·73 | 5 |
| North-West Provinces ... | 0·98 | 5·17 | 93·85 | 8 | 0·04 | 0·17 | 99·79 | 7 |
| Central Provinces ... | 1·41 | 4·27 | 94·32 | 9 | 0·07 | 0·13 | 99·80 | 8 |
| Berar ... ... ... | 2·58 | 5·84 | 91·58 | 5 | 0·07 | 0·12 | 99·81 | 9 |
| **Baroda State** ... | **3·13** | **10·89** | **85·98** | **2** | **0·19** | **0·39** | **99·42** | **3** |
| Hyderábád ... ... | 1·30 | 5·84 | 92·86 | 7 | 0·05 | 0·19 | 99·76 | 6 |

Madras takes the lead both for male and female education; missionary efforts, on a large scale, for many years, account for this. But even for Madras, with this advantage, the ratios do not much surpass those for the Baroda State. Baroda holds the second rank for males, falling short of Madras by ·72 per cent.; and the third rank for females, Bombay holding the second place. Bengal holding the fourth place for each sex is much behind Baroda for males. The Baroda State with its second rank for males and third for females compares very favourably with the other important Native State of Hyderábád, which is seventh for males and sixth for females, out of nine places. In Hyderábád there are more than 7 illiterate males out of every 100, as compared with Baroda, and 34 more illiterate females out of 10,000.

**11. Contrasted with European countries.**—The marginal figures contrast the illiterates, per 1,000 of the population. Those European countries, where compulsory education has been enforced for some time, will no doubt shew much lighter figures for the illiterates. It will be found that even in these European countries, given here, the contrast is great against Indian Provinces and States; and in point of female education, any comparison is simply unprofitable. The worst-off is Portugal; still it is 103 better for the males than the first in the other list, Madras; and 98 better for females, in every 1,000.

TABLE No. VIII.

*Illiterates in European countries and Indian Provinces.*

| European Countries. | Males. | Females. | Indian Provinces and States. | Males. | Females. |
|---|---|---|---|---|---|
| Italy ... ... | 623 | 764 | Bengal ... | 892 | 996 |
| Austria ... | 479 | 533 | Bombay ... | 869 | 991 |
| Ireland ... | 446 | 499 | **Baroda** ... | **860** | **994** |
| Hungary ... | 592 | 717 | Madras ... | 853 | 990 |
| Portugal .. | 750 | 892 | Hyderábád ... | 929 | 998 |

3. *Literacy by Divisions.*

**12. Numbers and ratios for the Divisions.**—We now enter into the details for the Divisions. Table No. IX. gives the necessary statistics. The percentages given are on the total populations of the Divisions. The City is, of course, far ahead of all the Divisions, with a ratio of 5·4 per cent. on the population, for learners, and of 16 per cent. for literates. Of

TABLE No. IX.

*Numbers and ratios for literacy in the Divisions.*

| Name of Division. | Learning. | Percentage to total population of the Division. | Literate. | Percentage to total population of the Division. | Illiterate. | Percentage to total population of the Division. |
|---|---|---|---|---|---|---|
| Amreli ... ... | 2,999 | 1·66 | 11,759 | 6·53 | 165,430 | 91·81 |
| Kadi ... ... | 12,780 | 1·16 | 44,130 | 4·02 | 1,041,832 | 94·82 |
| Navsári ... .. | 6,497 | 2·03 | 20,994 | 6·57 | 291,952 | 91·40 |
| Baroda ... ... | 19,270 | 2·36 | 64,033 | 7·84 | 733,720 | 89·80 |
| Baroda City ... | 6,085 | 5·41 | 18,045 | 16·04 | 88,341 | 78·55 |
| **Total...** | **41,546** | **1·72** | **140,916** | **5·83** | **2,232,334** | **92·45** |

the Divisions, Baroda stands first. It has just a little over 10 per cent. of its population educated. Navsári is not far behind. The influence of the large City, in its midst, and a superior class of population give its position to Baroda Division. Navsári also has a refined and enterprising population in some of its principal towns, and is interlaced with the advanced Surat District. Amreli has a lower percentage for learners, but is quite equal to Navsári for the literate; while Kadi is the last, both for learners and the literates. It is wellknown that in smaller Districts there are more favourable ratios for the educated than in more extensive ones; thus it is that the thickly-populated extensive Kadi Division comes lowest, by percentages, in the educational progress of its population. Its ratio of learners is just one half of that for Baroda. The literates in the City are three times the learners; in the Divisions, the proportion of literates is higher, but within four times the learners; the highest ratio relatively is in Amreli.

**13. Divisional ratios compared with 1881.**—The comparison, for the Divisions, with the results of 1881, I give in the margin by stating the number of persons to one educated. Remarks on the present ratios for males and females have already been made. The extremes are afforded by the educated males for the City and females for Kadi. In the Baroda City there are ten educated males out of every 27; whereas in the Kadi Division there is one female who can read and write from among 390 females. But there has been an improvement, everywhere satisfactory. For the males there is now one educated in every 7 males, for the whole State, to one in every 9½ in 1881; for the females, the progress is still greater; for one educated female out of 516 in 1881, we have now one out of 171 females. The relative progress is most marked in Amreli, where the numbers for females have improved to more than 5½ times the old ratio. The extensive Kadi Division, having the greatest scope for advancement, shows good progress for both. The figures for the City also are noteworthy, specially the progress made in female education; for one educated female out of 164, we now have one out of every 37.

TABLE No. X.

*Divisional ratios compared with* 1881. *Number of persons out of whom there is one literate or learner, i. e., either able to read and write or learning to do so.*

| Division. | Males. | | Females. | |
|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. |
| Amreli ... ... | 7·24 | 6·56 | 1,021 | 186 |
| Kadi ... ... | 13 76 | 10·14 | 1,073 | 390 |
| Navsári ... ... | 8 | 6·34 | 166 | 75 |
| Baroda ... ... | 7·35 | 5·41 | 538 | 134 |
| Baroda City ... | 3 34 | 2 70 | 164 | 37 |
| Total... | 9·40 | 7·13 | 516 | 171 |

**14. Divisional numbers by sexes.**—Table No. XI. supplies the Divisional numbers of the learners and literates, by sexes, for 1881 and 1891, and also percentages of variations.

## TABLE No. XI.

*Divisional numbers of literacy, by sexes, compared with* 1881.

| Division. | 1881. | | | | | | 1891. | | | | | | Percentage of variation on the number of educated in 1881. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | | Females. | | | Males. | | | Females. | | | | |
| | Learning. | Literate. | Total educated. | Learning. | Literate. | Total educated. | Learning. | Literate. | Total educated. | Learning | Literate. | Total educated. | Males. | Females. |
| Amreli .. | 2,062 | 8,585 | 10,647 | 18 | 51 | 69 | 2,836 | 11,459 | 14,295 | 163 | 300 | 463 | +34·26 | +571·01 |
| Kadi... ... | 6,969 | 30,084 | 37,053 | 79 | 367 | 446 | 12,417 | 43,121 | 55,538 | 363 | 1,009 | 1,372 | +49·89 | +207·62 |
| Navsari ... | 3,217 | 15,095 | 18,312 | 257 | 593 | 850 | 5,848 | 19,522 | 25,370 | 649 | 1,472 | 2,121 | +38·54 | +149·53 |
| Baroda ... | 9,562 | 45,704 | 55,266 | 160 | 501 | 661 | 18,189 | 62,262 | 80,451 | 1,081 | 1,771 | 2,852 | +45·57 | +331·47 |
| Baroda City.. | 2,745 | 13,393 | 16,138 | 74 | 218 | 292 | 5,631 | 17,091 | 22,722 | 454 | 954 | 1,408 | +40·80 | +382·19 |
| **Total** ... | **21.810** | **99.468** | **121.278** | **514** | **1.512** | **2.026** | **39.290** | **136 364** | **175.654** | **2.256** | **4.552** | **6.808** | **+44·84** | **+236·03** |

As already observed, the figures for females shew great improvement. In Amreli, for instance, the total for educated females in 1881 was only 69; it now is 463; or, the increase has been 571 per cent. In Baroda City, the increase is over 380 per cent. Comparatively the increase is small in the Kadi Division, and there appears to be good scope for improvement there. The least increase is in Navsári; but there the percentage is already high and so the scope for development is less. Taking the State as a whole, there has been an increase of nearly 45 per cent. in the numbers of the educated males and of 236 per cent. in that of females.

**15. Distribution by instruction of 100 persons in each Division.**—Another important set of figures is presented by the following table. It gives, for each Division and the City, in a comparative form, the numbers coming under the three groups of instruction, for 100 persons of each sex, in each Division :—

## TABLE No. XII.

*Average distribution, according to instruction, of* 100 *males and females.*

| Division. | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | |
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891 | 1881. | 1891. | 1881. | 1891. |
| Amreli ... ... ... | 2·68 | 3·02 | 11·14 | 12·21 | 86·18 | 84·77 | 0·03 | 0·19 | 0·07 | 0·35 | 99·90 | 99·46 |
| Kadi ... ... ... ... | 1·37 | 2·21 | 5·90 | 7·65 | 92·73 | 90·14 | 0·02 | 0·07 | 0·08 | 0·19 | 99 90 | 99 74 |
| Navsari ... ... ... | 2·20 | 3·64 | 10·31 | 12·13 | 87·49 | 84·23 | 0·18 | 0·41 | 0·42 | 0 93 | 99·40 | 98·66 |
| Baroda Division including the City and Cantonment. | 2·35 | 4·18 | 11·26 | 14·32 | 86·39 | 81 50 | 0·05 | 0·28 | 0·14 | 0·46 | 99·81 | 99·26 |
| Baroda City .. ... ... | 5 10 | 9·30 | 24·86 | 28·22 | 70·04 | 62·48 | 0·15 | 0 87 | 0·46 | 1·84 | 99·39 | 97·29 |
| Total... | 1·91 | 3·13 | 8·74 | 10·89 | 89·35 | 85·93 | 0·05 | 0·19 | 0·14 | 0·39 | 99·81 | 99·42 |

Out of 100 males in the Baroda City 9·3 are learners, 28·2 literates, and 62·5 illiterates; the corresponding numbers for females, out of 100, being 0·9, 1·8, and 97·3. Kadi is the most backward, with 2·2, 7·7 and 90·1 in order for the male ratios, and 0·7, 0·19 and 99·74 for females. That much remains to be done everywhere is apparent. In Kadi there are only ·07 girls under tuition, where there should be say 14; or one attends school where 200 are expected to attend. The best ratio for girls under instruction is ·87 for the City; or, one girl attends school where about 16 are fit to attend. In the case of boys, the ratios are much better. In the City the percentage of those who attend school is so high as 9·3 to a possible 13 or 14. For the whole State, there are 3·1 learning, 10·9 literate, and 86 illiterate out of 100 males, and ·2 learning, ·4 literate and 99·4 illiterate out of 100 females.

**16. Baroda Divisions compared with British Gujarat Districts.**—I append below a table giving the percentages for the Baroda Divisions and the Districts of British Gujarát for comparison.

TABLE No. XIII.

*Percentages of Education compared with British Gujarát.*

| British Gujarát. | | | | | | | Baroda State. | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | | Females. | | | | Males. | | | Females. | | |
| Division. | Percentage of learning. | Percentage of literate. | Percentage of illiterate. | Percentage of learning. | Percentage of literate. | Percentage of illiterate. | Division. | Percentage of learning. | Percentage of literate. | Percentage of illiterate. | Percentage of learning. | Percentage of literate. | Percentage of illiterate. |
| Ahmedabád ... | 3·75 | 12·87 | 83·38 | 0·31 | 0·57 | 99·12 | Amreli ... | 3·02 | 12·21 | 84·77 | 0·19 | 0·35 | 99·46 |
| Kaira... ... | 3·99 | 10·55 | 85·46 | 0·26 | 0·28 | 99·46 | Kadi ... | 2·20 | 7·65 | 90·15 | 0·07 | 0·19 | 99.74 |
| Panch Maháls. | 2·52 | 6·36 | 91·12 | 0·17 | 0·19 | 99·64 | Navsári ... | 3·64 | 12·13 | 84·23 | 0·41 | 0·93 | 98·66 |
| Broach ... | 6·07 | 21·75 | 72·18 | 0·43 | 0·80 | 98·77 | Baroda ... | 4·19 | 14·32 | 81·49 | 0·26 | 0·47 | 99·25 |
| Surat .. ... | 6·18 | 18·27 | 75·55 | 0·67 | 1·16 | 98·17 | Baroda City. | 9·30 | 2·22 | 62·48 | 0·87 | 1·84 | 97·29 |

The Districts of British Gujarát being long settled are, as has been already remarked, in advance of the Divisions of this State. But the rivalry is growing keen every day; and in a decade or two, the Baroda State can easily hope to be on a level with its more fortunate neighbour, if the present liberal policy of the State in the matter of the education of the masses continues, as there is every hope of its doing. In education for males, the order of precedence is, Broach, Surat, Baroda, Ahmedábád, Navsári, Amreli, Kairá, Kadi, and Panch Maháls; we claim the 3rd, 5th, 6th and 8th places out of nine. In female education, the order is, Surat, Broach, Navsári, Ahmedábád, Baroda, Amreli, Kairá, Panch Maháls and Kadi.

**17. Percentages of females on males.**—The marginal table gives directly the percentages of females to males both for the learners and the literates in all Divisions and in the City. These figures will shew how backward female education is, as compared to male education, even though the spread of the latter is not all that could be desired. In Navsári alone is the ratio over 10 per cent. for learners; everywhere else, including the City, it is below 10 per cent., for both learners and literates. The female percentage in the City is only 8 per cent. of the boys attending school or college, because in the Baroda High School, the *Kalá Bhavan*, the Training College, and the Baroda Arts and Science Colleges, as also in the different Sanskrit *Sháláis*, large numbers of boys and young men come from outside the City, to receive education. The ratios both for learners and literates are lowest in Kadi.

TABLE No. XIV.

*Percentage of females on males, for education.*

| Division. | Percentage of females on males | |
|---|---|---|
| | (a) Learning. | (b) Literate. |
| Amreli ... .. | 5·75 | 2·02 |
| Kadi .. ... | 2·82 | 2 34 |
| Navsári .. | 11 10 | 7·54 |
| Baroda... ... | 5 94 | 2·84 |
| Baroda City ... | 8·06 | 5·58 |
| **Total.....** | **5 74** | **3·34** |

**18. Education compared with population.**—The marginal table gives the average numbers of the educated in each Division and in the City, out of a hundred total educated; and, in the next column, the population figures in each out of a total 100. This statement enables us to compare the figures for the average population and the average educated, and see where the spread of education is comparatively greater and where the reverse. It appears that 45·5 per cent. of the entire population live in Kadi, but that only 31·2 per cent. of the total educated are found in that Division; so it is backward by 14·3 per cent. as is seen in the last column. This deficiency of 14·3 per cent. is made up by a higher percentage in each of the three other Divisions; the best situated of which is Baroda, with an educated percentage, 11·8, higher than the population percentage. Navsári is 1·85 per cent. higher and Amreli just 0·63 per cent. This statement brings more prominently to view the backward condition of Kadi.

TABLE No. XV.

*Education as compared with population by Divisions.*

| Division. | Distribution percentage of the educated. | Distribution percentage of total population | Difference. |
|---|---|---|---|
| Amreli .. ... | 8·09 | 7·46 | + 0·63 |
| Kadi . .. | 31·19 | 45·49 | −14·30 |
| Navsári ... ... | 15·07 | 13·22 | + 1·85 |
| Baroda ... ... | 45·65 | 33 83 | + 11·82 |
| Baroda City .. | 13 22 | 4·66 | + 8·56 |
| **Total ..** | **100** | **100** | ... |

4. *Education by age-periods.*

**19. Numbers and percentages for each period.**—I now introduce the element of age-periods. As I have already mentioned, the age-periods are three in number, for the Tables of Instruction:—0—14, 15—24, and 25 and over. The marginal table supplies the numbers and percentages for the three stages of literacy, for each of the three age-periods. Of those who are learning, 86·34 per cent. are children below the age of 14; and 12·82 per cent. are above 14 and below 25 years in age. There are only 84 students, out of every 10,000, who continue to learn after attaining the age of 25. Of those who already have left their studies, the greatest percentage should be in the last stage; and so it is. But there are 5 per cent. of the literate who have stopped their studies before arriving at the age of 15. Certainly their studies could not have been beyond what may be comprised in the most elementary standards. A little over a fourth of the total literates are between 15 and 25 years of age. Of the illiterates 39 per cent. belong to the first period; but from the absolute numbers of the illiterates in this period we should deduct children under 6, who are generally unable to attend school. The figure then obtained might convey some notion of the real state of affairs as to the school-going tendency of those who are fit to join a school. There are 433,779 children under 6; these deducted from the present number of illiterates under 14, leave 453,057 illiterates; from these I deduct 7,628 children under 14, who are returned as already able to read and write; so, the number of illiterates between 6 and 14 reduces to only 445,429; or nearly half of that returned. Another large deduction should be made as will be seen further on, owing to the inaccuracy of enumeration. As school-education develops the ratio of illiterates in the first period will gradually lessen, and those in the two other periods will relatively increase.

TABLE No. XVI.

*Numbers and ratios of Education by age-periods.*

| Age. | Learning. | | Literate. | | Illiterate. | |
|---|---|---|---|---|---|---|
| | Number. | Percentage. | Number. | Percentage. | Number. | Percentage. |
| 0—14 | 35,869 | 86·34 | 7,628 | 5·41 | 886,836 | 39·72 |
| 15—24 | 5,328 | 12·82 | 36,827 | 26·14 | 387,012 | 17·33 |
| 25 and over | 349 | 0·84 | 96,461 | 68·45 | 959,086 | 42·95 |
| Total... | 41,546 | 100 | 140,916 | 100 | 2,232,934 | 100 |

**20. Ratios for British Gujarat compared.**—Another marginal table supplies corresponding ratios for British Gujarát. It will be observed that of those who are students, there are nearly one

TABLE No. XVII.

*Ratios by age-periods for British Gujarát.*

| Age-periods. | Percentage of total learning. | Percentage of total literate. | Percentage of total illiterate. |
|---|---|---|---|
| 0—14 ... | 87·67 | 5·48 | 39·08 |
| 15—24 .. | 10·75 | 27·13 | 17·66 |
| 25 and over .. | 1·58 | 67·39 | 43 26 |
| Total ... | 100 | 100 | 100 |

per cent. more in each of the third and first periods than in Baroda; and consequently there are 2 per cent. more in Baroda than in British Gujarát, in the second period. In British Gujarát there are more proportionately who keep up their student-life after the age of 25. The relative distribution of the literates in the three age-periods is very nearly the same for both; and so also that for illiterates.

**21. Ratios of the three states in each age-period.**—Table No. XVIII. in the margin gives the ratios on a different plan. It shews how many are learners, literates and illiterates out of 100 of each age-period. In the first age-period, only 3·86 are returned as learning; but as I have already said above, to get a true idea of how many children fit to attend school do attend it, we must deduct all those infantile ages when they are unable to do so. Nearly half the total number of 0—14 will thus have to be deducted; and the ratio for learners will be consequently doubled. The ratio of illiterates also will thereby be reduced. For the next two age-periods, the ratio for illiterates is nearly the same; in each of these periods, about 10 per cent. of the population are able to read and write; because those who are returned as mere learners in these periods must be advanced students.

TABLE No. XVIII.

*Distribution of the three states in each age-period.*

| Education. | 0—14 | | 15—24. | | 25 and over. | |
|---|---|---|---|---|---|---|
| | Number. | Percentage | Number | Percentage | Number. | Percentage |
| Learning .. | 35,869 | 3 86 | 5,328 | 1·24 | 349 | 0·03 |
| Literate ... | 7,628 | 0 82 | 36,827 | 8·58 | 96,461 | 9·14 |
| Illitreate ... | 886,836 | 95·32 | 387,012 | 90·18 | 959,086 | 90 83 |
| Total ... | 930,333 | 100 | 429,167 | 100 | 1,055,896 | 100 |

**22. The same by sexes.**—But female education is so very backward that I deem it necessary to append the following table giving separately the same sort of percentages for each sex:—

TABLE No. XIX.

*Ratios in each age-period, by sexes.*

| | 0—14 | | | | 15—25. | | | | 25 and over | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Percentage. | Females. | Percentage. | Males. | Percentage. | Females. | Percentage. | Males | Percentage. | Females. | Percentage. |
| Learning ... | 33,764 | 6·99 | 2,105 | 0·47 | 5,228 | 2·33 | 100 | 0·05 | 298 | 0·06 | 51 | 0·01 |
| Literate .. | 6,933 | 1·43 | 695 | 0·16 | 35,118 | 15·70 | 1,709 | 0·83 | 94,313 | 17·26 | 2,148 | 0·42 |
| Illiterate ... | 441,129 | 91·57 | 444,707 | 99·37 | 183,420 | 81·97 | 203,592 | 99·12 | 451,780 | 82·68 | 507,306 | 99·57 |
| Total ... | 482,826 | 100 | 447,507 | 100 | 223,766 | 100 | 205,401 | 100 | 546,391 | 100 | 509,505 | 100 |

The males are so many as 7 per cent. under the heading learners, for the first age-period. If this be doubled to exclude boys under 6, after the percentage for those already able to read and write is added to it, we get nearly 17 per cent. educated or being educated out of those fit to learn. This will leave a ratio of 83 per cent. illiterates; which will be found to agree quite closely with the ratios of the illiterates in the two other age-periods. Thus, looking to the males alone, we might say that the literates, present and future, are to the illiterate, for all age-periods after infancy, in the ratio of about 1 : 4. For females, there are more than 99 illiterates out of every 100 females.

**23. Percentages in each condition and in each period on the total population.**—I give now, in the marginal table, the percentages on the total population and on the total population of each sex, of the three conditions of education in each age-period. For instance, out of an entire population of 100, there are 1·48 who are learning and at the same time below 15 in age; 36·71 illiterates in the same age-period, and so on. It will be seen that out of 100 persons, 39·7 are illiterates, over 25 years of age, 36·7 are in the same state below 15 years, and 16 per cent. between the ages of 15 and 25. The male ratios for illiterates are 2 or 3 per cent. lower than these, and the female ones proportionately higher.

TABLE No. XX.

*Ratios in each condition and age-period on the entire population.*

| Age-period. | Learning. | | | Literate. | | | Illiterate. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 0—14 | 1·48 | 2·69 | 0·18 | 0·31 | 0·55 | 0·05 | 36 71 | 35·28 | 38·25 |
| 15—24 | 0·22 | 0·41 | ..... | 1·52 | 2·80 | 0·14 | 16·02 | 14·63 | 17 51 |
| 25 and over. | 0·01 | 0·02 | .. ... | 3·99 | 7·52 | 0·18 | 39·70 | 36·05 | 43·64 |

**24. Difference between the number of pupils by Census returns and Departmental returns.**—The marginal table gives the numbers by sexes, of all "learners" in the age-periods, according to the Census returns. The total comes to 41,546, made up of 39,290 males and 2,256 females. But the departmental figures, as supplied by the Director of Vernacular Instruction, are greatly in excess of these returns :—

TABLE No. XXI. A.

*Number of pupils at each age-period according to the Census returns of* 1891.

| Age-period. | Number of pupils according to Census Returns. | | |
|---|---|---|---|
| | Total. | Males | Females. |
| 0—9 | 16,473 | 15,148 | 1,325 |
| 10—14 | 19 896 | 18,616 | 780 |
| 15—24 | 5,328 | 5,228 | 100 |
| 25—39 | 300 | 261 | 39 |
| 40 and over. | 49 | 37 | 12 |
| **Total ...** | **41 546** | **39,290** | **2,256** |

| | |
|---|---|
| Number of pupils in registered schools ... ... ... | 50,979 |
| Do. do. unregistered do. ... ... ... | 5,299 |
| | 56,278 |

This number is 14,732 in excess of the Census one; and the difference will be still further augmented when we add the "learners" in English schools and colleges. The Census figures will be thus found more than 25 per cent. below the real figures. For, no doubt, greater accuracy should be conceded to the departmental figures. The reason of this may be attributed, once more, to faulty enumeration. The large numbers of "below standard" children and those who were considered too small were classed as illiterate, though they attended school. This view of the case is strengthened by the figures given in the marginal Table No. XXIB. I give herein the numbers of learners and literates in 1881, between 5—14, and of the same classes between 15—24 as returned now. The total of learners and literates between 15—24 in 1891 cannot much exceed the total of the two, between 5 and 14, in 1881; because the additions of those who begin to learn after 14, would be compensated by the deductions on account of those who died in the interval. At any rate, the excess, if any, would be but small. But we find actually a total excess of 17,130 on merely 25,025, or more than 68 per cent.; and that, too, in all Divisions. We are thus forced to the conclusion that the Enumerators unfortunately exercise their own ingenuity and unconsciously disregard the strict wording of the instructions. It should, therefore, be noted that the Census figures omit generally the small children, and below standard folk, and thus underestimate the total educated by about 25 per cent. This should be borne in mind for all tables.

TABLE No. XXI-B.

*Comparison between learners and literates in* 1881 *between* 5 *and* 14, *and those in* 1891 *between* 15 *and* 25 *by Divisions.*

| Division. | 5—14 in 1881. | | | 15—24 in 1891. | | |
|---|---|---|---|---|---|---|
| | Learners. | Literate. | Total. | Learners. | Literate. | Total |
| Amreli ... .. | 1,832 | 602 | 2,434 | 265 | 3,415 | 3,680 |
| Kadi ... ... | 6,115 | 1,742 | 7,857 | 1,382 | 11,723 | 13,105 |
| Navsári ... .. | 3,131 | 1,035 | 4,166 | 680 | 5,662 | 6,342 |
| Baroda ... .. | 8,113 | 2,455 | 10,568 | 3,001 | 16,027 | 19,028 |
| Baroda City ... | 2,251 | 440 | 2,691 | 1,519 | 4,243 | 5,762 |
| Total .. | 19,191 | 5,834 | 25,025 | 5,328 | 36,827 | 42,155 |

**25. Ratio of learners to children of school-going age.**—The marginal table gives the proportion of learners to 1,000 children between the ages of 5 and 15, for the Divisions of this State and the Districts of British Gujarát. Baroda City has more than half the number for males attending school or otherwise learning how to read and write. It should be remembered that there are some in this period of life who have already learned reading and writing, and are not included in this ratio. The male ratio for Baroda City is more than double of that for Bombay City; the reason of this lies in the fact that in the City of Bombay there is a very large population of mill-hands, labourers, domestic servants and others,

who do not, as a rule, send their children to school. We have comparatively much fewer persons so employed here in the Baroda City; the vast population of the City of Bombay, nearly eight times that of Baroda, is another reason also. But in female pupils, Bombay is much ahead of Baroda. Comparing the Divisions and Districts, they arrange themselves in the following order for male pupils:—Broach, Surat, Baroda, Kaira, Ahmedabád, Navsári, Amreli, Panch Maháls and Kadi. Only Baroda occupies the middle place in the four settled Districts; all our other Divisions fall behind; and Kadi falls even behind the Panch Maháls.

TABLE No. XXII.

*Proportion of learners to 1,000 children of school-going age between 5 and 15.*

| Baroda State. | | | British Gujarát. | | |
|---|---|---|---|---|---|
| Division. | Males. | Females | Districts. | Males. | Females. |
| Amreli ... | 127 | 8·43 | Ahmedábád .. | 150 | 13·98 |
| Kadi ... .. | 80 | 2·93 | Kaira ... ... | 157 | 11·80 |
| Navsári .. | 137 | 16·48 | Panch Maháls ... | 93 | 6·63 |
| Baroda .. ... | 185 | 13·63 | Broach ... ... | 266 | 20·35 |
| Baroda city ... | 544 | 50·98 | Surat ... .. | 240 | 28·85 |
| | | | Bombay City ... | 261 | 86·77 |
| **Total...** | **124** | **8 29** | **Total Gujarat Districts ...** | **139** | **12·14** |

**26. Ratio of learners to literates at each age-period.**—The marginal table gives the ratio of male learners to male literates, for all the Divisions and the City. The first and the last age-periods are divided into two; and the numbers of learners are given for 1,000 literates at each of these periods.

TABLE No. XXIII.

*Proportion of learners to literate by age-periods for male population only.*

| Division. | No of learners to 1,000 literates at each age-period. | | | | | 25 and over. |
|---|---|---|---|---|---|---|
| | 0—9 | 10—14 | 15—24 | 25—39 | 40 and over. | |
| Amreli ... ... | 17,132 | 2,099 | 77 | 5·8 | ..... | 3·4 |
| Kadi ... ... | 13,669 | 2,645 | 119 | 2·3 | 0 3 | 1·4 |
| Navsári ... .. | 27,942 | 2,657 | 131 | 3·1 | 1· | 2·1 |
| Baroda ... ... | 32,322 | 3,809 | 192 | 7·3 | 1·8 | 4 6 |
| Baroda City ... | 30,254 | 9,746 | 386 | 9·6 | 1·5 | 5·7 |
| **Total .** | **21,245** | **2,993** | **149** | **5·1** | **0 9** | **3 2** |

Even in the first early age-period, upto 9 years, there are over 700 boys and over 100 girls entered as literate. As already said above, they could not have acquired more than a smattering of two or three vernacular school-books. The numbers of learners, however, in this first period are from 13 to 32 times those of literates; the average for the State being 21 learners

to one literate. In the next period, from 10 to 14, when a majority of the boys leave school and have satisfactorily gone through 4 or 5 vernacular standards, the ratio rapidly declines; the learners in this period are below three times the literates, except in the City and the Baroda Division which includes the City. In the City there are many boys proportionately, of this age, attending higher schools and hence the boys attending schools are nine times those who have already left it. In the next age-period, 15 to 24, the proportion is again greatly diminished. To 1,000 literates, there are only 77 learners in Amreli, 386 in the City, and 149 as an average for the whole State. Many of these, no doubt, lie between the ages of 15 and 20. From 25 upto 40 there are less than one per cent. of learners, as compared with the literates; the average being 5 to a thousand. After 40, there is about one in a thousand; these being specialists in the *Shástra*, *Veda* and such other *Páthashálás* mostly.

### 5. *Education by religions.*

**27. Education by religions.**—I now add the element of religion to the previous considerations and give the figures and ratios, by Divisions, for the different religions.

**28. Numbers by religions in the Divisions.**—At first I give a Table No. XXIV, affording the numbers, both for males and females, in each condition by education, for the four Divisions and the City:—

## TABLE No. XXIV.

*Numbers, by sexes, in each Division, according to religions, of the Educational conditions.*

| Division. | Hindus. | | | | | | Musalmans. | | | | | | Jains. | | | | | | Parsis. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| Amreli ... ... ... | 2,217 | 113 | 9,024 | 130 | 70,441 | 74,517 | 445 | 16 | 1,527 | 40 | 8,708 | 10,006 | 174 | 4 | 894 | 16 | 395 | 1,357 | ... | ... | 6 | 3 | 2 | 1 |
| Kadi ... ... ... | 9,228 | 182 | 28,804 | 487 | 472,712 | 483,491 | 935 | 94 | 3,685 | 389 | 30,262 | 33,287 | 2,219 | 83 | 10,583 | 117 | 4,197 | 16,678 | ... | ... | 25 | 8 | 3 | 1 |
| Navsari ... ... | 4,129 | 126 | 14,869 | 229 | 119,067 | 133,690 | 627 | 46 | 2,260 | 74 | 8,740 | 1..513 | 184 | 9 | 876 | 10 | 229 | 874 | 895 | 468 | 1,489 | 1,156 | 756 | 2,673 |
| Baroda... ... .. | 15,944 | 900 | 5,705 | 1,333 | 311,742 | 331,353 | 1,386 | 82 | 5,168 | 164 | 33,395 | 34,891 | 697 | 35 | 3,853 | 49 | 1,412 | 5,357 | 82 | 52 | 263 | 135 | 64 | 124 |
| Baroda City ... ... | 4,845 | 357 | 14,092 | 697 | 28,831 | 40,167 | 540 | 51 | 1,881 | 112 | 8,594 | 9,090 | 177 | 17 | 797 | 26 | 317 | 1,133 | 50 | 25 | 147 | 74 | 37 | 73 |
| Total .. | 31,518 | 1,351 | 105,402 | 2,288 | 973,962 | 1,023,041 | 3,393 | 238 | 12,640 | 667 | 81,105 | 90,697 | 3,304 | 131 | 16,206 | 192 | 6,233 | 24,266 | 977 | 520 | 1,783 | 1,302 | 825 | 2,799 |

## TABLE NO. XXIV.—*continued.*

| Christians. | | | | | | Caste returned in lieu of religion. | | | | | | Other religions. | | | | | | Total by Education. | | | | | | Total population | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Learning. | | Literate. | | Illiterate. | | Learning | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | | Learning | | Literate. | | Illiterate. | | Total. | | |
| Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Total. | Males. | Females. |
| 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 |
| .. | ... | 8 | 2 | 3 | ... | .. | .. | ... | ... | ... | ..... | ... | ... | ... | ... | .. | ... | 2,[illegible]6 | 165 | 11,[illegible] | 300 | 79,749 | 85,881 | 18,[illegible] | 93,[illegible] | 86,344 |
| 5 | 4 | 19 | 7 | 6 | 7 | ... | ... | 3 | ... | 636 | 513 | ... | ... | 2 | 1 | 9 | .. | 12,417 | 3[illegible] | 3,121 | 1,[illegible]69 | 507,[illegible] | 53[illegible] | 1,098,[illegible] | 563,[illegible]3 | 535,37[illegible] |
| 2 | ... | 7 | 3 | 4 | 8 | 11 | ... | 21 | ... | 6,747 | [illegible]31 | .. | .. | ... | . | ... | ... | 5,[illegible] | 649 | [illegible],5[illegible]2 | 1,[illegible]72 | 155,[illegible] | 15[illegible]9 | 31[illegible] | [illegible],913 | 158,530 |
| 35 | 12 | 236 | 86 | 105 | 87 | 41 | .. | 22 | ... | 7,680 | 7,180 | 4 | ... | 15 | 4 | 5 | 16 | 18,18[illegible] | [illegible] | [illegible],6[illegible] | 1,771 | 351,12 | 379,[illegible] | 8[illegible]7,[illegible] | [illegible] | 382,[illegible] |
| 15 | 4 | 166 | 45 | 49 | 30 | .. | .. | ... | .. | 4 | 5 | 4 | ... | 8 | ... | 3 | 10 | 5,[illegible] | 15[illegible] | 17,0[illegible] | 954 | 37,[illegible] | [illegible],506 | 11,[illegible]71 | 60,557 | [illegible] |
| 42 | 16 | 270 | 98 | 118 | 102 | 52 | | 46 | .. | 15,072 | 14,684 | 4 | ... | 17 | 5 | 14 | 16 | 39,290 | 2,256 | 136,364 | 4,552 | 1,377,329 | 1,155,605 | 2,415,396 | 1,252,983 | 1,162,413 |

This table is a synopsis of Imperial Table No. IX. Beyond having the actual numbers for reference, this table allows of no immediate inferences; the totals of all religions are added to give the total numbers of the three states of education, in each Division, by sexes. A final column is added to furnish the total population, by sexes, in each Division, for ready comparison. The ratios are given in the next tables and illustrated by diagrams.

**29. Ratios of Instruction by religions.**—The two tables prefixed to this chapter supply the percentages, in each Division, for the three states of education, in each religion. Figures are also given for the Capital City. The first Table (Part A) gives the ratios for males, and the second (Part B) for females. Looking to the total average for the whole State, for males, we find 85·8 illiterate per cent. The Hindu illiterates are 2 per cent. higher than the general average, being 87·7 per cent.; only the Aboriginals shew a higher ratio than this, and that is a very high ratio indeed, 99·36 per cent.; all the other religions shew lower ratios. The Aborigines are dwellers of the hill and forest tracts mostly, or are the most backward classes of the plains. As I have already said before, great efforts are being made to elevate their condition by education and, in a few years, education will make a great way among them. The Musalmans are just 2 per cent. lower than the average for the illiterates. The Parsis, Jains and Christians stand upon a different platform altogether. Among them, the illiterates are only one-fourth of the population. The Parsis take the first place with 23 per cent., the Jains the second place, with 24·2, and the Christians the third, with 27·4 per cent. of illiterates. The gulf between the last three religions on one side and the Hindus and Musalmans on the other is very wide indeed. Of the two remaining states, learners and literates, the latter cannot expand by themselves, but can only receive increments from the former, every year. So the strength of a community as regards its educational status depends mainly upon the high ratios of its "learners." A high ratio for them indicates double advantage; first, the storehouse from which large numbers will naturally glide into the grade of "literates," and secondly, the certainty of the storehouse receiving new materials continuously. The general ratio of "learning" is only 3·2 out of 100 males. What proportion the school going population should bear to the general population is a question depending upon local circumstances. At what age children begin their studies, in any particular community or district, how much they learn, and, hence, at what age generally they leave school are to be decided before a ratio could be fixed for the school-going (that is such as should attend school) population to the total population. Generally 15 per cent. of the population is supposed to be the average; compared to that the general average of learners in Baroda is only about a fifth of what should be expected. The Hindus come off even less than this;—only 2·8 per cent.; the Aboriginals are nowhere; the Musalmans slightly exceed the average, and have 3·5 per cent. of learners; the Christians

Males.

with more than three times the ratio for the Hindus come up yet to only 9·8 per cent., that is, much below the expected percentage. This is the case, because a large part of the Christian population is composed of Native Christians, and because the children of the superior races are sent out of India, in many cases, for education. The Jains come up to 12·8 per cent. which ratio approaches very closely the accepted ratio. But the Parsis outstrip all, and are far ahead of the Jains; they shew a remarkably high percentage of 27·3 learners out of 100 males. It is to be observed that the average of educated is depressed, and that of illiterates proportionately increased, in the case of the Hindus, by the inclusion of low-castes, unclean castes and Aboriginals, in the whole mass. I shall give later on, percentages for the higher classes and castes separately. The Musalmans really shew a very low percentage; there is very little intermixture of low or unclean castes or occupations among them. When we find, then, that the percentages of the educated for the Musalmans are higher than those for the Hindus, we must remember that under the head "Hindus" fall all those who do not belong to any settled form of religion. The Jains shew good ratios for the educated because they are mostly traders or merchants; and a knowledge of reading, writing and account-keeping is to them a necessity of life; still the ratios are not very high, as there are a good number of Jain weavers, dyers and Kanbis also, to whom book-learning is not such a great necessity. The Parsis are really a school-going community. It is only very poor or low parents who would keep their boys at home, when they should attend school. Their percentage of learners for Navsári, 28·5, may be taken to be the maximum percentage possible of the population fit to attend school to the total population, for Gujarát. Turning now to Part B of Table No. 1., for females, we find that education has made but poor way with them.

Females.

For the whole State only 6 out of 1,000 are learning to, or can, read and write; for the Hindus 3, and for the Musalmans 10, out of 1,000. These are very poor ratios, no doubt. I have said above that classing all the Hindus under one head gives no idea at all, as regards the state of education in the different castes and classes which go to make up the entire body, and which differ as widely from each other at the two extremes, as any two different races or communities (barring savages) can do anywhere in other parts of the world. The Jains, too, can shew no more than 13 literate females out of 1,000. This compares very unfavourably with their ratio for the boys; and the reason is plain; reading and writing are acquired by them only on utilitarian principles. Still, the Jain ratio is higher than in the communities we have hitherto considered, as regards female education; and this is the result of being born in families where the male portion, at least, cultivates the art of reading and writing. The Parsis and Christians stand apart from the others, quite far away. For the rest, the educated females are so few proportionately that we were forced to find the ratios per 1,000; the ratios out of 100 being only in decimals under a unit, or just over it. But we can now revert to per cents for these two religions. The Parsis

have 40 per cent. and the Christians 53 per cent. educated females. In the ratios for females, the Christians surpass the Parsis. This is owing to there being a very large number of literates in the Christians. That is the case because the Christian female population is very small; there being only 216 Christian females, many of them members of the families of Darbár and Railway employés. This appears, too, from the fact that the ratio for learners is only 7·4 to 11·3 for Parsis. It is deplorable that there is not a single female learning or literate among the Aboriginals. The ciphers in the columns for the Parsis and Christians, in two or three places, shew that there are no learners there, because girls of school-going age do not exist in these places for these religions.

**30. Diagrams.**—The same results, namely, of the average distribution by religion, in each Division, of the male and female population divided in the three literacy headings, are illustrated by the accompanying set of diagrams. To the first of the series, for "all religions" the same remarks apply as to the total figures in the two tables prefixed to this chapter. These remarks I have made in the preceding para. and they need not be repeated. The deep colour in the diagrams is for literates, and the light colour for learners; the blank squares denote illiterates. The dots in a horizontal line in each column give the mark of percentage of the English knowing. On the same sheet are given the diagrams illustrating the percentages of the Hindus, Musalmans and Aboriginals, in regard to education. They are so given in order to render comparison easy in the case of these main communities. All the blank squares are not delineated here in each column; but for every column, these squares are supposed to extend upto 100. The Hindu diagram extends upto 45, the Musalman upto 30, and the Aboriginal upto 15. For the Hindu males, the highest lines reached for the educated come upto nearly 40 for Baroda City and Cantonment, each; the lowest, upto about 7½, is the height for Kadi. The contrast is great; Baroda being thus 6 times better off than Kadi; or, we might say, Kadi being by so much worse off. For the Hindu females, the squares have some appreciable magnitude only for Baroda. The other squares hardly rise above the horizontal base-line. For the Musalman females, the squares do shew some magnitude, however small, except in the case of Baroda Division excluding the City. For Amreli, Kadi and Navsári the Musalman squares for males go higher than did the Hindu squares; they are lower, however, for Baroda. The female ratios are so minute that the final relation between the Hindu and Musalman ratios remains the same as for the males. For castes returned in lieu of religion, there is a general blank, relieved only by a narrow streak of colour, and that only for the males at the foot of 2 or 3 columns. The Jains have a very insignificant population in the Cantonment; and, therefore, the Cantonment columns do not signify anything. The remarkable feature to note is that the percentages for Jain literates are over 60 throughout, and for the total educated males upto 80 per cent., in all Divisions. But the

females are at a very low level indeed. Hence, for the total combined population, the percentage of the educated sinks to about 40 or 50. For the males, Navsári comes off the best, then Baroda, Kadi, and Amreli in order. But the difference of height is not very great, and proves thereby that the Jains everywhere cultivate reading and writing. Next comes the diagram for the Parsis. It is a diagram good to look at in two ways :—first, for the sufficiently high columns for females, and secondly, for the stately heights of the male columns. For the educated, the percentage goes from 75 to 90 for males, and from 38 to 65 for females. For Navsári, the stronghold of the race, in this State, the male educated are 76 per cent. and the female 38 per cent.; the female ratio being thus exactly half of the male ratio; the total educated in Navsári are 54 per cent., for the Parsis. It will be noticed that a good percentage among the males is English-knowing; and 2 or 3 per cent. of the females also are in that category in all the Divisions. The Christians form the subject of the next diagram. In the Amreli Division there were only 2 English ladies returned as Christians; hence the column rises up to 100. The blanks for both males and females are the proportionate numbers of the Native Christian servants, as cooks and ayas in the Amreli, Kadi and Navsári Mahâls. In the Baroda City and Cantonment the Christian population, both European and Native, is varied and variously employed. The "other religions" form a miscellaneous group of a few souls and demand no notice.

## 31. Average population and Education percentages compared for each religion.

TABLE No. XXV.

*Comparative Table of total population and learners for each religion.*

| Religion. | Males. | | Females. | |
|---|---|---|---|---|
| | Percentage of religion on population. | Percentage of learning of each religion on total learning. | Percentage of religion on population. | Percentage of learning of each religion on total learning |
| Hindu ... ... | 88·7 | 80·2 | 88·3 | 59·9 |
| Musalman .. | 7·8 | 8·6 | 7·9 | 10·6 |
| Jain ... ... | 2 | 8·4 | 2·1 | 5·8 |
| Parsi ... ... | 0·3 | 2·5 | 0·4 | 23 |
| Christian ... ... | 0·04 | 0·1 | 0 02 | 0·7 |
| Aboriginal ... | 1·2 | 0·2 | 1·3 | ..... |
| Total... | 100 | 100 | 100 | 100 |

In the marginal Table I compare directly by sexes, the average ratio which the total population of any religion bears to the entire population of the State, with the percentage which the learners in that religion bear to the total number of learners. This will shew at a glance how the religions are relatively situated, in the matter of educating the children in their community. The Hindus form 88·7 per cent. of the male population of the State, but the children who learn are only 80·2 per cent. of the total learners. Their numbers, therefore, lag behind by 10 per cent. The

Musalmans are about one per cent. better over their population ratio. The Jains send 4 times as many children, and the Parsis 8 times as many as fall to the general average of population. The Aboriginals send only one-sixth of their population ratio.

**32. Percentages of Education by religion compared with 1881.**—I now give the relative percentages for 1881 and 1891 for the two sexes, by religions, for each of the three conditions of literacy. Columns are added to shew, for each sex, the numbers of persons among whom one is found able to read and write.

TABLE No. XXVI.

*Proportion of learners, literate and illiterate by religions in* 1881 *and* 1891 *for the Baroda Territory.*

MALES.

| Religion. | Pupils. | | Literate. | | Illiterate. | | Number of persons among whom there is one able to read and write. | |
|---|---|---|---|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881 | 1891. |
| **Total population ... ...** | **1·91** | **3 13** | **8·74** | **10·89** | **89·35** | **85·98** | **9 40** | **7·13** |
| Hindu ... ... | 1·73 | 2·84 | 7·76 | 9·49 | 90·51 | 87·67 | 10·54 | 8·11 |
| Musalman ... | 1·82 | 3·49 | 8·64 | 13·01 | 89·54 | 83·50 | 9·56 | 6·06 |
| Jain ... .. | 10·90 | 12·83 | 59·28 | 62·95 | 29·82 | 24·22 | 1·43 | 1·32 |
| Parsi ... ... | 19·18 | 27·25 | 52·70 | 49·74 | 28·12 | 23·01 | 1·40 | 1·30 |
| Christian ... | 13 38 | 9·77 | 66·55 | 62·79 | 20·07 | 27·44 | 1·25 | 1·33 |
| Caste returned in lieu of religion. | 0 03 | 0·34 | 0·06 | 0·30 | 99·91 | 99·36 | 1612 | 329 |

FEMALES.

| Religion. | Pupils. | | Literate | | Illiterate. | | Number of persons among whom there is one able to read and write. | |
|---|---|---|---|---|---|---|---|---|
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891 |
| **Total population ... ...** | **0·05** | **0 19** | **0·14** | **0·39** | **99 81** | **99·42** | **516** | **171** |
| Hindu ... ... | 0·02 | 0·13 | 0·06 | 0·22 | 99·92 | 99·65 | 1,258 | 282 |
| Musalmam ... | 0·09 | 0·26 | 0·33 | 0·73 | 99·58 | 99·01 | 238 | 101 |
| Jain ... ... | 0·04 | 0·53 | 0·12 | 0 78 | 99·84 | 98·69 | 655 | 76 |
| Parsi ... ... | 5·8 | 11·25 | 13·6 | 28·18 | 80·6 | 60·57 | 5· | 2·54 |
| Christian ... ... | 8·1 | 7·41 | 30·6 | 45·37 | 10·3 | 47·22 | 2·6 | 1·89 |
| Caste returnd in lieu of religion. | ... | ..... | ..... | ..... | 100 | 100 | ..... | .. |

It will be observed that the illiterates have decreased everywhere for both sexes, except for Christian males, who form only a floating small population. The greatest improvement is in the Parsis, whose illiterate males have decreased from 28 to 23 per cent., and illiterate females from 80 to 60 per cent. The least advance is made by the Aboriginals, whose illiterate males have decreased from 99·91 to 99·36 per cent. and whose females are returned completely illiterate now, as in 1881. The general improvement in the population at large has been a decrease in illiterate males from 89 to 86 per cent., and in illiterate females from 99·81 to 99·42 per cent. Among Hindus, the illiterate males have decreased from 90·51 to 87·67 per cent., and females from 99·92 to 99·65. The Musalmans have advanced more than the Hindus; for, their illiterates have decreased, for males from 89·5 to 83·5 and for females from 99·5 to 99.

**33. Progress of education in the Capital City.**—In order to mark the progress made by the Capital City in education, in the past decade, I here append a comparative statement of the learners, literates and illiterates, for the sexes, by religion, and the total for the City.

TABLE No. XXVII.

*Comparative Statement of the progress of Education in Baroda City.*

| Religion. | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Learning. | | Literate | | Illiterate. | | Learning. | | Literate. | | Illiterate. | |
| | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. | 1881. | 1891. |
| Hindu ... ... ... ... | 5·40 | 10·14 | 26·49 | 29·50 | 68·11 | 60·36 | 0·11 | 0·87 | 0·36 | 1 69 | 99·53 | 97·44 |
| Musalman ... ... ... | 2·76 | 4·90 | 11·92 | 17 08 | 85·32 | 78·02 | 0·20 | 0·55 | 0·31 | 1 21 | 99·19 | 98·24 |
| Jain ... ... .. ... | 10·62 | 13·71 | 59·03 | 61·73 | 30·35 | 24·56 | 0·09 | 1·45 | 0·65 | 2·21 | 99·26 | 96·34 |
| Parsi ... ... ... ... | 17·92 | 21 34 | 58·49 | 61·27 | 23·59 | 17·39 | 7· | 13·51 | 26 | 40· | 67· | 46·49 |
| Christian ... .. ... | 8·19 | 6 52 | 76·61 | 72·17 | 15·20 | 21·31 | 12·96 | 5·06 | 37·04 | 56 96 | 50· | 37·98 |
| Total ... | 5·10 | 9·30 | 24 86 | 28·22 | 70 04 | 62 48 | 0 15 | 0 87 | 0 46 | 1 84 | 99 39 | 97·29 |

The learners have increased in the males, from 5 to 9 per cent., and literates from 25 to 28 per cent.; the illiterates have decreased from 70 to 63 per cent. For the females, the learners have increased from ·15 to ·87 per cent. and the literates from ·4 to 1·9 per cent.; while the illiterate females have decreased from nearly 99 to 97. The progress is satisfactory, taking all circumstances into consideration. In male education there has been an even advance, in all communities; there are on an average, 6 to 7 less illiterates in

100 males in each religion. The progress in the female education is not so uniform. The Parsi gain is the greatest; 21 per cent. and more; the Christians gain 14 per cent. The Jains have 3 per cent., the Hindus 2, and the Musalmans 1 per cent. more educated now than 10 years back. The total gain for the State is about 2 per cent. in female education.

6. *Education by religion combined with age-periods.*

**34. Education by age in different religions.**—I now give the figures and percentages, for the total and for both sexes, of education, by the three age-periods, in different religions. The first set consists of three tables for learners in the three age-periods, the second set of three for literates, and the last set of three for illiterates.

## TABLE No. XXVIII.

*Educational status by age in different religions.*

| Religion. | Learning (0—14). | | | | | | Learning (15—24). | | | | | | Learning (25 and over). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. |
| Hindu... ... ... | 28,193 | 78·60 | 26,942 | 79·79 | 1,251 | 59·43 | 4,404 | 82·66 | 4,337 | 82·96 | 67 | 67· | 272 | 78·39 | 239 | 80·20 | 33 | 64·71 |
| Musalman ... ... | 3,170 | 8·84 | 2,957 | 8·76 | 213 | 10·12 | 404 | 7·58 | 392 | 7·50 | 12 | 12· | 57 | 16·43 | 44 | 14·76 | 13 | 25 49 |
| Jain ... ... ... | 3,161 | 8·81 | 3,037 | 8·99 | 124 | 5·89 | 265 | 4·97 | 261 | 4·99 | 4 | 4· | 9 | 2·59 | 6 | 2·02 | 3 | 5·88 |
| Parsi ... ... ... | 1,247 | 3·47 | 746 | 2·21 | 501 | 23·80 | 241 | 4·52 | 224 | 4·28 | 17 | 17· | 9 | 2·02 | 7 | 2·35 | 2 | 3·92 |
| Christian ... .. | 50 | 0·14 | 34 | 0·10 | 16 | 0·76 | 8 | 0·15 | 8 | 0 15 | ..... | ..... | ... | ... | ..... | ..... | ..... | ..... |
| Caste returned in lieu of religion ... ... | 46 | 0·13 | 46 | 0·143 | ..... | ..... | 4 | 0·08 | 4 | 0·08 | ..... | ..... | 2 | 0·57 | 2 | 0·67 | ..... | ..... |
| Others ... ... | 2 | 0·10 | 2 | 0·02 | ..... | ..... | 2 | 0·04 | 2 | 0·04 | ..... | ..... | ... | ... | ..... | ..... | ..... | ..... |
| Total ... | 35,869 | 100 | 33,764 | 100 | 2,105 | 100 | 5,328 | 100 | 5,228 | 100 | 100 | 100 | 347 | 100 | 298 | 100 | 51 | 100 |

## TABLE No. XXVIII.—(*continued*).

### *Educational status by age in different religions.*

| Religion. | Literate (0—14). | | | | | | Literate (15—24). | | | | | | Literate (25 and over). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. |
| Hindu ... ... | 5,697 | 74·69 | 5,304 | 76·50 | 393 | 56·55 | 28,243 | 76·69 | 27,370 | 77·94 | 873 | 51·08 | 73,752 | 76·46 | 72,728 | 77·71 | 1,022 | 47·58 |
| Musalman ... ... | 756 | 9·9 | 654 | 9·43 | 102 | 14·68 | 3,579 | 9·72 | 3,358 | 9·56 | 221 | 12·93 | 8,972 | 9·30 | 8,628 | 9·15 | 344 | 16·02 |
| Jain ... ... ... | 931 | 12·21 | 904 | 13·04 | 27 | 3·88 | 4,012 | 10·89 | 3,958 | 11·27 | 54 | 3·16 | 11,455 | 11·88 | 11,344 | 12·03 | 111 | 5·17 |
| Parsi ... ... ... | 226 | 2·96 | 61 | 0·88 | 165 | 23·74 | 842 | 2·29 | 322 | 0·92 | 520 | 30·43 | 2,017 | 2·09 | 1,400 | 1·48 | 617 | 28·72 |
| Christian ... ... | 9 | 0·12 | 2 | 0·03 | 7 | 1·01 | 126 | 0·34 | 86 | 0·25 | 40 | 2·34 | 233 | 0·24 | 182 | 0·19 | 51 | 2·37 |
| Caste returned in lieu of religion . ... | 6 | 0·08 | 6 | 0·09 | ..... | ..... | 16 | 0·04 | 16 | 0·04 | ..... | ..... | 24 | 0·02 | 24 | 0·03 | ..... | ..... |
| Others ... ... | 3 | 0·04 | 2 | 0·03 | 1 | 0·14 | 9 | 0·03 | 8 | 0·02 | 1 | 2·06 | 10 | 0·01 | 7 | 0·01 | 3 | 0·14 |
| **Total** ... | **7,628** | **100** | **6,933** | **100** | **695** | **100** | **36,827** | **100** | **35,118** | **100** | **1,709** | **100** | **96,461** | **100** | **94,313** | **100** | **2,148** | **100** |

TABLE No. XXVIII.—(*continued*).

*Educational status by age in different religions.*

| Religion. | Illiterate (0—14). | | | | | | Illiterate (15—24). | | | | | | Illiterate (25 and over). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. | Both sexes. | Percentage. | Males. | Percentage. | Females. | Percentage. |
| Hindu ... ... | 775,095 | 89·76 | 398,839 | 90·21 | 397,157 | 89·30 | 347,302 | 89·74 | 166,903 | 91· | 180,399 | 88·61 | 853,705 | 89·02 | 408,220 | 90·36 | 445,485 | 87·81 |
| Musalman ... ... | 63,529 | 7·16 | 31,361 | 7·10 | 32,161 | 7·24 | 29,702 | 7·68 | 13,599 | 7·41 | 16,103 | 7·91 | 78,571 | 8·19 | 36,145 | 8· | 42,426 | 8·36 |
| Jain ... ... ... | 12,480 | 1·41 | 4,487 | 1·01 | 7,993 | 1·80 | 4,532 | 1·17 | 419 | 0·23 | 4,113 | 2·02 | 13,487 | 1·41 | 1,327 | 0·29 | 12,160 | 2·40 |
| Parsi ... ... ... | 1,398 | 0·16 | 632 | 0·14 | 766 | 0·17 | 290 | 0·07 | 33 | 0·02 | 257 | 0·13 | 1,936 | 0·20 | 160 | 0·04 | 1,776 | 0·35 |
| Christian ... ... | 99 | 0·01 | 48 | 0·01 | 51 | 0·01 | 36 | 0·01 | 23 | 0·01 | 13 | 0·01 | 85 | 0·01 | 47 | 0·01 | 38 | 0·01 |
| Caste returned in lieu of religion ... .. | 13,328 | 1·50 | 6,762 | 1·53 | 6,566 | 1·48 | 5,144 | 1·38 | 2,440 | 1·33 | 2,704 | 1·32 | 11,284 | 1·17 | 5,870 | 1·30 | 5,414 | 1·07 |
| Others ... ... | 6 | ... | ... | ... | 6 | ... | 6 | ... | 3 | ... | 3 | ..... | 18 | ..... | 11 | ..... | 7 | ..... |
| Total ... | 886,836 | 100 | 442,129 | 100 | 444,707 | 100 | 387,012 | 100 | 183,420 | 100 | 203,692 | 100 | 959,086 | 100 | 451,780 | 100 | 507,306 | 100 |

The percentages given here do not shew what ratios of each religion fall under each head of literacy, out of 100 of that religion; but they shew what percentage falls to each religion out of a total 100 of each status of instruction. Out of a hundred total learners, for instance, in the first age-period, 78·6 are Hindus, and so forth. These percentages, therefore, do not give any indication of the relative superiority in the matter of education. These are percentages merely of the actual numbers. For the males, the Hindus claim a percentage of nearly 80 in the first age-period, which increases to 83 in the second, and returns to 80 in the third. This shews that they do not fall away in any age-period, in comparison with other religions; they rather have a relatively higher percentage for higher education. The Musalmans have 8·7, 7·5 and 14·7 as their percentages for the three successive periods; this shews a decline for the higher course of education, in youth; but a very high figure relatively, in the period after 25, shews that as compared with some other religions, they remain in the state of learners, in a larger percentage, in advanced age. The Jains fall off from 9 to 5, and from 5 to 2 in the successive age-periods; because as they care only for as much education as should serve the purposes of shop-keeping and commercial accounts, they stop short at an early age, though, as we have already seen, a very high proportion of Jains acquire reading and writing. From over 3,000 learners in the first period, there is a fall to about 250 in the second, and there are only 6 in the last period. The Parsis double their percentage in the second period; as many of them advance to College studies. In the last period also there are 7 Parsi learners; these must be old students lagging behind in the Colleges; because among the Parsis there is no opportunity of continuing the status of a learner after 25, as with Hindus, Jains, and Mahomedans, who have temples, mosques or monasteries, or such other institutions, where they can devote a life-time in studies merely, or who can pass their lives as pupils under individual masters, *Sádhus, fakirs or gurus*. The Christians have no learners after 25. For the literates, the ratios remain steady, for all religions, in the three age-periods, as is generally to be expected.

Learners.

Literates.

It will be noticed that, of the illiterates, over 90 per cent. are Hindus; and 7 or 8 per cent. are Musalmans. In the second, the most important, period there are only 33 illiterate males among the Parsis.

Illiterates.

**35. Separate ratios for each religion.**—I now give the same statements on another plan. I give for each religion separately the numbers and ratios for each state of instruction, in the three age-periods. The ratios here tell more directly on the state of education, in each religion.

## TABLE No. XXIX.

*Ratios of literacy, for each religion separately, in the three age-periods.*

| Education. | 5—14 | | | | | | 15—24 | | | | | | 25 and over. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number. | | | Percentage. | | | Number. | | | Percentage. | | | Number. | | | Percentage. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| **HINDU.** | | | | | | | | | | | | | | | | | | |
| Learning ... .. | 28,193 | 26,942 | 1,251 | 5·37 | 9·51 | 0·52 | 4,404 | 4,337 | 67 | 1·15 | 2·19 | 0·03 | 272 | 239 | 33 | 0·03 | 0·04 | ... |
| Literate ... .. | 5,697 | 5,304 | 393 | 1·08 | 1·87 | 0·16 | 28,243 | 27,370 | 873 | 7·43 | 13·77 | 0·48 | 73,750 | 72,728 | 1,022 | 7·95 | 15·12 | 0·27 |
| Illiterate ... ... | 491,315 | 250,989 | 240,326 | 93·55 | 88·62 | 99·32 | 347,302 | 166,903 | 180,399 | 91·42 | 84·04 | 99·49 | 853,705 | 408,220 | 445,485 | 92·02 | 84·84 | 99·73 |
| Total.. | 525,205 | 283,235 | 241,970 | 100 | 100 | 100 | 379,949 | 198,610 | 181,339 | 100 | 100 | 100 | 927,727 | 481,187 | 446,540 | 100 | 100 | 100 |
| **MUSALMAN.** | | | | | | | | | | | | | | | | | | |
| Learning ... ... | 3,170 | 2,957 | 213 | 7·36 | 12·85 | 1·06 | 404 | 392 | 12 | 1·20 | 2·26 | 0·07 | 57 | 44 | 13 | 0·07 | 0·10 | 0·03 |
| Literate .. ... | 756 | 654 | 102 | 1·75 | 2·84 | 0·51 | 3,579 | 3,358 | 221 | 1·62 | 19·36 | 1·35 | 89,72 | 8,628 | 344 | 10·24 | 19·25 | 0·80 |
| Illiterate ... ... | 39,179 | 19,403 | 19,776 | 90·89 | 84·31 | 98·43 | 29,702 | 13,599 | 16,103 | 88·18 | 78·38 | 98·58 | 78,571 | 36,145 | 42,426 | 89·69 | 80·65 | 99·17 |
| Total... | 43,105 | 23,014 | 20,091 | 100 | 100 | 100 | 33,685 | 17,349 | 16,336 | 100 | 100 | 100 | 87,600 | 44,817 | 42,783 | 100 | 100 | 100 |

## TABLE No. XXIX.—*continued.*

*Ratios of literacy, for each religion separately, in the three age-periods.*

| Education. | 5—14 | | | | | | 15—24 | | | | | | 25 and over. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number. | | | Percentage. | | | Number. | | | Percentage. | | | Number. | | | Percentage. | | |
| | Total. | Males. | Females | Total. | Males. | Females | Total. | Males. | Females | Total. | Males. | Females | Total. | Males. | Females | Total. | Males | Females |
| **JAIN.** | | | | | | | | | | | | | | | | | | |
| Learning ... ... | 3,161 | 3,037 | 124 | 29·05 | 53·41 | 2·39 | 265 | 261 | 4 | 3· | 5·63 | 0 10 | 9 | 6 | 3 | 0 04 | 0·05 | 0·03 |
| Literate ... ... | 931 | 904 | 27 | 8·56 | 15·90 | 0 52 | 4,012 | 3,958 | 54 | 45·55 | 85·34 | 1·29 | 11,455 | 11,344 | 111 | 45·91 | 89·48 | 0·90 |
| Illiterate ... ... | 6,790 | 1,745 | 5,045 | 62·39 | 30·69 | 97·09 | 4,532 | 419 | 4,113 | 51 45 | 9 03 | 98 61 | 13,487 | 1,327 | 12,160 | 54·05 | 10·47 | 99 07 |
| Total... | 10,882 | 5,686 | 5,196 | 100 | 100 | 100 | 8 809 | 4,638 | 4,171 | 100 | 100 | 100 | 24.951 | 12,677 | 12 274 | 100 | 100 | 100 |
| **PARSI.** | | | | | | | | | | | | | | | | | | |
| Learning ... .. | 1,247 | 746 | 501 | 62·63 | 73 35 | 51·43 | 241 | 224 | 17 | 17·55 | 38·69 | 2·14 | 9 | 7 | 2 | 0·23 | 0 45 | 0·08 |
| Literate .. .. | 226 | 61 | 165 | 11·35 | 6· | 16·95 | 842 | 322 | 520 | 61·33 | 55·61 | 65·49 | 2,017 | 1,400 | 617 | 50 91 | 89 34 | 25·76 |
| Illiterate ... ... | 518 | 210 | 308 | 26·02 | 20 65 | 31·52 | 290 | 33 | 257 | 21·12 | 5·70 | 32 37 | 1,936 | 160 | 1,776 | 48·86 | 10·21 | 74 16 |
| Total... | 1,991 | 1,017 | 974 | 100 | 100 | 100 | 1.373 | 579 | 794 | 100 | 100 | 100 | 3.962 | 1.567 | 2.395 | 100 | 100 | 100 |

## TABLE No. XXIX.—*continued.*

*Ratios of literacy, for each religion separately, in the three age-periods.*

| Education. | 5—14 | | | | | | 15—24 | | | | | | 25 and over. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Number. | | | Percentage. | | | Number. | | | Percentage. | | | Number. | | | Percentage | | |
| | Total. | Males. | Females. | Total | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| **CHRISTIAN.** | | | | | | | | | | | | | | | | | | |
| Learning ... .. | 50 | 34 | 16 | 57·47 | 73 91 | 39·03 | 8 | 8 | ... | 4 70 | 6·84 | ... | ... | ... | ... | ... | ... | ... |
| Literate ... .. | 9 | 2 | 7 | 10·34 | 4 35 | 17·07 | 126 | 86 | 40 | 74·12 | 73·50 | 75·47 | 233 | 182 | 51 | 73·27 | 79·48 | 57·30 |
| Illiterate ... ... | 28 | 10 | 18 | 32·19 | 21·74 | 43 90 | 36 | 23 | 13 | 21 18 | 19·66 | 24·53 | 85 | 47 | 38 | 26·73 | 20·52 | 42 70 |
| Total.. | 87 | 46 | 41 | 100 | 100 | 100 | 170 | 117 | 53 | 100 | 100 | 100 | 318 | 229 | 89 | 100 | 100 | 100 |
| **CASTE RETURNED IN LIEU OF RELIGION.** | | | | | | | | | | | | | | | | | | |
| Learning ... .. | 46 | 46 | ... | 1·57 | 1·07 | ... | 4 | 4 | ... | 0·08 | 0·16 | ... | 2 | 2 | ... | 0·02 | 0·04 | ... |
| Literate ... ... | 6 | 6 | ... | 0·08 | 0·14 | ... | 16 | 16 | ... | 0·31 | 0·65 | ... | 24 | 24 | ... | 0·21 | 0 40 | ... |
| Illiterate .. ... | 7,996 | 4,260 | 3,736 | 99 35 | 98·79 | 100·00 | 5,144 | 2,440 | 2,704 | 99·61 | 99·19 | 100 | 11,284 | 5,870 | 5,414 | 99·77 | 99·56 | 100· |
| Total.. | 8,048 | 4,312 | 3,736 | 100 | 100 | 100 | 5,164 | 2,460 | 2,704 | 100 | 100 | 100 | 11,310 | 5,696 | 5,414 | 100 | 100 | 100 |

Among the Hindus, there are only 5 females under instruction out of a thousand in the first age-period; but the males are better off, with a percentage of nine and a half. This is the only period, wherein there is some effort made to teach the children. After the age of 14, the numbers fall considerably; there are only 2 per cent. out of the males, and only 3 females out of 10,000. Beyond 25, the ratios are too minute for notice. In the first age-period, the literates, of course, are very few,—one per cent.; but in the second period they come up to 7, and in the last, to nearly 8 per cent. of the entire populations for those ages respectively. The illiterates are over 99 per cent. for females, in all age-periods; but for males, they are least in the second period, 91·4 per cent. The Musalmans shew a better percentage, for reasons already mentioned. In the first age-period, there are nearly 13 per cent. males under instruction, and one per cent. females. In the second period, the males fall to 2 per cent., and the females are nowhere. This is because the Musalmans generally send their children to the mosques and other charitable schools, in very young age, more for enabling them to recite extracts from the religious books than to acquire book-learning, as we estimate it. Their leaving these schools at an early age to enable them to earn their bread accounts for the great falling-off in the second period. In the third period they fall still lower. The male literates, however, in the second and third periods rise to 19 per cent., because so many children, in the first period, are taught to read and write, on an humble scale. The Jains rise much superior to both the foregoing. So many as 53 per cent. of their boys are under instruction in the first age-period; the reason for that has already been mentioned. Five per cent. are found so engaged in the second period. The girls, however, are not very well off; there being only 2 per cent. in the first period. This general prevalence of the acquisition of "business-education" in early age naturally gives a high percentage of male literates; 16 per cent. in the first, 85 per cent. in the second, and nearly 90 per cent., in the third age-period. The contrast between male and female education is striking in the last age period; there are 11,344 literate males to only 1,327 illiterates; while for females there are only 111 literate to 12,160 illiterate. The Parsis are superior in point of female education specially; 51 per cent receive instruction in the first period and 2 per cent. in the second. There are again 17 per cent. literate females in the first, 65 per cent. in the second, and 26 per cent. in the third period. It need not be said that education in the males is still more satisfactory. There are 63 per cent. boys under instruction, in the first period; and so many as 40 per

Hindus.

Musalmans.

Jains.

Parsis.

cent. prosecuting their studies further, after the age of 15. There are 6, 55 and 90 per cent. of literates, in the three age-periods, respectively. The illiterates, for both sexes combined, are 26 per cent. in the first, 21 in the second, and 49 in the third age-period. The numbers of the Christians are very limited. They shew 74 per cent. males and 39 per cent. females under instruction, in the first period. They have 10·74 and 73 per cent. of literates, for both sexes combined, in the three age-periods respectively. The illiterates for these periods are 32, 21 and 27 per cent. In the Aboriginal tribes, education has made no way almost. Their percentages, for both sexes and all age-periods, are below one.

Christians.

Aboriginals.

**36. Average number educated in each religion.**—On the same subject I give below two tables; one submits the average number, in each Division, and for each religion, of males learning or knowing how to read and write; the other, the same average for females. The age-periods are only two; school going 5—14, and beyond.

## TABLE No. XXX.

*Average number educated, in each religion, out of 100 males and 100 females.*

| Division. | Total population. | | Hindu. | | Muhammadan. | | Jain. | | Parsi. | | Christian. | | Caste returned in lieu of religion. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 5—14 | 15 and over. | 5—14 | 15 and over. | 5—14 | 15 and over. | 5—14 | 15 and over. | 5—14 | 15 and over. | 5—14 | 15 and over. | 5—14 | 15 and over. |
| **MALES.** | | | | | | | | | | | | | | |
| Amreli ... ... ... | 14·67 | 18·94 | 13·20 | 17·14 | 19·24 | 22·66 | 67·06 | 89·79 | 100· | 85·71 | ..... | 72·73 | ..... | ..... |
| Kadi ... ... ... | 8·90 | 12·59 | 7·06 | 9·38 | 11·77 | 16·03 | 68·71 | 90·41 | 100· | 100· | 80· | 82·61 | ..... | 0·83 |
| Navsári ... ... ... | 14·70 | 20·26 | 12·65 | 17·79 | 23·01 | 31·20 | 80·14 | 93·26 | 79·08 | 90·29 | 100· | 70· | 0·71 | 0·49 |
| Baroda ... ... ... | 17·74 | 21·79 | 17·54 | 8·39 | 16·15 | 19·06 | 69·32 | 87·96 | 82·14 | 94·84 | 72·50 | 80·13 | 1·76 | 0·57 |
| Baroda City ... ... | 44·30 | 40·86 | 46·82 | 42·97 | 24·04 | 25·23 | 73·42 | 84·56 | 81·13 | 95·65 | 100· | 83·25 | ..... | ..... |
| **Total.....** | **12·82** | **17·52** | **11·38** | **15·40** | **15·69** | **19·98** | **69·31** | **89·92** | **79·35** | **91·01** | **78·26** | **79·77** | **1·20** | **0·55** |
| **FEMALES.** | | | | | | | | | | | | | | |
| Amreli ... ... ... | 1·11 | 0·46 | 1·10 | 0·42 | 0·86 | 0·59 | 2·91 | 0·49 | ..... | 100· | ..... | 100· | ..... | ..... |
| Kadi ... ... ... | 0·38 | 0·28 | 0·22 | 0·01 | 1·75 | 1·63 | 2·53 | 0·96 | 100· | 85·71 | 57·14 | 87·50 | ..... | ..... |
| Navsári ... ... ... | 2·12 | 1·37 | 0·49 | 0·24 | 2·12 | 0·72 | 5·29 | 1·51 | 66·96 | 34·30 | 25· | 50· | ..... | ..... |
| Baroda ... ... ... | 1·57 | 0·64 | 1·48 | 0·55 | 13·59 | 0·64 | 3·85 | 2·49 | 83·54 | 64·36 | 60· | 63·49 | ..... | ..... |
| Baroda City ... ... | 6·33 | 2·27 | 6·32 | 2·07 | 3·65 | 1·55 | 9·68 | 2·88 | 78·26 | 53·89 | 66·67 | 77·36 | ..... | ..... |
| **Total.....** | **1·03** | **0·56** | **0·68** | **0·32** | **1·57** | **1** | **2·91** | **1·05** | **68·38** | **36·25** | **56·09** | **64·08** | ..... | ..... |

The same remarks as regards progress or backwardness, in education, both male and female, that have already been made, in the previous paragraphs apply here, in order. Looking at the statement for males first, the highest percentages observable are for the Jains, Parsis and Christians in the Baroda City. The Christians have cent. per cent. in one, and the Parsis have 96 per cent. educated in the other age limit. The Parsis go up from 85 to 100 per cent. educated, for the over 15 limit, in the different Divisions; the Jains from 84 to 93, and the Christians from 70 to 83. But, for the same limit of age, the Musalmans vary in percentage from 16 to 31, and the Hindus from only 8 in Baroda Division to 43 in Baroda City. As regards females, the Parsis and Christians only shew good figures. The best figure for Hindus is 6·3 out of 100 in Baroda City, and for Musalmans 16 in the Baroda Division, both for over 15. The Jains do not come up to even 3 out of 100. The Parsis rise from 34 to 100, and the Christians from 50 to 100. These cent. per cent. results are in both cases for the Amreli Division. But it must be observed that this is owing to the very trivial numbers living there. About 50 per cent. may be considered a fair average for the Parsis generally, for the two age limits combined.

### 7. *Education by castes and occupations.*

**37. Education by castes.**—I now, in the end, give a few figures relating to castes. From Table D. full information can be had, in detail, of the numbers in all the Castes and their Divisions and Subdivisions, as regards the three stages of instruction, for both sexes. But mere numbers may fail to convey a clear notion of the spread of education in any special caste and may also fail to afford figures for comparison. It is only in the form of percentages that a good idea can be had of the absolute and relative progress in the matter of education, in any caste. In such a comparison, the distinction between learners and learned is not of any importance; so I add the two and give them as able or learning to read and write. Though castes is a term specially applicable to Hindus, certain communities are also included in the list, as separate castes. The percentages for the religions are given already. But I again include Parsis, for the sake of comparison, and also give, in one head, four of the leading tribes or castes of Aboriginals.

# TABLE No. XXXI.

*Education in certain castes.*

| Castes. | Males | | | Females. | | |
|---|---|---|---|---|---|---|
| | Total numbers. | Able or learning to read and write. | Percentage. | Total numbers. | Able or learning to read and write. | Percentage. |
| Parsi ... ... ... ... | 3,585 | 2,760 | 77 | 4,621 | 1,822 | 40 |
| Bráhman Nágar, Vadanagará and Visnagará ... ... ... | 4,493 | 2,903 | 65 | 4,428 | 522 | 12 |
| Bráhman Deccani (Karhádá, Kokanastha and Deshastha) ... | 6,863 | 5,658 | 82 | 5,913 | 323 | 6 |
| Other Gujaráti Bráhmans (Audichya, Anávlá, and Shrimáli) .. | 32,107 | 15,716 | 49 | 30,591 | 360 | 1 |
| Rajput ... ... ... .. | 51,517 | 3,679 | 7 | 46,196 | 72 | ·15 |
| Maráthá ... ... ... ... | 10,563 | 3,161 | 30 | 9,380 | 186 | 2 |
| Shrimali, Disávál and Purvál Vániá | 8,252 | 6,342 | 76 | 8,103 | 137 | 1·6 |
| Soni, Sutár, and Luhár ... .. | 29,146 | 6,167 | 21 | 28,952 | 88 | 3 |

| Castes | Males. | | | Females. | | |
|---|---|---|---|---|---|---|
| | Total numbers. | Able or learning to read and write. | Percentage | Total numbers. | Able or learning to read and write. | Percentage. |
| Vohorá (M.) ... ... .. | 7,301 | 1,952 | 26 | 7,894 | 104 | 1·3 |
| Malesalám (M.) ... .. ... | 8,363 | 505 | 6 | 7,768 | 5 | ·007 |
| 4 Aboriginal castes ... .. | 54,705 | 460 | ·9 | 53,021 | ..... | ..... |
| Devotees ... ... ... .. | 16,935 | 3,067 | 18 | 11,678 | 71 | ·6 |
| Writers ... ... ... ... | 2,719 | 1,889 | 69 | 2,453 | 172 | 7 |
| Traders and Pedlars ... .. | 65,050 | 45,017 | 69 | 61,984 | 1,202 | 2 |
| Unclean castes ... ... .. | 16,178 | 95 | ·6 | 15,855 | ..... | ... .. |
| Non-Indian Asiatic, excluding Parsis ... ... ... . | 35,561 | 5,878 | 17 | 32,038 | 275 | ·9 |

The percentages for the Parsis, for both sexes, may be taken as the culminating points to which any community in India may fairly be expected to advance in the matter of education, under the influence of good government and self-help, untrammelled by any caste obligations or hindrances, so far as the Indian people have hitherto advanced. Their percentage for females is unapproachable by other castes, and it will be long before the best of them can reach their present percentage of 40. The highest and most creditable approach is made by Nágars (Vadnagará and Visnagará), who shew a sufficiently satisfactory percentage of 12; they are followed by Deccani Bráhman females (Karhádá, Deshastha and Kokanastha) with 6 per cent. The "Writer" class females also shew a very good percentage of 7. The male members being professional writers, that is, clerks, their women-folk have well advanced in company. Excepting these, the others are nowhere. Turning to the brighter side of the picture we find that in the males the three sub-castes of Deccani Bráhmans, whom I have chosen as the leading ones, shew the highest percentage, 82 per cent. But these three classes are peculiarly situated in Baroda. They are almost all employed in service, Darbár or private, and their work is clerical. Thus it is that they present such a high ratio. I have chosen these classes specially to contrast them with the Nágars (Vadnagará and Visnagará), the pink of all Hindu castes in Gujarát. These have 65 per cent. educated males, a very high percentage. The three Deccani Bráhman sub-castes are immigrants, to a great extent, while the Nágars are mostly indigenous. I have selected three leading sub-castes of Vániás, Shrimáli, Disávál and Purvál; and I find the male percentage for the educated, 76. They are the most advanced of traders and shroffs; and hence, this selected group of Vániás beats the select group of Nágars. But their females are deplorably low in the scale, with a very poor percentage of 1·6. Taking the whole class of traders and pedlars, comprising about 20 sub-castes, we have a male percentage of 69 and a female one of only 2 per cent. The "Writer" class has exactly the same percentage for males. After them comes a group of three other sub-castes of Gujaráti Bráhmans (Audichya, Anávlá and Shrimáli); they are much behind the Nágars and also behind the Vániás; their male percentage is, however, sufficiently high, 49 per cent.; the females are very backward, shewing only one per cent. The Maráthás follow them with 30 per cent. educated males and 2 per cent. females. One of the most industrious of Musalman communities comes next, the Vohorás, with 26 and 1·3 per cent. for male and female educated respectively. The trading Vohorás, *per se*, would shew a much higher percentage; but the ratio is greatly handicapped by agricultural and Ghánchi Vohorás. The best of the artisan classes, Sonis, Sutáris and Lohárs shew a percentage of 21 for males. The devotees, some of whom are attached to temples and can read religious books, shew only a percentage of 18 for males. The Rajputs are a backward class; even their males do not go beyond 7 educated out of 100. The convert Molesaláms are still worse, with 6 per cent. for males. The selected Aboriginal castes, Dhánkás, Náyakadás, Chodharás and Gámits

could not shew even one male able to read and write in 100. The lowest, of course, are the Bhangis and other unclean castes, with 0·6 per cent. for males. Neither these, nor the Aboriginals mentioned above, have a single female able to read and write or learning to do so. The Asiatic, but non-Indian classes, from whom I exclude Parsis for their peculiar position, exhibit 17 per cent. educated males and one per cent females.

**38. Education in professions.**—I now take the six classes of professions and give the educational percentages for them.

TABLE No. XXXII.

*Professional distribution of those learning and literate.*

| Number of class. | Name of Class | Total population | | Learning. | | Literate. | |
|---|---|---|---|---|---|---|---|
| | | | | Percentage of | | Percentage of | |
| | | Males. | Females | Males | Females. | Males | Females |
| A | Agricultural . ... . | 748,352 | 687,101 | 1·75 | 0·07 | 5·13 | 0 08 |
| B | Professional ... ... ... | 117,145 | 103,887 | 9·31 | 0·21 | 32·64 | 0·47 |
| C | Commercial ... ... .. | 80,402 | 76,194 | 9·96 | 0·56 | 46·15 | 1·02 |
| D | Artisan and Village Menial . | 243,022 | 235,344 | 1·91 | 0·05 | 6 52 | 0 07 |
| E | Vagrant, Minor Artisans and Performers, &c. ... ... | 23,734 | 22,282 | 0·12 | ..... | 0·40 | 0·01 |
| F | Races and Nationalities ... | 40,328 | 37,605 | 5·88 | 0·60 | 16·56 | 12 10 |
| | **Total for Baroda Territory..** | **1,252,983** | **1,162,413** | **3·14** | **0 19** | **10·88** | **0 39** |

Leaving aside the last, races and nationalities, we find that education has extended most in class C, Commercial, as is naturally to be anticipated They have 56 per cent. of their males able to read and write or learning to do so; the females are only 1·5 per cent. After this class come the Professionals; 42 per cent. of the males being educated, and 6·8 per cent of females. These are the only two classes among whom, at least in the males, education has made progress; for, the females should yet be left out of consideration. In the other classes, education is still either rare or unknown. A wide hiatus separates the professionals from the next following class,—Artisans and Village menials. These last have only a percentage of 8·4 for males and of ·12 for females. The important and wide-spreading Agricultural class comes next, with a very poor show of 6·88 for males and ·15 for females. They form 60 per cent. of the population and are the paymasters of the State. Whether we view them in one of these lights or the other, their educational condition demands improvement at State expense. The remaining class, Vagrants, minor artisans, &c., come naturally at the end. They are a burden to the State and are as illiterate as they possibly could be, with only one man in 200 that could read and write and one woman in ten thousand.

# CHAPTER VIII.

## LANGUAGES.

1. Preliminary remarks; 2. Languages in the Baroda Territory; 3. Languages of the Musalmans; 4. Languages by Divisions; 5. Distant immigrants and their languages; 6. Variations for the Capital City, and the State; 7. Dialects not indexed.

## TABLE No. 1.

*Numbers and percentages of persons speaking each language, by Divisions and for the City and the total Territory.*

| Language. | Division. | | | | | | Percentage. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Amreli. | Kadi. | Navsári. | Baroda. | Baroda City including its cantonment. | Total Territory. | Amreli. | Kadi. | Navsari. | Baroda. | Baroda City. | Total Territory. |
| | Population | | | | | | | | | | | |
| | 180,188 | 1,098,742 | 319,443 | 817,023 | 116,420 | 2,415,396 | | | | | | |
| Gujarati .. | 158,387 | 1,059,692 | 300,570 | 728,136 | 59,781 | 2,246,785 | 87·90 | 96·45 | 94·09 | 89·12 | 51·35 | 93·02 |
| Kachchhi .. | 12,214 | 359 | 234 | 93 | 40 | 12,940 | 6·78 | 0·03 | 0·08 | 0·01 | 0·04 | 0·53 |
| Marathi .. | 2,338 | 3,138 | 10,671 | 35,678 | 32,326 | 51,825 | 1·30 | 0·29 | 3·34 | 4·37 | 27·76 | 2·14 |
| Goanese | ... | 2 | ... | 136 | 124 | 140 | ... | ... | ... | 0·01 | 0·10 | 0·01 |
| Kanarese .. | ... | 3 | 5 | 161 | 138 | 169 | ... | ... | ... | 0·02 | 0·12 | 0·01 |
| Sindhi | 295 | 534 | 6 | 97 | 3 | 1,042 | 0·16 | 0·05 | ... | 0·01 | 0·03 | 0·04 |
| Hindi .. | 79 | 330 | 204 | 1,455 | 5,707 | 2,068 | 0·04 | 0·03 | 0·06 | 0·18 | 0·37 | 0·09 |
| Hindustani | 1,555 | 1,717 | 1,269 | 6,185 | 1,675 | 11,026 | 0·86 | 0·16 | 0·40 | 0·79 | 1·16 | 0·46 |
| Marwadi .. | 158 | 2,133 | 179 | 1,789 | 674 | 4,859 | 0·26 | 0·22 | 0·06 | 0·22 | 0·59 | 0·20 |
| Malvi ... .. | 9 | 41 | 1 | 49 | 28 | 100 | ... | ... | ... | 0·01 | 0·02 | ... |
| Mosalman | 3,954 | 29,296 | 5,744 | 10,424 | 15,818 | 79,418 | 2·20 | 2·67 | 1·80 | 4·95 | 11·00 | 3·29 |
| Urdu .. | 418 | 940 | 382 | 1,231 | 1,222 | 2,971 | 0·23 | 0·08 | 0·12 | 0·15 | 0·46 | 0·12 |
| Nepali ... ... | ... | ... | ... | 1 | ... | 1 | ... | ... | ... | ... | ... | ... |
| Panjabi .. | 70 | 41 | 8 | 136 | 121 | 255 | 0·04 | 0·01 | ... | 0·02 | 0·08 | 0·01 |
| Baluchi .. ... | 129 | 113 | ... | 75 | 57 | 317 | 0·07 | 0·01 | ... | 0·01 | 0·05 | 0·01 |
| Makrani ... | 116 | ... | 2 | ... | ... | 118 | 0·07 | ... | ... | ... | ... | 0·01 |
| Pashtu .. | 26 | 2 | 3 | 38 | 24 | 69 | 0·01 | ... | ... | ... | 0·02 | ... |
| Bengali .. ... | 29 | 4 | 3 | 7 | ... | 43 | 0·02 | ... | ... | ... | ... | ... |
| Dravidi (Tamil.) | 18 | 8 | ... | 69 | 42 | 95 | 0·01 | ... | ... | 0·01 | 0·03 | ... |
| Telugu ... ... | 25 | 9 | 95 | 379 | 347 | 508 | 0·01 | ... | 0·03 | 0·05 | 0·27 | 0·02 |
| Malayalam ... | 2 | ... | ... | 42 | 9 | 44 | ... | ... | ... | 0·01 | 0·01 | ... |
| Kábuli ... ... | ... | ... | 5 | ... | ... | 5 | ... | ... | ... | ... | ... | ... |
| Persian... .. | 7 | 8 | 30 | 53 | 36 | 98 | ... | ... | 0·01 | 0·01 | 0·02 | ... |
| Arabic ... ... | 48 | 32 | 10 | 90 | 77 | 180 | 0·03 | ... | 0·01 | 0·01 | 0·07 | 0·01 |
| Chinese ... | ... | ... | ... | 1 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| English .. | 7 | 37 | 7 | 212 | 205 | 263 | ... | ... | ... | 0·03 | 0·12 | 0·01 |
| French .. ... | ... | ... | 2 | ... | ... | 2 | ... | ... | ... | ... | ... | ... |
| Portuguese ... | ... | 2 | 10 | 58 | 58 | 72 | ... | ... | ... | 0·01 | 0·03 | ... |
| Danish... .. | ... | ... | ... | 2 | 2 | 2 | ... | ... | ... | ... | ... | ... |
| German .. | ... | 1 | ... | 3 | 3 | 4 | ... | ... | ... | ... | ... | ... |
| Italian ... ... | ... | ... | ... | 8 | 8 | 8 | ... | ... | ... | ... | 0·01 | ... |
| Dutch .. ... | ... | ... | ... | 1 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| Unspecified .. | ... | ... | ... | 1 | 1 | 1 | ... | ... | ... | ... | ... | ... |
| Total . | 180,188 | 1,098,742 | 319,443 | 817,023 | 116,420 | 2,415,396 | 100 | 100 | 100 | 100 | 100 | 100 |

# CHAPTER VIII.

## LANGUAGES.

### 1. *Preliminary remarks.*

**1. Indian languages.**—In some countries, the languages spoken by the people need not form an important question of enquiry; because, ordinarily it is the case that the language of the country is spoken everywhere throughout the country; and any foreigners, or strangers, that may have settled therein may speak their own languages, among themselves, but in all outward transactions they are expected to speak the language of the country. The only use of a statement of languages there would be to note the numbers of foreigners, which can as well be noticed by birth-places, though perhaps not so accurately. But for India, the circumstances are quite different; it is the only country in the world to present certain special features, as regards languages, which we shall note here. In the first place, there is no language which can be called the language of the country; there is not one language, a knowledge of which can make one understood wherever he goes in India. It may be said that there is not a common language in a Province, a State, or even in a smaller unit like a District, oftentimes, which can be understood by all. A native proverb rightly assigns a language to every 12 *kos* or 24 miles. The languages that are spoken are not, again, dialects of always one language or even belong to the same group or family of languages. The Census Commissioner has supplied an Index of Indian Languages; in Part I. of which, he gives an alphabetical list of the languages and dialects, with their linguistic classification. These languages and dialects are no fewer than 346 in number, coming under 10 families. Still, after receiving some of the Provincial lists, he remarks, in his Note, that the few lists that had till then reached him indicated that there were many terms not yet traceable in the preliminary Index, which was based on the returns of 1881 and on Mr. Cust's "Modern Languages of the East Indies."

**2. Their Census value.**—It is thus obvious that here the Census value of a statement of the spoken dialects and languages is of a different standard altogether from that which can be assigned to it in any other country of the world. In the most advanced or the most commercial country, strangers and foreigners speaking different languages may congregate; but nowhere do the indigenous peoples speak such a variety of

tongues. To a philologist, these varieties present numerous sources of investigation, as regards the families or groups of these dialects, when tracing them to their parent stocks. They have their value in the results of the Census operations also. The communities speaking different dialects in the same units of area, are generally different from each other, in religions or religious beliefs, in social matters, in their education and in their ways of living. It is true that entirely different communities speak a common language oftentimes; but where the difference of dialects is marked, the varieties of social status are easily ascertainable. For instance, taking our Division of Amreli, which has no Animistics at all in its population, the Hindus speaking the Gujaráti and those speaking the Kachchhi, the Musalmans speaking the Gujaráti and those speaking Musalmani, the remnants of the now antiquated Sibandi Arabs, speaking Makráni, Baluchi or Arabic have their own peculiar status in child-marriage, in education, in occupations, and in those religions and social ordinances and customs, which influence the age and sex returns and the civil conditions of the people.

## 2. *Languages in the Baroda Territory.*

**3. Languages enumerated.**—The Enumerators were required to enter the language ordinarily spoken in the household of the parents. The dialects and languages so entered I give in the following statement :—

### TABLE No. II.

*Languages and dialects spoken in the Baroda State.*

| Family. | Group. | Language. | Dialect. | Family. | Group. | Language. | Dialect. |
|---|---|---|---|---|---|---|---|
| | A. INDIAN VERNACULARS. | | | | B. ASIATIC LANGUAGES. | | |
| Aryan | Indic | Gujaráti | Kachhi | ..... | ..... | Kabuli | |
| " | " | Maráthi | Goanese | Aryan | Eranic | Persian | |
| " | " | Sindhi | | Semitic | ..... | Arabic | |
| " | " | Hindi | Hindi | Sinitic | ..... | Chinese | |
| " | " | " | Hindustáni | | | | |
| " | " | " | Márvádi | | C. EUROPEAN LANGUAGES. | | |
| " | " | " | Málvi | Aryan | Teutonic | English | |
| " | " | " | Musalmáni | | | | |
| " | " | " | Urdu | " | " | Danish | |
| " | " | Sub-Himálayan Hindi | Nepáli | " | " | German | |
| " | " | Panjábi | | " | " | Dutch | |
| " | " | Bengáli | | | | | |
| " | Eranic | Baluchi | Makráni | " | Italic | French | |
| " | " | Pashtu | | " | " | Portuguese | |
| Drávidian | (a) Southern | Kanarese | | | | | |
| " | " | Drávidi or Támil | | " | " | Italian | |
| " | " | Telugu | | | | | |
| " | " | Maláyalam | | | D. LANGUAGES UNSPECIFIED. | | |

The tongues spoken fall under four families:—Aryan, Drávidian, Semitic and Sinitic. Of the Aryan family, there are languages spoken falling under both divisions of it;—the Indic and Eranic. Of course, most of the languages fall under the head Aryo-Indian. There are seven languages spoken under this head; and as will be perceived further on, they form the languages of over 99·9 per cent. of the population. In addition to the seven languages, there are nine dialects of some of them also spoken. Three languages are spoken and one dialect of the Aryo-Eranic group; and one language in each of the other two families mentioned above; —Arabic and Chinese, respectively. The European languages spoken are Teutonic and Italic; four falling under the former group, and three under the latter. Imperial Table No. X. supplies the information regarding parent tongue. For each Division and City, and for the whole State, it furnishes the numbers, by sexes, speaking the thirty-two languages and dialects used in this State. The figures for each will be discussed further on.

**4. Numbers and percentages of the languages spoken.**—I now give the numbers and percentages of the people speaking the languages and dialects mentioned above.

TABLE No. III.

*Numbers speaking the different languages and their percentages.*

| Family | Group. | Language. | Total persons speaking the language. | Percentage to total population. | Family. | Group. | Language. | Total persons speaking the language | Percentage to total population. |
|---|---|---|---|---|---|---|---|---|---|
| Aryan | Indic | Gujaráti ... | 2,246,785 | 93·02 | Aryan | Eranic | Persian ... .. | 93 | ... |
| | | Kachchhi | 12,900 | 0 53 | | | Baluchi ... .. | 317 | 0·01 |
| | | Maráthi .. | 51,828 | 2·14 | | | Makrani ... ... | 118 | 0·01 |
| | | Goanese ... | 140 | 0·01 | | | Pashtu ... ... | 69 | ... |
| | | Hindi ... .. | 2,068 | 0·09 | | | Kabuli ... .. | 5 | ... |
| | | Hindustani .. | 11,026 | 0 46 | Semitic | ..... | Arabic ... .. | 180 | 0·01 |
| | | Musulmani .. | 79,418 | 3·29 | Sinitic | ..... | Chinese ... ... | 1 | ... |
| | | Urdu ... .. | 2,974 | 0·12 | Aryan | Teutonic | English ... ... | 263 | 0·01 |
| | | Márvádi ... ... | 4,859 | 0 20 | | | German ... ... | 4 | ... |
| | | Málvi ... .. | 100 | ... | | | Dutch ... ... | 1 | ... |
| | | Sindi ... ... | 1,042 | 0·04 | | | Danish ... ... | 2 | ... |
| | | Panjabi ... .. | 255 | 0·01 | | Italic | Portuguese ... | 72 | ... |
| | | Bengali ... .. | 43 | ... | | | Italian ... ... | 8 | ... |
| | | Nepáli ... ... | 1 | ... | | | French ... ... | 2 | ... |
| Dravidian | (a) Southern | Kanarese ... | 169 | 0·01 | | | Unspecified ... | 1 | ... |
| | | Telugu ... ... | 508 | 0 02 | | | | | |
| | | Maláyálam ... | 41 | ... | | | Grand Total . | 2,415,396 | 100 |
| | | Támil ... .. | 95 | ... | | | | | |

Gujaráti is the language of the State, and 93 per cent. of the population speak that language; over half per cent. speak its dialect, Kachchhi. Maráthi is the native language of the Rulers, and is used by over 2 per cent. of the people. Both these languages are the current official languages at present; and I find no tendency of either of them ousting the other completely. The departments which have most to do with the people at large use the Gujaráti, and those connected with the Court use the Maráthi, as the official language, generally. Though Hindustáni, Musalmáni and Urdu are entered separately, no doubt as they were dictated to the Enumerators, yet so far as I know, these are all one and the same, in this part of the country. There is no language known as Musalmáni; but the Hindu Enumerators, of their own good-will, enter the language of Musalmans under this race-name; for, it is the fashion among the majority of the people here to call the language of Musalmans, Musalmáni. It is, therefore, that so many as over 79,000 are so entered. Taking these three together then, we have 8·87 per cent. of the population speaking this language, Urdu. Márvádi also is a branch of Hindi, is spoken by the Jain Márvádis from Márwád, and has a strong intermixture of Gujaráti in it. It is the language spoken by nearly 5,000 persons in this State. Sindhi is the only other language spoken by more than 1,000 persons Panjábi is spoken by 255. About 775 men speak the languages of the Dravidian stock, of Southern India; 508 Telugu, 169 Kanarese, 95 Tamil, and 44 Maláyalam. This finishes the list of Indian languages. Of the other Asiatic stocks, the chief one used is the Aryo-Eranic, by about 600 persons; 317 speak Baluchi, 118 its dialect, Makaráni, 98 Persian, 69 Pashtu and 5 Kábuli. There is no dialect or language classified as Kábuli; and I believe it is only Pashtu; simply a race-name is again given for the name of the language. Of the European languages, 263 speak English; of the other Teutonic languages German is spoken by 27, Dutch by 28, and Danish by 29. In the Italic group, Italian is the language of 8 persons, Portuguese of 72, and French of 2. Almost the only persons who speak the languages of Baluchistán, Punjáb and Bengál are some of the soldiers employed in the State Regiments and Battalions. A few of those who use the Sindhi and the Dravidian languages may be found there also. Makráni, Sindhi and Arabic are also the languages spoken by the remnants of the old Sibandi forces.

5. **The habitat of the Gujarati language.**—I quote the following passage, from page 91, of Vol. II. of Dr. Wilson's Indian Castes, to give geographically the area of the land over which the Gujaráti language is spoken. It will be observed that a large portion of the tract is under Baroda :—

"The Gujaráti language is supposed to be spoken by six millions of people. Its northern boundary is the Gulf of Cutch, and a line drawn from the extremity of that gulf, and passing near Disá to the south of the Abu mountains, and to the Arávali range on the east. Its eastern boundary is the range of hills, running from the shrine of Ambá Bhaváni through Chámpáner

to Hamp on the Narmadá, which forms its southern boundary; and from Hamp to the jungles of Rajpipla; from whence it extends again to the south, its eastern line being that of the Sahyádri Gháts till opposite Daman, near which its extension to the south terminates, its southern boundary in this direction being the Daman-Gangá river. From Daman to the Gulf of Cutch, including the peninsula of Gujarát,—the Sauráshtra of the ancient Hindus, and the Kathiáwár of the Maráthás and English,—the ocean is its boundary. It is spoken, too, to a considerable extent in Cutch, and among the Banias and other merchants, originally from Gujarát, who are so widely scattered through Western and Central India and the shores of the adjoining countries. It is also spoken by the Gurjar Brahmans in the provinces of their peregrinations."

3. *Languages of the Musalmans.*

**6. Question of school language for the Musalmans.**—It is an interesting question to see what languages are spoken by the Musalmans; it is a very useful question in this State, in connection with the education of this race; for, it is yet unsettled as to what language is best suited to them. There are some who maintain that the Musalmans being all supposed to know or to be inclined towards a study of Hindustáni (Urdu), the State must open as many Urdu schools as possible, for its Musalman subjects. Others (and among them are Musalmans) urge that Gujaráti being the language of the State and the official language, and Gujaráti being also the home-language of large numbers of Musalmans settled in this State, it would be most conducive to their welfare, if efforts were made to induce the Musalman parents to send their children to the Gujaráti schools and to teach the Musalman boys upto the highest standards. The following figures may help, in some way, to throw a light on the question.

**7. Languages spoken by the Musalmans.**—The results, of course, cannot be quite accurate; but a very close approach may be made to accurate figures. In the first place, then, no foreign Musalmans can be expected to speak Gujarati for their vernacular. I take it for granted that all foreign Musalmans speak only the Hindustáni, if not their own foreign language. Under the term Hindustáni, I here include Hindustáni, Urdu and Musalmáni, which, as I have said above, are different names for the same language, at least in this State. From Table XVI., I find that there are 69,044 foreigners altogether. Of these foreigners 787 are returned as speaking foreign, *i. e*, non-Hindustáni languages, like Arabic, Persian, Baluchi, &c. There then remain 68,257 foreign Musalmans, who may be supposed to speak Hindustáni only, to a very large extent. The total number of those speaking Hindustáni, (the three forms combined), as returned in the Census, is 93,418. Therefore, there must be only 25,161 indigenous Musalmans using that language at home. The total Musalman population is 188,740 souls, and deducting from these 69,044 foreigners, there remain 119,696, indigenous Musalmans. Thus of 119,696 native Musalmans, only 25,161 speak Hindustáni, and the rest, 94,535 must, therefore, speak the vernacular of the land,

This gives a percentage of 21 speaking Hindustáni, to 79 Gujaráti, out of 100; or nearly 1 : 4.

8. **The above in a Tabular form.**—For ready reference, I put the figures as below:—

| | |
|---|---|
| Total Musalman population ... ... ... | 188,740 persons. |
| Deduct Foreign Musalmans ... ... ... | 69,044 persons. |
| Indigenous Musalmans ... ... ... | 119,696 persons. |
| Total of persons speaking Hindustáni ... | 93,418 |
| Deduct foreigners speaking Hindustáni ... | 68,257 |
| Indigenous Musalmans speaking Hindustáni. | 25,161 |

Of Indian Musalmans, therefore, Hindustáni speaking: Gujaráti speaking

25,161 : 94,535

*i.e.* 1 : 4 nearly

9. **Languages of the foreign Musalmans.**—It is remarkable that the foreigners who have migrated to this State have rapidly dropped their mother tongues, and it is not improbable that, in the course of a few more years, they will entirely drop them. The following figures in parallel columns of the numbers of the foreigners obtained from Table XVI. (Imperial) and the table of languages (Table X. Imperial) will shew the falling-off:—

| Race. | Numbers. | Language. | Numbers. | Race. | Numbers. | Language. | Numbers. |
|---|---|---|---|---|---|---|---|
| Mogal ... | 1,328 | Persian ... | 98 | Baluch ... | 1,319 | Baluchi .. | 317 |
| Arab ... | 669 | Arabic ... | 180 | Makráni .. | 467 | Makráni .. | 118 |

It is possible that the Enumerators have been to blame here also; for, not understanding the speech of these foreigners, or not catching properly the name of the language as dictated, they may have contented themselves with putting "Musalmáni" as their language, they being Musalmans by religion. Beyond the four races mentioned above, there are many others returned in Imperial Table No. XVI.; so many as 3,329 being credited to "Musalmans of Foreign origin" only; while the persons returned as speaking foreign languages are only 787. But even after making due allowance for the carelessness of the Enumerators, it is apparent that the foreign languages give way naturally before Hindustáni.

4. *Languages by Divisions.*

10. **Numbers and percentages by Divisions.**—Table No. I prefixed to this chapter gives the numbers speaking each language in each Division and in the City, and the percentages of the people speaking each language to the total population of the Division. Similar figures are given for the whole Territory also. Gujaráti, the language of the State, has the greatest percentage, 96·45 in Kadi and the lowest in Amreli, 87·9. But in Amreli, Kachchhi forms a very large percentage compared to the other Divisions, where it is hardly to be found. If this percentage, 6·78, for

Kachchhi, a dialect of Gujaráti, be added to Gujaráti, the total percentage for Amreli is as good as that for Navsári, and better than the Baroda one. But Gujaráti is spoken by only a little more than half the population of the City. This is the case, because there is a large Máráthá and Dakshani population, and the language of the Ruler is spoken by nearly 28 per cent. of the population of the City. Hindustáni, also, is spoken, in the City, by nearly 18 per cent. of the remainder. It is again for the City only that the following languages are entirely or mostly returned:—Goanese, Kanarese, Telugu, English, Portuguese, Danish, German, Italian and Dutch. The few European foreigners employed in State service speak the Danish, Italian, German and Dutch languages. The Goanese employed as cooks, and in other domestic service are also found only in the City. The Makránis are found only in the Amreli Division; they are the straggling descendants of those who once formed the Irregular Sibandi, in the *Mulkgiri* times. The Baluchis also partly belong to them and partly serve in the Dhári and Okhá Battalions. Of the 22 Indian languages spoken in this Territory, 19 are spoken in Amreli, 18 in Kadi, 17 in Navsári, and 19 in Baroda Division.

**11. The percentage of the Vernacular.**—The marginal table furnishes the percentages of the persons speaking the Vernacular, Gujaráti, of the State, in each Division and contrasts them with those for the Districts of British Gujarát. The Panch Maháls, the least explored and the least connected with the outer world, shew the highest percentage, 97·8, while our Amreli Division shews the lowest 87·9. But in the latter, there are over 6 per cent. speaking the Kachchhi, a dialect of the Gujaráti. The very small percentage in the City is already accounted for.

TABLE No. IV.

*The percentage of the Vernacular compared with British Gujarát.*

| Baroda State. | | British Gujarát. | |
|---|---|---|---|
| Division. | Percentage of the Gujaráti speaking population. | Division. | Percentage of the Gujaráti speaking population. |
| Amreli ... ... | 87·90 | Ahmedábád ... | 95·06 |
| Kadi .. ... | 96·45 | Kairá ... ... | 96·34 |
| Navsári ... ... | 94·09 | Panch Maháls ... | 97·78 |
| Baroda ... ... | 89·12 | Broach ... ... | 92·74 |
| Baroda City ... | 51·55 | Surat ... ... | 96·05 |

**12. Territorial distribution of languages.**—I here insert Table No. V. to shew the distribution of each language, by Divisions.

## TABLE No. V.

*Distribution of languages according to territorial Division.*

| Language. | Amreli. | Kadi. | Navsari | Baroda. | Baroda City. | Total |
|---|---|---|---|---|---|---|
| Gujaráti ... ... ... | 705 | 4,716 | 1,338 | 3,241 | 258 | 10,000 |
| Kachchhi ... ... .. | 9,468 | 278 | 182 | 72 | 31 | 10,000 |
| Maráthi ... ... ... | 451 | 605 | 2,060 | 6,884 | 5,025 | 10,000 |
| Goanese ... ... ... | 143 | 143 | ..... | 9,714 | 8,000 | 10,000 |
| Kanarese ... ... ... | ..... | 178 | 296 | 9,526 | 7,692 | 10,000 |
| Sindhi ... ... ... ... | 2,831 | 5,124 | 58 | 1,987 | 307 | 10,000 |
| Hindi ... ... ... .. | 382 | 1,596 | 986 | 7,036 | 2,012 | 10,000 |
| Hindustáni ... ... ... | 1,410 | 1,557 | 1,151 | 5,882 | 4,240 | 10,000 |
| Márvádi ... ... ... | 943 | 5,007 | 368 | 3,682 | 1,360 | 10,000 |
| Málvi ... ... ... ... | 900 | 4,100 | 100 | 4,900 | 2,700 | 10,000 |
| Musalmáni ... ... .. | 498 | 3,689 | 723 | 5,090 | 1,995 | 10,000 |
| Urdu ... ... ... ... | 1,405 | 3,161 | 1,285 | 4,149 | 1,750 | 10,000 |
| Hindustáni Group ... .. | 923 | 3,185 | 769 | 5,123 | 2,344 | 10,000 |
| Panjábi ... ... .. | 2,745 | 1,608 | 314 | 5,333 | 3,647 | 10,000 |

| Language. | Amreli. | Kadi. | Navsari. | Baroda. | Baroda City. | Total. |
|---|---|---|---|---|---|---|
| Baluchi ... ... ... | 4,069 | 3,565 | ..... | 2,366 | 1,798 | 10,000 |
| Makráni ... ... .. | 9,831 | ..... | 169 | ..... | ..... | 10,000 |
| Pashtu ... ... .. | 3,768 | 290 | 435 | 5,507 | 3,478 | 10,000 |
| Bengáli ... ... ... | 6,744 | 930 | 698 | 1,628 | ..... | 10,000 |
| Dravidi ... .. ... | 1,895 | 842 | ..... | 7,263 | 4,105 | 10,000 |
| Telugu (Támil) ... ... | 492 | 177 | 1,870 | 7,461 | 6,083 | 10,000 |
| Maláyalam ... ... ... | 455 | ..... | ..... | 9,545 | 2,045 | 10,000 |
| Persian ... ... .. | 714 | 817 | 3,061 | 5,408 | 2,143 | 10,000 |
| Arabic ... ... ... | 2,667 | 1,778 | 555 | 5,000 | 4,278 | 10,000 |
| English ... ... ... | 266 | 1,407 | 266 | 8,061 | 4,905 | 10,000 |
| Portuguese ... ... ... | 278 | 277 | 1,339 | 8,056 | 3,889 | 10,000 |
| Others and not returned .. | ..... | 400 | 2,800 | 6,800 | 6,000 | 10,000 |
| Total... | 746 | 4,549 | 1,322 | 3,383 | 456 | 10.000 |

This table does not give the relative prevalence of the different languages in the Divisions; that point has already been noticed before. But it shews the relative prevalence of any one language in the Districts and in the Capital City. Out of 10,000 persons speaking Gujaráti in the entire State, how many are found in each Division is what this statement furnishes. It will be seen that out of that number very nearly one-half speak it in the large Kadi district. Only 7 per cent. are found in Amreli, 47 per cent. in Kadi, 13 in Navsári, and 32 per cent. in the Baroda Division. Of course, the difference is mainly due to the extent and population of each Division, and partly to the variety of peoples found in each. Of the next important language, Maráthi, a little over one-half of those who speak it live in the City alone. This is owing, as already said before, to the large numbers of Sardárs and their retainers, the officials and their families, the Darbár servants, and the large numbers of Deccani Brahmans living on State charities. Some of the Navsári tracts bordering on Khándesh and many of the Forest Tribes using the Maráthi language generally, it happens that Navsári also has a good percentage, 20 per cent. of the total Maráthi-speaking population. It also has many old Maráthá and Deccani Brahman families settled in it, as being the Division nearest to the Deccan. Amreli and Kadi also have a few such settlements, but the majority is formed by the officials and servants. The percentages there are comparatively very low. The only other language worth considering that remains is Hindustáni, or the group under that designation, formed out of six different languages, as returned in the Schedules. More than half of those using these languages live in the Baroda Division alone; a little less than half of them being found in the Capital City. Kadi also has a fair proportion of about 30 per cent. If we except the Capital City, we may say that those who use these languages are fairly distributed in the four Divisions, in regard to their relative sizes and populations.

### 5. *Distant immigrants and their languages.*

**13. Languages and their districts.**—I now give a Statement contrasting the numbers speaking certain Indian languages with the numbers of persons returned as born in the districts, where those languages are generally spoken. Such a statement cannot be very accurate at the best, and cannot be complete. It cannot be accurate, because, as we have already seen one particular language is not always the language of a particular district; for instance, people coming from Bengal need not all speak the Bengali, for their parent tongue; and, again, there may be persons already settled in Baroda for years, speaking a particular language, say Sindhi or Telugu. The statement cannot be complete, because a language like Hindustani is not confined to any particular part of India, but persons speaking the language may come from

TABLE No. VI.

*Numbers speaking certain languages contrasted with numbers of people from the districts where those languages are spoken.*

| Language. | Population speaking the language. | | Province. | Number of persons born in the Province. | |
|---|---|---|---|---|---|
| | 1881. | 1891. | | 1881. | 1891. |
| Maráthi ... ... | 42,962 | 51,828 | Tapti and Narmadá valleys, North Deccan and Konkan Coast ... .. | 18,036 | 21,889 |
| South Dravidian languages ... ... | ... | 816 | Madras, Mysore, Coorg, &c. ... | .. | 386 |
| Sindhi ... ... | ... | 1,042 | Sindh ... ... | ... | 519 |
| Márvádi ... ... | 3,768 | 4,856 | Rajputáná ... ... | 7,663 | 7,157 |
| Panjábi ... ... | 341 | 255 | Indus Valley ... | 787 | 1,192 |
| Bengáli ... ... | 16 | 43 | Ganges Valley and the Brahmaputrá Delta. | ... | 553 |

every part of it. But I here give a table, in the margin, for what it may be worth. It will be observed that in the first three cases (Maráthi, Dravidian languages and Sindhi), those who speak the languages are in excess of the immigrants from the districts where these languages are spoken; the reverse is the case with the other three. The same has been the case in 1881, wherever the figures have been procurable. There are over 51,000 persons speaking Maráthi; but only over 21,000 immigrants from places of which Maráthi is the spoken language. The reason is obvious; 30,000 of those who speak the language are born in the State itself; for, there is a large Maráthi speaking population permanently settled here. The same explanation serves for the Dravidian and Sindhi speakers preponderating over the people who hail from the corresponding places. There are, on the other hand, over 7,000 immigrants from Rajputáná, while about 5,000 only speak Márwádi; because all who come from Rajputáná are not necessarily Márwádis only. The same is the case with Panjábi and Bengáli.

6. *Variations for the Capital City and the State.*

**14. Increase and decrease in the City.**—Table No. VII., which follows, gives the variations in the spoken languages, in the City of Baroda, for the sexes, as compared with 1881.

TABLE No. VII.

*Variation of languages in the City of Baroda.*

| Language. | Males. | Females. | Language. | Males. | Females. | Language. | Males. | Females. | Language. | Males. | Females. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Gujaráti and its dialect . | + 1,711 | + 49.. | Hindi and its dialect . | + 2,078 | + 1,283 | Bengali ... | — 3 | ... | Persian .. | + 14 | + 2 |
| Maráthi and its dialect.. | + 2,949 | + 2,223 | Panjábi ... | + 4 | + 28 | Támil ... | + 19 | — 5 | Arabic ... | — 24 | — 38 |
| Kanareso | — 69 | — 96 | Baluchi ... | + 21 | + 10 | Telugu ... | — 7 | + 56 | English . | + 2 | + 2 |
| Sindhi... .. | — 3 | + 12 | Pashtu ... | + 13 | + 5 | Malayalam .. | + 3 | + 5 | | | |
| | | | | | | | | | Total .. | + 6.708 | + 3.979 |

On the whole there has been an addition of 6,708 males and 3,979 females. These figures slightly differ from the general increase of population in the City, because all the languages (for instance, the European ones) were not entered in 1881. The greatest increase is in the Maráthi-speaking population. This shews that a larger number of immigrants have come in from those parts of the Presidency of Bombay where Maráthi is spoken. The increase in the Marathi-speaking population has been more than double of that in the Gujaráti-speaking people; and for females alone, the increase in the former is more than five times that in the latter. Thus, many Deccanis must have come and settled with their families, in the last decade. The increase in the Musalmans and others speaking the Hindi and its dialects has also been much greater than with the Gujarátis. Taking the percentages, I find that the Maráthi-speaking population has increased by 19·8 per cent., the Hindustáni, &c. speaking population has increased by 18 per cent., while the Gujaráti-speaking population has increased by nearly 4 per cent. only, in the City of Baroda. The increase of population in the City has been, on an average, 10·4 per cent. The Gujaráti-speaking population, therefore, shew only over a third of the average increase, while the two others claim nearly double of the average.

**15. The same for the whole State.**—But looking to the entire State, the rate of increase in the Gujaráti-speaking population is on a level with the general increase of population in the State, as it should be; because those who speak Gujaráti in the State, as their Vernacular, preponderate over all others, out of all proportion. The statement, given in the margin, will furnish the details. The Marátha population is comparatively small, but the increase in the whole State has been as high as in the City, double of the average. The Gujarátis, though so backward in the City, have a sufficiently high average increase for the whole State. The Musalmans, generally, shew a very high increase in the City, but are a little below the average for the whole State. In fact, as the Gujarátis give the percentage to the State, the Maráthas have advanced in numbers as much over the average as the Musalmans have fallen behind, for the whole State.

TABLE No. VIII.

*Variation in the numbers speaking the three principal languages, for the whole State.*

| Languages. | Numbers, speaking them in 1891. | Numbers, speaking them in 1881. | Increase. | Percentages. |
|---|---|---|---|---|
| Gujaráti and Kachchhi ... ... | 2,259,685 | 2,045,181 | 214,504 | 10·4 |
| Maráthi & Goanese | 51,968 | 43,055 | 8,913 | 20·7 |
| Hindustáni, Urdu, &c. ... ... | 100,445 | 92,992 | 7,453 | 8 |

7.—*Dialects not indexed.*

**16. Unknown dialects.**—From the Enumerators' Schedule, I

collect the following dialects, as returned, but not marked in the index. I mention the languages or dialects under which they probably fall.

I.—Under the Gujaráti language—1 Hálái, 2 Hálári, 3 Kathiáwádi, 4 Lili Nágher, 5 Sorathi, 6 Gohelwádi.

II.—Under the Hindi—1 Paradeshi, 2 Adoli, 3 Puru, 4 Purabi.

III.—Under the Kachchhi—1 Gugali, 2 Jadeji.

IV.—Under the Tamil—1 Madrási.

V.—Under the Baluchi—1 Patháni.

VI.—Under the Portuguese—1 Firangi.

VII.—Under the Márwádi—1 Mewádi, 2 Nágheri.

I do not consider that these are separate dialects returned; but most of them are merely names coined from locality or nationality, for the real names of the languages or dialects. Hálái and Hálári are the languages of Hálár, Sorathi of Sorath, Gohelwádi of Gohelwád and Káthiáwádi of Kathiáwád.

The language spoken in these localities is only Gujaráti, and no other dialect of it. Hálár, Sorath and Gohelwád are three of the four political Divisions of Kathiáwád. Nágher is another name for Kodinár, under Amreli. Hindi is also called Pardeshi or Purabi, from the designations of two classes of people, who come from Upper India, the Pardeshis, as they are called, and the Purabiás. I am unable to account for the terms Adoli and Puru; perhaps they are not correctly transcribed. Gugali is either Gujaráti or Kachchhi, spoken by the Gugali Brahmans of Dwarká; and the Kachchhi is the language of Jadeja Rajputs, which, by mistake, is entered as Jadeji. Madrási, Patháni, and Firangi are, through error, put down as the languages spoken by people from Madras, by the Patháns, and by the Portuguese (Firangi) respectively. They should have been enumerated as Támil, Baluchi, and Goanese in order. From a similar mistake, Márwádi is changed to Mewádi and Nágheri.

# CHAPTER IX.

## BIRTH-PLACE.

1. Preliminary remarks; 2. Numbers and ratios of immigrants and emigrants; 3. Increase of population; 4. Birth places; figures and ratios; 5. Immigration and emigration compared; 6. Comparison of immigration with 1881; 7. Emigration; 8. Baroda City.

# CHAPTER IX.

## BIRTH-PLACE.

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### 1. *Preliminary remarks.*

**1. Object of the entry.**—Allied to the subject of languages, discussed in the previous chapter, is that of birth-places. The primary object is to count the numbers of outsiders, who may have temporarily or permanently settled in the Census area. This is a surer and more accurate register of what is required than the entries of spoken languages; because, as we have seen before, many foreigners are compelled to drop their native tongues and betake themselves to the dialects of the districts in which they may have settled. The advantages of an enumeration of the birth-places are manifold. The simplest of all is the question of the increase of population. The normal growth of a population is affected one way or the other, obviously, by migrations to and from a district. Districts which receive more than they send out have to be prepared to meet a heavier demand on their resources than what would be calculated from merely local increase of population; while an outlet for congested population is afforded by the safety-valves of emigration. Going further into the question, we see that a great influx of foreigners betokens prosperity. Whether extensive uncultivated areas attract settlers, or whether a flourishing trade, or facilities to young men for education and learning, or State patronage of Arts and Sciences do it, is evidenced by the numbers of immigrants, their occupations, and their native places. Places, again, which suffer from chronic droughts or famines, or which labour under the misfortune of an unremunerative soil are usually deserted by their inhabitants, who generally move in a wave, in a particular direction only. The returns of birth-places can exhibit the numbers of the emigrants, their sexes, and their old and new domiciles. The relative proportions of the sexes are also greatly influenced by migrations, particularly in the Baroda State; for, thousands of the gentler sex have to cross the border every year to find their future homes, not only in a different town, but under a different government. It is well-known that this arises not from any wish to secure husbands from a distance, but from the obligations imposed by religion or caste-rules which compel the parents to select partners for their children from members of the same caste only. The flow of the brides is sometimes greater one way and sometimes the other; the directions of the currents depending on a larger *Jathá* (cluster or congregation) of a particular caste in our State or in the adjoining British Districts.

These marriage migrations, if we may so call them, affect obviously the Civil Condition ratios as well as those for births and deaths. For, it is well-known that, in accordance with usage, the women have to return to their parents, when expecting an increase in the family. This important point, again, must be kept in view, when we mark the figures for birth-places in adjoining districts. The fact of the children being born outside the enumeration district is merely a matter of accident, so to say. Within a few months after birth, the child is brought to its father's home and lives entirely there where its paternal ancestors have always lived; and yet, because the mother, in obedience to custom, had to visit her parents' home, when the child was born, the child for all its life happens to be considered an "immigrant" in all Census returns. This is a sort of fictitious migration; and my object in drawing attention to it particularly is to show prominently how stationary the population is, as a rule. In the Baroda State, there is hardly any movement of the people, because such heavy droughts and famines as visit some other less fortunate tracts are unknown, and because the population being chiefly agricultural, there is no inducement for people to move out. The tables and remarks which follow will shew that, barring these caste marriage migrations, there is hardly a ripple curling on the surface of the confined lake.

**2. Migration Tables.**—As I have said above, movements for economic reasons there are none; and the figures, for both, are mostly due to caste-marriages. On the whole, the immigration wave will be found to be larger than the one of emigration; because, as I have already said, there is very little inducement for people to go out of the State, while outsiders are drawn to it, from one or two causes. The chief of these is employment in the service of the State, Civil and Military. A large majority of the Kárkuns and officials of all grades are outsiders. The rules for entrance into the service are strict and enforced with vigour, as regards preference being given to the State-born; and this will gradually increase the ratios of the State-born in the service, as education spreads in the State. But, at present, the exigencies of the services appear to draw largely upon the outsiders. The immigrants, however few, from such distant parts as the Panjáb, Bengal, and other Provinces and their feudatories mostly serve in our regiments. The charitable institutions of the Darbár and of the Darbár dependents, the Sardárs, also attract some mendicants, devotees, temple-servants and such others as subsist on charities. Pilgrimages to the holy temples at Dwárká and Beyt attract temporarily multitudes of people from all parts of India, on the festival days. The Census-day was not one of those; yet some of our foreigners on the Census night must have been the pilgrims to these temples and other shrines of note. Many have also immigrated into our Amreli Division from the surrounding Kathiáwár States and settled there as cultivators. Although the Court does not patronise unproductive stores of costly articles, in the way Native Courts have earned the reputation of doing, still it is but natural to expect that traders in certain commodities from other parts find

a good mart in the Capital City of a native Ruler of the highest rank. These are the avenues by which immigrants enter at all ; and this, in brief, is a summary of what will appear, in detail, from the figures given in this chapter. For emigration, the figures obtainable are only those for the Indian Provinces and States, from the volume of General Tables already to hand from the Census Commissioner. There is no way of arriving at the numbers of our emigrants beyond India. But these must be very few indeed, and confined to particular localities and castes. Such emigration is to the Coasts of Africa and Mozambique, to Mauritius, and to one or two ports of the Straits Settlements. The Bhátiás and Lavánás (Hindus) and the Bhadelás (Musalmans) from our coast-towns of Kathiáwár, particularly Beyt and Dwárká, have handed down to them, from very old times, a maritime trade over the seas, which they still pursue ; the Vohorás of Kathor (under Navsári) also visit distant parts as traders ; and the Khádwás of Billimora and other coast-towns go as Lashkars. Our intra-Indian emigration, too, is not large, and dwindles to very miscroscopic ratios, beyond the Presidency of Bombay. The latter, too, is mostly due to married women, who were born in Baroda, living with their husbands in British territories, or to their children, who, as I have said before, must come into existence in Baroda, in the homes of their mothers' parents.

2. *Numbers and ratios of immigrants and emigrants.*

3. **Immigrants by Divisions.**—Table No. I. gives the numbers and percentages of immigrants into each Division, the City, and the total for the State, with the total populations of each given at the top, for reference.

## TABLE No. I.

*Numbers of Immigrants into each Division and their ratios on the population.*

| From Province. | Into Division. | | | | | | Percentage on the total population of the Division. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Amreli. | Kadi. | Navsári | Baroda | Baroda City | Total Territory. | Amreli | Kadi. | Navsari. | Baroda. | Baroda City. | Total Territory. |
| | Total population of the Division. | | | | | | | | | | | |
| | 180,188 | 1,098,742 | 319,443 | 817,033 | 112,471 | 2,415,396 | | | | | | |
| Bombay Presidency | 41,209 | 79,262 | 57,870 | 112,709 | 24,976 | 291,050 | 22·87 | 7·21 | 18 12 | 13·80 | 22·21 | 12 05 |
| N. W. Provinces and Oudh ... ... | 1,142 | 1,536 | 487 | 4,655 | 3,178 | 7,820 | 0·63 | 0·14 | 0·15 | 0·57 | 2·83 | 0·32 |
| Rajputána ... ... | 406 | 2,732 | 485 | 3,534 | 1,058 | 7,157 | 0·23 | 0·25 | 0·15 | 0·43 | 0·94 | 0·30 |
| Central India Agency | 185 | 321 | 61 | 1,160 | 662 | 1,730 | 0 10 | 0 03 | 0·02 | 0·14 | 0·59 | 0·07 |
| Punjab Presidency. | 213 | 284 | 96 | 599 | 412 | 1,192 | 0·12 | 0·03 | 0·03 | 0·07 | 0·37 | 0·05 |
| Bengal Presidency... | 81 | 90 | 30 | 412 | 234 | 613 | 0·04 | 0·01 | 0·01 | 0·05 | 0·21 | 0·03 |
| Central Provinces . | 37 | 182 | 31 | 206 | 148 | 459 | 0·02 | 0·02 | 0·01 | 0·04 | 0·13 | 0·02 |
| Madrás Presidency. | 16 | 38 | 28 | 253 | 183 | 335 | 0·01 | ... | 0·01 | 0·03 | 0·16 | 0·01 |
| Ajmir Merwara ... | 61 | 85 | 12 | 176 | 85 | 334 | 0·03 | 0·01 | ... | 0·02 | 0·08 | 0·01 |
| Hyderábád .. .. | 2 | 13 | 29 | 245 | 221 | 289 | ... | ... | 0·01 | 0·03 | 0·20 | 0 01 |
| Berár ... .. | 8 | 24 | 12 | 46 | 35 | 90 | ... | ... | ... | 0 01 | 0·03 | ... |
| Mysore and Coorg . | 11 | 4 | ... | 36 | 32 | 51 | 0·01 | ... | ... | ... | 0·03 | ... |
| Burmá ... .. | 1 | ... | 35 | 3 | 3 | 39 | ... | ... | 0·01 | ... | ... | ... |
| Countries of Asia ... | 156 | 34 | 35 | 119 | 84 | 344 | 0 08 | ... | 0·02 | 0·02 | 0·08 | 0·02 |
| European Countries | 4 | 4 | 8 | 57 | 43 | 73 | ... | ... | ... | 0·01 | 0·04 | ... |
| Africa and America. | 2 | 1 | 67 | 21 | 12 | 91 | ... | ... | 0·02 | ... | 0·01 | ... |
| Remaining Indian Provinces and States. | 11 | 17 | 3 | 25 | 3 | 56 | ... | ... | ... | ... | ... | ... |
| Inter-divisional ... | 1,097 | 9,817 | 2,578 | 5,850 | ... | 19,342 | 0·63 | 0·80 | 0·83 | 0·50 | ... | 0·80 |
| Unspecified ... | 40 | 53 | 7 | 99 | 70 | 199 | 0·02 | ... | ... | 0·01 | 0·06 | ... |
| Total ... | 44,682 | 94,500 | 61,877 | 130 205 | 31 439 | 331 261 | 24 80 | 8·60 | 19 40 | 16 | 28 | 13 70 |

The immigration ratio for the whole State is nearly 14 per cent. of its population; as is to be expected, the greatest ratio is shewn by the Capital City, 28 per cent., or nearly double of the general average. Amreli Division comes next with nearly 25 per cent., that is, a fourth of its population is immigrant. It will be found that in both, the greatest proportional influx, almost the whole, is from the Bombay Presidency. In the City, this is mostly due to traders, artisans and Darbár servants, who have migrated thither from the contiguous British Collectorates; and from other parts of the Presidency also, but to a slight extent comparatively. In Amreli, the immigration is chiefly from the Káthiáwár States, of people who have settled down on favourable terms of assessment, as cultivators, after the introduction of the new Survey and Settlement of the *Pránt*, within the last six years. Partly to this cause is also due the large immigration into the Navsári *Pránt*, 18 per cent., from the Surat and Khandesh Districts. Baroda Division comes next, with over a sixth of its population born outside the Division; and in this, as in such other matters, the conservative and slow Kadi *Pránt* comes last with only 8·6 per cent. of immigrants. These figures and ratios are good enough for conveying an idea of the total birthplaces, in the abstract. But it must be remembered that, as shewn above, inter-divisional births and those returned as born in contiguous British villages and towns are not real immigrants. These will be appreciated more correctly, when we enter further into details. Leaving the Bombay Presidency out of consideration, we find about 3 per cent. immigrants into the Capital City and about ·6 per cent. in the Amreli Division from North-West Provinces and Oudh. These are mostly soldiers serving in the Baroda regiments and in the Dhári and Okhá Battalions. The powerful people of these Provinces are found, in reasonable numbers, in the other Divisions also; for, they are employed as policemen and guards. The only other place that supplies a reasonable number of immigrants is Rajputáná. They are generally Jain traders or Márvádis that come from these States, and spread uniformly in all the Divisions.

**4. Emigration, internal and external.**—For emigrations, I append two statements; one, for that from Division to Division, and the other for external emigration.

TABLE No. IIA.

*Internal emigration from the Divisions.*

| Birthplace. | Amreli. | Kadi. | Navsári. | Baroda. | Baroda City. | Total. |
|---|---|---|---|---|---|---|
| Amreli ... ... | 9,914 | 10 | 3 | 73 | 44 | 10,000 |
| Kadi ... ... ... | 3 | 9,942 | 14 | 41 | 27 | 10,000 |
| Navsári ... ... | 4 | 97 | 9,872 | 27 | 21 | 10,000 |
| Baroda ... .. | 10 | 103 | 16 | 9,871 | 1,109 | 10,000 |

## TABLE No. II B.

*External emigration from the entire Baroda State.*

| PROVINCE OR STATE. | Ratios to the numbers born in the State. | | | PROVINCE OR STATE. | Ratios to the numbers born in the State. | | |
|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females | | Total. | Males. | Females. |
| Bombay ... ... | 703·76 | 527·08 | 894·03 | Mysore ... ... | 0·39 | 0·57 | 0·20 |
| Bombay States .. | 343 65 | 244·72 | 450·18 | Hyderàbàd ... ... | 0·31 | 0·30 | 0·31 |
| Central India ... | 18·49 | 18·33 | 18·67 | Aden ... .. | 0·14 | 0·22 | 0·04 |
| Rajputànà ... .. | 2·16 | 2·26 | 2·06 | Madras States ... | 0·13 | 0·10 | 0·16 |
| Madras ... ... | 0·82 | 1·08 | 0·54 | Central Provinces States ... .. | 0·02 | 0·02 | 0·03 |
| Central Provinces ... | 0·54 | 0·68 | 0·38 | Berar ... ... | 0·01 | 0·02 | ... |
| Sind... ... ... | 0·52 | 0·51 | 0·53 | Countries beyond India ... ... | Unknown. | | |
| Bengal ... ... | 0·41 | 0·69 | 0·11 | | | | |

To avoid very minute decimals, I give the ratios per 10,000 of the population; still in Table B. most of the ratios are denoted by mere decimals only. It is surprising that even the inter-divisional emigration should be so very insignificant. But our Divisions are so apart from each other, and there is such a perfect absence of any communication between them, social or commercial, that the only emigration that exists appears to spring from employment in State service. Even in social concerns, our Divisions have far more to do with the other Native States and British Gujarát or Deccan, than with each other. Not a tithe of the interchange that subsists between Amreli and the Káthiáwár States, for instance, or between Kadi and Ahmedábád, subsists between Amreli and Kadi. Amreli sends only 3 men to Navsári out of 10,000 born in it, and Navsári responds by sending 4 men out of the same number. The extensive Kadi *Pránt* sends only 3 out of 10,000 to Amreli and receives 10. The highest figure is 103, out of 10,000 born in Baroda and living in Kadi; these being our largest Districts. A large majority of these, no doubt, are State servants. Kadi responds to Baroda only with 41.

Table B.

The ratios in Table B. are calculated on 10,000 persons born in the entire State. The highest percentages are those for emigration to Bombay Presidency and the Feudatory States under Bombay. The former is 704, and the latter 344 per 10,000; or 1,048 for the two combined. Thus, a little over a tenth of the population born in this State is found living in the Presidency of which geographically we form a part. Taking, however, the sexes separately, we find a great contrast. The males are 772 per 10,000 males born in this State, while the emigrating females are so many as 1,344, almost double the percentage for males. This is due to large numbers of the females born in this State securing husbands

for themselves from the British Territory. Central India comes next. A large percentage of our population, 18·5, has emigrated there; the sex ratios are nearly identical; the actual numbers are 2,239 males and 2,118 females. This leads us to infer that many families are reverting to their old homes in the Maráthá States of Central India, including Indore and Gwalior. This view is strengthened from the fact that in 1881 there are returned, in our enumeration, 3,230 persons (2,152 males and 1,128 females) as born in Central India; whereas now we have only 2,189 persons (1,510 males and 679 females). Rajputáná, again, as in the case of immigration, is the only other State, where emigration per 10,000 is not below unity. Its 2 per 10,000 are the offsprings of Márvádis and other Jains, whose birth, as I have noted, takes place in the ancestral dwelling-place; or, in part, they are offsprings of the Márvádi parents, born in this State, but reverting to Rajputáná, temporarily or permanently. It will be noted that to contiguous States and Provinces, the emigration of women greatly exceeds that of men; the reason is already given; but the male ratio preponderates as the distance increases.

### 3. *Increase of population.*

**5. Effect of migrations on populations.**—As has already been said, the mere statements of numbers in any two Censuses do not afford the true variation in the population. For, at every enumeration, the immigrants, who are not a growth of the place, are added, and the emigrants, who were really born in the place, are omitted. The correct variation, then, due to the difference of births and deaths may be obtained, to some degree of approximation, by deducting the immigrants and adding the numbers of emigrants. I say that this also will approximate only to the correct results, because from the mere accident of the mother's paternal home being outside the State, the child born is registered as an immigrant, although, in all fairness, the State can claim it as its own, and because a contrary effect is also being produced by children being born here, from the mere circumstance of the mothers originally being natives of our State. Again, though we get all the immigrants easily, we are forced to take no notice of emigrants beyond Indian Census limits. In the following statement, I give the figures for immigrants and emigrants; (the figures for Portuguese India and beyond India being wanting for emigration); excess of immigration, for reasons mentioned above, I deduct, and excess of emigration over immigration I add.

## TABLE No. III.

*Loss or gain to population by migrations.*

| Province. | Immigrants to Baroda. | | | Emigrants from Baroda. | | | Excess Emigrants + Immigrants— | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Ajmir Merwará ... | 334 | 249 | 85 | ..... | ..... | ..... | — 334 | — 249 | — 85 |
| Assam ... .. | 4 | 4 | ..... | ..... | ..... | ..... | — 4 | — 4 | — 0 |
| Bengal ... ... | 553 | 421 | 132 | 96 | 84 | 12 | — 457 | — 337 | — 120 |
| Berar ... .. | 90 | 50 | 40 | 3 | 2 | 1 | — 87 | — 48 | — 39 |
| Bombay ... . | 170,883 | 67,143 | 103,740 | 165,798 | 64,384 | 101,414 | — 5,085 | — 2,759 | — 2,326 |
| Sindh ... ... | 519 | 318 | 201 | 122 | 62 | 60 | — 397 | — 256 | — 141 |
| Aden ... .. | 13 | 9 | 4 | 32 | 27 | 5 | + 19 | + 18 | + 1 |
| Burma ... ... | 39 | 18 | 21 | ..... | ..... | ..... | 39 | — 18 | — 21 |
| Central Provinces .. | 459 | 344 | 115 | 126 | 83 | 43 | — 333 | — 261 | — 72 |
| Coorg ... ... | 4 | 4 | ..... | ..... | ..... | ..... | — 4 | — 4 | — 0 |
| Madras ... ... | 282 | 190 | 92 | 193 | 132 | 61 | — 89 | — 58 | — 31 |
| N. W. Provinces ... | 4,181 | 3,279 | 902 | ..... | ..... | ..... | 4,181 | — 3,279 | — 902 |
| Oudh .. ... | 3,295 | 2,598 | 697 | ..... | ..... | ..... | — 3,295 | — 2,598 | — 697 |
| Punjáb ... .. | 1,108 | 928 | 180 | ..... | ..... | ..... | — 1,108 | — 928 | — 180 |
| Hyderabád .. ... | 289 | 173 | 116 | 72 | 37 | 35 | — 217 | — 136 | — 81 |
| Mysore ... .. | 47 | 27 | 20 | 92 | 70 | 22 | + 45 | + 43 | + 2 |
| Rajputána ... .. | 7,157 | 4,233 | 2,924 | 510 | 276 | 234 | — 6,647 | — 3,957 | 2,690 |
| Central India .. | 1,730 | 1,166 | 564 | 4,357 | 2,239 | 2,118 | + 2,627 | + 1,073 | + 1,554 |
| Bombay States ... | 118,969 | 46,163 | 72,806 | 80,959 | 29,893 | 51,066 | —38,010 | —16,270 | —21,740 |
| Madras States ... | 53 | 40 | 13 | 31 | 13 | 18 | — 22 | — 27 | + 5 |
| Central Provinces States ... ... | ..... | ..... | ..... | 5 | 2 | 3 | + 5 | + 2 | + 3 |
| Bengal States ... | 60 | 52 | 8 | ..... | ..... | ..... | — 60 | — 52 | — 8 |
| N. W. P. States | 344 | 296 | 48 | ..... | ..... | ..... | — 344 | — 296 | — 48 |
| Punjab States ... | 84 | 73 | 11 | ..... | ..... | ..... | — 84 | — 73 | — 11 |
| Portuguese Settlement ... .. | 679 | 451 | 228 | Figures not obtainable. | | | — 679 | — 451 | — 228 |
| Born out of India . | 547 | 420 | 127 | Do. | Do. | Do. | — 547 | — 420 | — 127 |
| Not returned . | 199 | 114 | 85 | ..... | ..... | ..... | — 199 | — 114 | — 85 |
| Total .... | 311,922 | 128,763 | 183,159 | 252,396 | 97,304 | 155,092 | —59,526 | —31,459 | —28,067 |

Only for Central India is there a substantial excess of emigrants over immigrants, to which I have already alluded above. Everywhere else there is either a very slight difference, or, immigration is decidedly in excess of emigration. The greatest deduction has to be made on account of the Bombay Feudatories; namely, 38,010; of whom there are more females than males. This large immigration must, therefore, be due to many more women marrying into our State, than the women marrying out of it, in the Feudatories. They receive about 51 thousand women and give us over 72 thousand. Deducting from each the numbers of males, we receive about 36 thousand excess females and give only 22 thousand. Rájputáná and Bombay Districts send 6 and 5 thousand more immigrants respectively than they receive as emigrants; but the sexes are equally divided. The net result for the entire State comes to an excess of immigrants over emigrants by 59,526; 31,459 males and 28,067 females. As this is the net balance of excess in the population, after deducting the gain of emigration numbers, we may say that our total population increase must be deducted by nearly 60 thousand to make allowance for outsiders and to arrive at the natural growth of the original population itself.

**6. An approach to an estimate of increase of population irrespective of migrations.**—It has already been noted in Chapter II. that owing to the absence of a register of births and deaths in this State, we are unable to form an estimate of the increase of population, due only to the difference between births and deaths. It is obviously one of the most vital questions to decide, in order to mark the real advance of a community. As we have now given the figures of migrations either way, we may attempt to deduce the increment required. But it will, after all, be as I have already explained above, a mere approach to a probably correct percentage. I give the few figures below, however, to estimate roughly the increase of population irrespective of migrations, by deducting from our gross increase the numbers, found above, of the immigrants and adding those of the emigrants. The entire number of immigrants is found to be 311,922 and the number of emigrants 252,396. The excess of the immigrants, therefore, over the emigrants is 59,526. Deducting this from the gross increase of population, 230,391 (Imperial Table II.) we have about 170,865 souls, as denoting the increase independent of migrations. The percentage of increase, therefore, on the enumerated population of 1881 comes to 7·8 per cent. as contrasted with 10·5, the percentage of gross increase. Under the same consideration, we have the male and female increase altered to 7·2 and 8·5 respectively. These figures are given in the following table.

TABLE No. IV.

*Increase of population and the ratios with and without migrations.*

| | Gross increase. | Deduct immigrants. | Add emigrants. | Increase without migrations. | Percentage of this increase. | Percentage of gross increase. |
|---|---|---|---|---|---|---|
| Males ... ... | 113,471 | 128,763 | 97,304 | 82,012 | 7·2 | 9·9 |
| Females ... ... | 116,920 | 183,159 | 155,092 | 88,853 | 8·5 | 11·2 |
| **Total ...** | **230,391** | **311,922** | **252,396** | **170,865** | **7·8** | **10·5** |

4. *Birthplaces; figures and ratios.*

**7. Birthplaces.**—In this section I propose to give the figures and ratios for birthplaces; (1) the numbers and ratios of those born in the Division of enumeration, (2) of those born in other Divisions of the State, (3) of those born in the contiguous British Districts and Native States, (4) of those born in the rest of the Bombay Presidency, (5) of those born in other Provinces and States of India, (6) of those born in other countries of Asia, (7) of those born in Europe, and (8) of those born in other continents.

**8. Percentages of birthplaces.**—The marginal table gives the ratios of birthplaces. Out of the total population, there are on an average 8,709 persons out of 10,000, born in the State. There are 1,291 persons, therefore, who are born outside the limits of the State; or the ratios of indigenous to immigrants is about 87 to 13. Of the 13 outsiders over 12 are from the Presidency of Bombay. Thus there is hardly one in a hundred hailing from anywhere beyond the Presidency of Bombay. The rest of India sends us about 8 in 1,000, and the continents of Asia (excepting India), Europe, and the rest of the world, each about one per 10,000 persons. Taking our smallest Division, Amreli, as the unit, there are 7½ times as many births (roughly speaking) in Kadi, twice as many in Navsári, and 5 times as many in Baroda. The immigrants from the Bombay Presidency exceed the numbers born both in Amreli and Navsári.

TABLE No. V.

*Ratios of Birthplaces (immigration).*

| Serial No. | Birthplace. | Number born out of 10,000. | |
|---|---|---|---|
| 1 | Baroda Territory— | | |
| | 1. Amreli ... ... ... ... | 566 | |
| | 2. Kadi ... ... ... ... | 4,182 | |
| | 3. Navsári ... ... ... ... | 1,080 | |
| | 4. Baroda ... ... ... .. | 2,881 | |
| | Total ... | ..... | 8,709 |
| 2 | Elsewhere in India— | | |
| | 1. Bombay Presidency ... ... | 1,205 | |
| | 2. In distant parts of India ... ... | 83 | |
| | Total ... | ..... | 1,288 |
| 3 | Other Asiatic countries ... ... ... | 1 | 1 |
| 4 | Europe ... .. ... .. ... | 1 | 1 |
| 5 | Elsewhere ... ... ... ... ... | 1 | 1 |
| | | 10,000 | 10,000 |

**9. Indigenous and immigrant population in the Divisions.**—I now give the total population enumerated in each Division, the numbers born in the Divisions of enumeration, and the numbers of immigrants in each, with percentages of both as shewn in the margin. The least immigra-

TABLE No. VI.

*Total born in the Divisions and the numbers and percentages of the immigrants in each.*

| Division. | Total population. | Total born in the Division of enumeration. | Number of immigrants | Percentage of total born in Division | Percentage of the immigrants |
|---|---|---|---|---|---|
| Amreli .. | 180,188 | 135,506 | 44,682 | 75·20 | 24·80 |
| Kadi . ... | 1,098,742 | 1,004,242 | 94,500 | 91·40 | 8·60 |
| Navsári ... | 319,443 | 257,566 | 61,877 | 80·63 | 19·37 |
| Baroda ... | 817,023 | 686,818 | 130,205 | 84·06 | 15·94 |
| **Total** ... | 2,415,396 | 2,084,132 | 331,264 | 86·29 | 13·71 |

tion is to be met with in the totally agricultural northern Division of Kadi. There is very little trade or industry there beyond what is connected with agriculturists and the produce of their fields; the immigrants are only 8·6 per cent. of the population of the Division. In the Baroda Division, they show nearly a double percentage, about 16 per cent.; and 19 in the Navsári Division. But the greatest percentage is in the Amreli Division, where the immigrants form quite a fourth part of the total population. They are mostly settlers on uncultivated areas, from the adjoining Native States. Taking the State as a whole, the immigrants form 14 per cent. of the population.

**10. Diagram.**—The results of the table given above are put in a graphic form in the first of the diagrams prefixed to this chapter. The column for Amreli is the highest, and that for Kadi only a third of its magnitude. Baroda column is double of Kadi, and Navsári higher still by about 8 cents.

**11. Inter-divisional immigration.**—The next step from the Division of enumeration takes us to the other Divisions of the State; and in the table below, I give the figures and percentages of those born in the Division of enumeration and those born in each of the other Divisions.

TABLE No. VII.

*Immigration within the Territory from one Division to another.*

| Division. | Total population of the Division. | Birthplace. | | | | Percentage on the total population of | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Amreli. | Kadi, | Navsári, | Baroda. | Amreli. | Kadi, | Navsári, | Baroda |
| Amreli... ... | 180,188 | 135,506 | 286 | 92 | 719 | 75·20 | 0·16 | 0·05 | 0·40 |
| Kadi ... .. | 1,098,742 | 137 | 1,004,242 | 2,531 | 7,149 | 0·01 | 01·40 | 0·23 | 0·65 |
| Navsári ... | 319,443 | 31 | 1,450 | 257,566 | 1,097 | 0·01 | 0·46 | 80·63 | 0·34 |
| Baroda... ... | 817,023 | 1,001 | 4,128 | 721 | 686,818 | 0·12 | 0·51 | 0·09 | 84·06 |
| **Total from other Divisions.** | | 1,169 | 5,864 | 3,344 | 8,965 | 0·14 | 1·13 | 0·37 | 1·39 |

Owing to the heavy immigration in the Capital City from all parts of the State, Baroda Division commands good immigration. About 72 persons out of 10,000 born in the other Divisions are found in it. Kadi being more extensive receives 89 per 10,000 born. The ratios for Amreli and Navsári are 61 and 81 respectively. The highest figure is 7,149 immigrants into Kadi

from Baroda. Amreli is the most backward of the Divisions, both in giving and taking.

**12. From Bombay Presidency.**—Advancing beyond our State, we first come to the Presidency of Bombay. As we are so intimately connected with our neighbours in the matter of migrations, I give (1) the numbers and ratios of immigrants into each of our Divisions from the districts or feudatories surrounding them. I then give (2) the total numbers of immigrants into the whole State from all the Gujarát and Kathiáwár feudatories, including Cutch. Lastly, (3) a statement is given of immigrations from the entire Presidency.

**13. From the contiguous districts and feudatories.**—The statement below is the first of these. It supplies the numbers and percentages on Divisional population of immigrations into each Division from the surrounding districts and feudatories.

TABLE No. VIII.

*Immigration from the contiguous districts and feudatories of the Bombay Presidency.*

| Immigrants into Amreli from | Number. | Percentage on total population. | Immigrants into Kaira from | Number. | Percentage on total population. | Immigrants into Navsari from | Number. | Percentage on total population. | Immigrants into Broach from | Number. | Percentage on total population. | Immigrants into Baroda City from | Number. | Percentage on total population. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Bhávnagar... ... | 11,964 | 6·64 | Ahmedábád .. | 23,647 | 2·15 | Surat ... .. | 42,507 | 13·30 | Kairá ... ... | 45,342 | 5·55 | Kairá ... .. | 3,39[illegible] | 3·02 |
| Junágad ... ... | 7,344 | 4·08 | Kairá ... .. | 3,932 | 0·3[illegible] | Broach ... ... | 2,27[illegible] | 0·71 | Panch Mahals ... | 6,47[illegible] | 0·79 | Panch Mahals .. | 463 | 0·41 |
| | | | Idar .. ... | 2,853 | 0·26 | Khándesh... ... | 3,533 | 1·11 | Broach ... ... | 12,[illegible] | 1·57 | Broach ... ... | 1,031 | 0·92 |
| Navánagar... ... | 2,985 | 1·65 | Other Native States in Mahikánthá... | 16,695 | 1·52 | Násik ... ... | 487 | 0·15 | Cambay ... .. | 5,006 | 0·61 | Cambay .. ... | 850 | 0·75 |
| Other Native States in Káthiawár ... | 15,113 | 8·39 | Rádhanpur .. | 5,331 | 0·48 | Dharampur ... | 524 | 0·16 | Rájpiplá ... ... | 5,920 | 0·73 | Rajpiplá ... .. | 177 | 0·16 |
| | | | Palanpur ... ... | 16,668 | 1·52 | Bánsdá ... .. | 3,094 | 0·97 | Chhotá Udepur ... | 1,841 | 0·23 | Chottá Udepur ... | 76 | 0·07 |
| Diu ... ... | 223 | 0·13 | Native States under Palanpur ... | 577 | 0·05 | Sachin ... ... | 671 | 0·21 | Lunávádá... .. | 5,666 | 0·07 | Lunávádá ... ... | 303 | 0·27 |
| Cutch ... ... | 596 | 0·3[illegible] | Gujarát unspecified. | 947 | 0·0[illegible] | Rájpiplá ... ... | 1,265 | 0·4[illegible] | Other Native States in Rewákánthá Agency ... ... | 6,539 | 0·80 | Other Native States in Rewakanthá Agency ... ... | 497 | 0·44 |
| Total... | 38,225 | 21·21 | Total... | 70,650 | 6·43 | Total .. | 54,3[illegible]9 | 17·01 | Total.. | 84,550 | 10·35 | Total... | 6,796 | 6·04 |

Over 45 thousand emigrate from Kaira into Baroda, and over 42 thousand from Surat into Navsári; the latter forms 13 per cent. of the population of Navsári. In Amreli, the greatest immigration is from Bhávnagar, nearly 12,000. This is so because the Dámnagar, Shiánagar, Amreli and Dhári Maháls march wholly or partly with the Talukas of this feudatory; most of them are settlers in our Territory. Junághad has given us 7 and Navánagar 3 thousand, in Amreli; and the other Káthiawar States, 15 thousand. In our Kadi Division, the greatest immigration, 23,647, is from the Ahmedábád district; over 16,000 from Pálanpur and about the same number from the Mahikánta States, excluding Idar, which sends 2,853. Kaira sends nearly 4,000 to Kadi. In Navsári, the heaviest immigration is from Surat, noted above. It is the only Division which touches the Deccan; and of the Deccan Districts, Khándesh sent to it 3,533, and Nasik 487. The small States of Bansdá and Dharampur, which come in contact with us in the South and South-west of Navsári, supply us over 3,000 and 500 respectively. Baroda indents most largely on Kaira, and receives nearly 13,000 from Broach also, which it touches at the South-west and over 6,000 from the distant Panch-Maháls, with which the Division comes in contact on the North-East. Rájpiplá, situated between our Divisions of Baroda and Navsári, sends nearly 6,000 to the former, and 1,265 to the latter. Cambay sends 5,000 and the Rewákantha States so many as 9,000 to the Baroda Division. The Kadi Division is the most reserved, it receives only 6 per cent. from its neighbours. Baroda receives 10 per. cent and Navsári 17 per cent. Amreli receives most, 21 per cent.

**14. From the Bombay and Kathiawar feudatories.**—The numbers migrating to our Territory from the adjoining Native States are given for each Division in the foregoing statement. But a list of immigrants from these to our entire State is useful. So I give below the total immigrants from them to the Baroda State.

TABLE No. IX.

*Ratios of immigrants from neighbouring States.*

| Total immigrants. | From | Ratio to total of group. | Ratios of female immigrants to 1,000 males. | Total immigrants. | From | Ratio to total of group. | Ratios of female immigrants to 1,000 males. |
|---|---|---|---|---|---|---|---|
| 534 | Dharampur ... ... | 0·45 | 762 | 17,391 | Pálanpur ... ... | 14·74 | 1,612 |
| 3,103 | Bánsdá ... ... ... | 2·63 | 961 | 5,491 | Rádhanpur ... ... | 4·65 | 1,351 |
| 676 | Sachin ... ... ... | 0·58 | 1,939 | 662 | Other Native States under Pálanpur ... ... | 0·56 | 1,606 |
| 5,112 | Cambay ... ... ... | 4·33 | 1,935 | 12,356 | Bháwnagar ... ... | 10·47 | 1,577 |
| 7,199 | Rájpiplá ... ... ... | 6·10 | 1,523 | 7,468 | Junághad ... ... | 6·33 | 1,485 |
| 1,857 | Chhotá Udepur ... .. | 1·57 | 891 | 3,492 | Navánagar ... ... | 2·96 | 1,433 |
| 611 | Lunáwádá ... ... | 0·52 | 360 | 21,495 | Other Native States in Káthiáwár ... ... | 18·22 | 1,342 |
| 7,678 | Other Native States under Rewákánthá Agency .. | 6·51 | 1,600 | 231 | Diu ... ... ... | 0·20 | 958 |
| 3,104 | Idar ... ... ... | 2·63 | 2,613 | 1,895 | Cutch ... ... .. | 1·61 | 942 |
| 17,626 | Other Native States under Mahikánthá Agency ... | 14·94 | 2,692 | | | | |
| | | | | 117,931 | Ratio of group to total population. | 4·88 | ..... |

There are 117,981 immigrants from these States; 37 per cent. of these are from the Káthiawár States; Bhávnagar, Junaghád and Navánagar emigrate over 12, 7 and 3 thousands respectively. For an individual State, Pálanpur supplies the largest number, over 17,000 or 14·7 per cent. of the total immigration from the States. The Mahikántha and Rewákántha Agency States emigrate to us 20 and 17 thousand souls respectively. The last column gives the ratios of female immigrants to 1,000 males, for each of these States. It will be seen that the female ratios are almost all very high. In the case of Idar and other Mahikánthá States the female immigrants are over 2½ times the male ones. This is very remarkable, and leads to the inference, that the immigration is mainly indebted to our Kadi subjects bringing wives for themselves from over the border. The same is the case with regard to Pálanpur and the Káthiawár States; though in the case of the latter the preponderance of women is not so heavy, being on an average 1,400 females to 1,000 males. Cambay and Sachin emigrate nearly twice as many females as males. Only Lunáwáda and Dharampur, which emigrate to us below 1,000 souls only, shew a much smaller percentage of females as compared with the males; 360 and 762 females respectively to 1,000 males. These immigrants must, therefore, be temporary sojourners in our Territories generally. Cutch and Diu are balanced equally in regard to the immigration of the sexes.

**15. Immigration from the Bombay Presidency.**—I now give a statement of the numbers and ratios of the immigrants from the Bombay Presidency, including the Native States. I put down in a lump the numbers of those districts or States which emigrate to us below 1,000 souls.

TABLE No. X.

*Ratios of immigrations from the Presidency of Bombay.*

| Total immigrants. | From | Ratios to total of group. | Ratios of female immigrants to 1,000 males. | Total immigrants | From | Ratios to total of group. | Ratios of female immigrants to 1,000 males. |
|---|---|---|---|---|---|---|---|
| 32,071 | Ahmedábád ... ... | 11·05 | 1,982 | 23,544 | Pálanpur Agency ... | 8·11 | 1,546 |
| 49,628 | Kairá ... ... ... | 17·09 | 2,119 | 44,811 | Káthiáwár Agency ... | 15·43 | 1,416 |
| 6,592 | Panch Maháls ... ... | 2·27 | 1,582 | 1,895 | Cutch ... ... ... | 0·65 | 942 |
| 15,215 | Broach ... ... ... | 5·24 | 2,065 | 4,201 | Khándesh ... ... | 1·45 | 1,089 |
| 44,639 | Surat ... ... .. | 15·37 | 1,198 | 1,574 | Násik ... .. .. | 0·54 | 997 |
| 4,313 | Surat Agency ... ... | 1·49 | 1,039 | 18,701 | Rest of the Presidency... | 6·44 | 725 |
| 5,112 | Cambay ... ... ... | 1·76 | 1,935 | 679 | Portuguese Possessions.. | .. | 491 |
| 17,345 | Rewákánthá Agency ... | 5·97 | 1,397 | 291,050 | Ratio of the group to total population ... | 12·02 | ... |
| 20,730 | Mahikánthá Agency ... | 7·14 | 2,680 | | | | |

Taking the districts, the heaviest immigrants are from Kaira (49,628), Surat (44,639), and Ahmedábád (32,071). From the Native States, the largest numbers come from Káthiáwár (44,811), Palanpur including Rádhanpur (23,544), Mahikánthá (20,730) and Rewákánthá (17,345). It will be seen that of the total immigrants from the Presidency, 52 per cent. are from the Gujarát Districts, 2 per cent. from Khandesh and Nasik, 40 per cent. from the Gujarát and Káthiáwár Native States and 6 per cent. from the rest of the Presidency. Excepting three places of less importance, all the remaining ones send more females than males. Kaira, Broach and Mahikánthá send females in more than double the numbers of males. Ahmedábád and Cambay nearly double, and the Panch Maháls, Palánpur and Káthiáwár 50 per cent. more than males; while Rewakánthá does not fall far behind this ratio. This shews that most of the immigration is due to marriages. Whether a like migration wave, due to the same account, flows from our State to them or not, we shall see later on; but this is very probable, that immigration is greatly due to marriages.

**16. Immigrations from other Provinces and States.**—Stepping beyond the Presidency of Bombay, we come to the consideration of the numbers and ratios of immigrants from the other Presidencies and Native States.

TABLE No. XI.

*Ratios of immigrations from Provinces and States beyond Bombay Presidency.*

| Numbers of immigrants. | Birthplace (elsewhere in India). | Ratio to total of group. | Ratio of female immigrants to 1,000 males. | Numbers of immigrants. | Birthplace (elsewhere in India). | Ratio to total of group. | Ratio of female immigrants to 1,000 males. |
|---|---|---|---|---|---|---|---|
| 7,820 | North-West Provinces and Oudh. | 39·1 | 275 | 334 | Ajmir ... ... ... ... | 1·6 | 341 |
| 7,157 | Rajputáná Native State... ... | 35·7 | 691 | 289 | Hyderábád (Deccan) ... ... | 1·4 | 671 |
| 1,730 | Central Indian Feudatories ... | 8·6 | 484 | 90 | Berar ... ... ... ... | 0·4 | 800 |
| 1,192 | Panjab ... ... ... ... | 5·9 | 194 | 51 | Mysore ... ... ... ... | 0·2 | 741 |
| 613 | Bengal Presidency ... ... | 3·1 | 313 | 39 | Burmá ... ... ... ... | 0·2 | 1,166 |
| 459 | Central Provinces ... ... | 2·2 | 334 | 56 | Other remaining States .. ... | 0·2 | 120 |
| 335 | Madras Presidency ... ... | 1·6 | 484 | 20,165 | Rate of group to total population | 0·8 | ... |

The largest import is from North-West Provinces and Oudh; they are 7,820 in number, and form 39 per cent. of all those who immigrate from beyond the Bombay Presidency. These, as I have already said, form the bulk of our military and give some hands to the Police and other guards also. Next comes Rajputáná, which sends out Márvádis and other petty traders and money-lenders; it sends us over 7,000 souls, forming 35 per cent. of this class of immigrants. The feudatories of Central India having some prominent States under Maráthá rulers, there is a good interchange with Baroda; hence

these come up third, with 8 per cent. and 1,730 individuals. Panjab Presidency and feudatories is the only cluster remaining that emigrates to us over 1,000 souls. These four take up about 90 per cent. of the immigrants from beyond the Bombay Presidency. It will be remembered that this entire group is so small that it does not, all together, form one per cent. of the total population of the State. As is to be expected, it will be seen that females form a very small ratio of the male immigrants and the more distant the place, the less is the ratio of females to males. Only 194 females come from Panjab to 1,000 males; and less than 300 females to 1,000 males from the North-West Provinces and Oudh, from which the immigration is the greatest. The traders and others who immigrate from Rajputáná come with the intention of staying long, and hence they shew a percentage of nearly 700 females to 1,000 males.

**17. The Foreign-born.**—Those born beyond the limits of India are considered as foreign-born. I give below the numbers of these:—

*A.* Countries adjacent to India:—

| | | Nos. |
|---|---|---|
| 1. | Baluchistán ... ... | 14 |
| 2. | Afghanistán... ... | 177 |
| 3. | Nepál ... ... | 53 |
| 4. | Turkistán ... ... | 5 |
| 5. | Bhután ... ... | 3 |
| | **Total ...** | **252** |

*B.* Asiatic countries remote from India:—

| | | Nos. |
|---|---|---|
| 1. | Arabia and Bagdád | 118 |
| 2. | Persia ... ... | 7 |
| 3. | Arminia and the Levant | 3 |
| 4. | Straits Settlements... | 2 |
| 5. | China ... ... | 1 |
| | **Total ...** | **131** |

*C.* Europe:—

| | | Nos. |
|---|---|---|
| 1. | England and Wales... | 39 |
| 2. | Scotland ... ... | 7 |
| 3. | Ireland ... ... | 5 |
| 4. | Channel Islands ... | 1 |
| 5. | Holland ... ... | 1 |
| 6. | Denmark ... ... | 2 |
| 7. | Germany ... ... | 4 |
| 8. | Italy... ... ... | 9 |
| 9. | Spain ... ... | 1 |
| 10. | Portugal ... ... | 4 |
| | **Total ...** | **73** |

*D.* Africa:—

| | | Nos. |
|---|---|---|
| 1. | Mauritius ... ... | 62 |
| 2. | Zanzibar ... ... | 4 |
| 3. | Egypt ... ... | 2 |
| 4. | West Africa ... | 2 |
| 5. | Unspecified... ... | 11 |
| | **Total ...** | **81** |

*E.* America:—

| | | Nos. |
|---|---|---|
| 1. | United States ... | 6 |
| 2. | Canada ... ... | 4 |
| | **Total...** | **10** |

**Grand Total ... 547**

**18. Immigrants from Asiatic countries.**—The statement in the margin furnishes the numbers and ratios of the immigrants from Asiatic countries and the ratios of females to males. The highest number is from Afghanistân 177, forming 47 per cent. of all Asiatic immigrants. They are mostly the Kábulis who are generally met with in Bazars; some are dealers in horses.

TABLE No. XII.

*Ratios of immigrations from Asiatic countries.*

| Birthplace (elsewhere in Asia). | Numbers of immigrants. | Ratio to total of group. | Ratio of female immigrants to 1,000 males. |
|---|---|---|---|
| Baluchistán Agency ... ... | 14 | 3·6 | 167 |
| Afghánistán ... ... ... ... | 177 | 47 | 135 |
| Arabia ... ... ... ... | 118 | 31 | 711 |
| Nepal ... ... ... ... | 53 | 13·5 | 128 |
| Persia ... ... ... ... | 7 | 1·5 | ..... |
| Turkistán ... ... ... ... | 5 | 1·25 | 667 |
| Bhután ... ... ... ... | 3 | 0·7 | ..... |
| Armiuia and the Levant ... ... | 3 | 0·7 | ..... |
| Straits Settlements ... ... | 2 | 0·5 | 1,000 |
| China ... ... ... ... | 1 | 0·25 | ..... |
| **Ratio of group to total population ... ... ... ...** | **383** | **0·015** | ..... |

The next contingent is of 118 from Arabia. The Arab immigrants mostly are engaged in the same occupations as the Kábulis. The females are only 150 per 1,000 males for each of these races. These numbers of females give an indication of those who are mere sojourners or temporary traders from Afghanistan and Arabia, and of those who are the actual settlers. For, only in rare instances, would mere dry-fruit sellers and other such itinerants be accompanied by their wives. The ratio then between the itinerants and stationary folks among them appears to be of about one of the former to six of the latter. Nepal is the only other country that emigrates to us over 50 souls; Baluchistán sends 14, and all the rest below 10.

**19. Immigrants from European countries.**—Lastly, I give a similar statement, in the margin, for the immigrants from European countries. The British isles supply the largest numbers naturally; though the number is no higher than only 52 souls; yet they form 71 per cent. of the total European immigrants. There are 9 Italians, 4 Germans, 4 Portuguese, 2 Danes, and 1 Dutch. These are mostly artists and professional men. The other Euro-

TABLE No. XIII.

*Ratios of immigrations from European countries.*

| Total population. | Birthplace (European countries). | Ratio to total group. | Ratio of female immigrants to 1,000 males. |
|---|---|---|---|
| 39 | England and Wales ... | 53·42 | 444 |
| 1 | Isle of Man ... ... | 1·37 | ..... |
| 7 | Scotland ... ... ... | 9·59 | 167 |
| 5 | Ireland ... ... ... | 6·85 | 667 |
| 4 | Germany ... ... ... | 5·48 | 333 |
| 9 | Italy ... ... ... | 12·33 | ..... |
| 4 | Portugal ... ... ... | 5·48 | ..... |
| 2 | Denmark ... ... ... | 2·74 | ..... |
| 1 | Holland ... ... .. | 1·37 | ..... |
| 1 | Gibraltar ... ... ... | 1·37 | ..... |
| 73 | **Ratio of the group to total population .....** | **0·003** | ..... |

peans are in the Political service, or in the Military service, both British and Darbár and employés on the Railways. There are a few gentlemen also employed in the Civil Service of the State, particularly in Arts and Science Colleges.

**20. A summary of birthplaces**—The two tables attached to this para. give a detailed statement of all the birthplaces under 7 heads; those born in the State, in the contiguous Districts or States of the Presidency, in its remoter Districts and States, in other Provinces and States of India, in Asia Trans-Indian, in other continents and unspecified. The figures are given for both sexes and all Divisions. The first table gives the numbers and the second the ratios.

TABLE No. XIV.A.

*A general summary of birth-places (numbers).*

| Division. | Persons born in | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | A. Divisions of the Baroda State. | | B Contiguous districts or States in the Bombay Presidency. | | C. Remote districts or States in the Bombay Presidency. | | D. Other Provinces or States in India. | | E. Countries in Asia beyond India. | | F. Other Continents. | | G. Unspecified. | |
| | Males. | Females. | Males. | Females. | Males. | Females | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Amreli ... . | 74,931 | 61 672 | 15,990 | 23,778 | 955 | 486 | 1,823 | 351 | 130 | 26 | 5 | 1 | 18 | 22 |
| Kadi ... .. | 533,642 | 480,417 | 25,158 | 52,227 | 1,003 | 874 | 3,501 | 1,828 | 24 | 10 | 3 | 2 | 32 | 21 |
| Navsári ... .. | 133,327 | 126,817 | 25,459 | 30,439 | 1,036 | 936 | 1,025 | 287 | 26 | 9 | 34 | 41 | 6 | 1 |
| Baroda ... .. | 382,320 | 310,348 | 37,061 | 63,039 | 7,413 | 5,196 | 7,859 | 3,491 | 97 | 22 | 55 | 23 | 58 | 41 |
| Total... | 1,124,220 | 979,254 | 103,668 | 169 483 | 10,407 | 7.492 | 14 208 | 5,957 | 277 | 67 | 97 | 67 | 114 | 85 |

So much has been said already about the numbers and ratios that there is nothing further to state as regards this Summary of Statements than has already appeared before.

TABLE No. XIV. B.

*A general summary of birth-places (ratios).*

| Division. | Number of persons per 10,000 of population born in | | | | | Total. |
|---|---|---|---|---|---|---|
| | Divisions of the State. | Contiguous districts or States in the Bombay Presidency. | Remote districts or States in the Bombay Presidency. | Other Provinces or States in India. | Out of India and unreturned. | |
| Amreli ... ... | 7,581 | 2,207 | 80 | 121 | 11 | 10,000 |
| Kadi ... . | 9,229 | 705 | 17 | 49 | ... | 10,000 |
| Navsári .. ... | 8,144 | 1,750 | 62 | 39 | 5 | 10,000 |
| Baroda ... ... | 8,478 | 1,225 | 154 | 139 | 4 | 10,000 |

**21. Summary of the ratios of the indigenous and immigrant populations.**—The statement in the margin gives at one view, the ratios of (1) those born in a Division to the total population of it, (2) and of those born in a Division and its contiguous territories to the total of the Division, (3) the ratio of those enumerated in their Division of birth to the numbers of persons born in it, (4) the numbers living in each Division out of 10,000 State-born, and (5), to contrast with the last, the distribution of 10,000 persons living in the State, in the four Divisions. Only three-fourths of the population of Amreli is indigenous; the highest figure 914 is for Kadi. But taking the surrounding territories also, where, as I have already shewn, many are born because of the marriage ties contracted between members of the same caste in neighbouring villages, under different jurisdictions, we find that the ratio rises everywhere very high; and even in Amreli it is so high as 927 for 1,000 of the population there. Again, out of 1,000 persons born in a Division, nearly 990 are found living in it, at the time of the enumeration. This shews the remarkable affinity the people in general have to the soil and their reluctance to move out to pastures new. Of the last two columns, the first states how many are found in each Division out of 10,000 State-born persons and the second how many out of 10,000 persons living in the State. For Kadi, its percentage of State-born inhabitants is 6 per cent. higher than what should fall to it, on a consideration of its ratio of population as compared with that of the whole State. The reverse is the case, with the three other Divisions, strikingly in Amreli.

TABLE No. XV.

*Ratios between the indigenous population and the immigrants, and of the numbers born to the numbers living in a Division.*

| Division. | Ratio per 1,000. | | | Distribution by Division of 10,000 persons. | |
|---|---|---|---|---|---|
| | (a) To total population of a Division, of those born | | (b) To total of persons born in a Division, of those enumerated there out of them. | (a) Born in the Baroda Territory. | (b) Of total population. |
| | (1) In the Division itself. | (2) In the Division and contiguous Territory. | | | |
| Amreli .. | 752 | 927 | 991 | 649 | 746 |
| Kadi... ... | 914 | 978 | 994 | 4,821 | 4,549 |
| Navsári ... | 806 | 976 | 987 | 1,237 | 1,322 |
| Baroda ... | 840 | 944 | 987 | 3,293 | 3,383 |
| **Total...** | **871** | **982** | ..... | **10,000** | **10,000** |

5. *Immigration and Emigration compared.*

**22. Emigration.**—I now add the consideration of emigration. The figures of emigration to the different districts of the Bombay Presidency and its Feudatory States are obtained from Mr. Drew's Census Report already published.

**23. Inter-migration with the surrounding districts, &c.**—The following statement gives, in parallel columns, the migration numbers,

of both sexes, from and into the Gujarát and other contiguous Districts, and the contiguous Feudatory States of the Bombay Presidency.

TABLE No. XVI.

*Inter-migration between Baroda and its surrounding Districts and Feudatories.*

| Districts. | Immigrants to Baroda from | | | Emigrants from Baroda to | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| Ahmedábád ... ... | 32,071 | 10,756 | 21,315 | 52,341 | 19,990 | 32,351 |
| Kaira ... ... .. | 49,628 | 15,909 | 33,719 | 48,364 | 13,616 | 34,748 |
| Panch Maháls ... ... | 6,592 | 2,553 | 4,039 | 7,698 | 3,795 | 3,903 |
| Surat ... ... ... | 44,639 | 20,306 | 24,333 | 24,315 | 10,497 | 13,848 |
| Broach ... ... .. | 15,215 | 4,964 | 10,251 | 18,215 | 6,540 | 11,675 |
| Surat Agency ... ... | 4,313 | 2,115 | 2,198 | 3,546 | 1,679 | 1,867 |
| Cambay ... ... .. | 5,112 | 1,742 | 3,370 | 5,277 | 1,789 | 3,488 |
| Rewákántha ... .. | 17,345 | 7,237 | 10,108 | 22,236 | 8,498 | 13,738 |
| Mahikántha ... ... | 20,730 | 5,633 | 15,097 | 24,840 | 7,631 | 17,209 |
| Pálanpur ... ... ... | 23,444 | 9,148 | 14,296 | 17,152 | 6,569 | 10,583 |
| Káthiáwár ... ... ... | 44,811 | 18,545 | 26,266 | 7,004 | 3,262 | 3,742 |
| Cutch ... ... ... | 1,895 | 976 | 919 | 411 | 168 | 243 |
| Khándesh ... ... ... | 4,201 | 2,011 | 2,190 | 2,527 | 1,403 | 1,124 |
| Nasik ... ... .. | 1,574 | 788 | 786 | 390 | 217 | 173 |
| Gujarát unspecified ... | 1,250 | 767 | 483 | ... | ... | ... |
| Total ... | 272,820 | 103,450 | 169,370 | 234,346 | 85,654 | 148,692 |

On the whole, there are 272,820 immigrants into Baroda and 234,346 emigrants from Baroda. Thus there are 38,474 more immigrants than emigrants; or to every 100 immigrants there are 85·9 emigrants. Looking to the sexes there are 17,796 male and 20,678 female immigrants more than emigrants; thus to every 100 male immigrants there are 82·8 male emigrants and to every 100 female immigrants there are 87·9 female emigrants. This shews that there are proportionately more female emigrants than male ones as compared with the immigrants of the two sexes. Again, taking the numbers themselves, it will appear that absolutely both for immigration and emigration, the female numbers surpass the male numbers. For 100 male immigrants there are 163·7 female immigrants and for 100 male emigrants there are 173·6 female emigrants. This shews markedly to what higher extent migration prevails in the females than in the males, and leads to the conclusion that this interchange is greatly due to marriages only. The Hindu marriages being restricted in choice as regards the castes which should be identical, and con-

sanguineous marriages being prohibited, it necessarily happens that brides have, generally, to be sought out from neighbouring villages or districts. Of course, the system is an interchange. But our female immigrants being 169,370 and emigrants 148,692 only, we receive more brides than we give; though this is not a necessary inference because the female migration is not simply confined to brides or due only to marriages. As shewn above, for every 100 females we receive, we give about 13 less. Subtracting the numbers of females from those of males, both for immigration and emigration, we have 65,920 more female immigrants than male ones, and 63,038 more female emigrants than male ones; that is, we receive nearly 3,000 more females, by this computation, than we send away. The excess of female immigration bears to the excess of female emigration a ratio of 100 to 95·6. The immigration figures have already been noticed; we have now to see whereto emigration is great or otherwise. Almost one-half of the entire emigration is to the two districts of Ahmedábád and Kaira. Not only are these two districts intertwined with our two largest Divisions and form the large block of land between them, but they are the strongholds of some of the largest castes. The emigrants to these districts are respectively 52,341 (of whom over 32,000 are females) and 48,364 (of whom nearly 35,000 are females). Nearly 25,000 persons emigrate to Surat and Mahikánthá each, the female numbers being much higher in each case than the male ones. The female emigrants to Mahikánthá are much more than double the males. Fifth comes Rewákánthá, with over 22,000 emigrants to it from Baroda; 8,000 males and nearly 14,000 females. Next comes Broach, with the same disproportion of sex, and a total of over 18,000 emigrants to it. Pálanpur is nearly equal to Broach. These are the seven places to which Baroda emigrates over 10,000 persons. To the other remaining places the emigration is much less. In all cases, the female numbers are greater than the male ones.

**24. Immigration and Emigration numbers compared.**—The statement given in the margin gives the excess of one sort of migration over the other, in contiguous districts and States in cases where either of them is over 10,000. It also supplies the ratio of the excess. The greatest numerical difference is the excess immigration from Káthiáwár, 37,807; Surat sends to us just as many more as Ahmedábád takes away, a little over 20,000, Rewákánthá and Máhikánthá each

TABLE No. XVII.

*Larger migrations compared.*

| To Baroda from | Excess of immigration over emigration. | Ratio of excess. | From Baroda to | Excess of emigration over immigration. | Ratio of excess. |
|---|---|---|---|---|---|
| Kaira .. ... | 1,264 | 2·6 | Ahmedábád .. | 20,270 | 63 |
| Surat ... ... | 20,294 | 82 | Broach .. ... | 3,000 | 20 |
| Pálanpur ... | 6,292 | 36 | Rewákánthá ... | 4,891 | 28 |
| Káthiáwár .. | 37,807 | 540 | Máhikánthá ... | 4,110 | 20 |

takes away between 1 and 5 thousand more than they give; while from Pálanpur we gain over 6 thousand persons. For the large migrations to and from Kaira, nearly 50 thousand each way, the balance is held almost even. The most surprising onesided migration is to our Amreli Division from Káthiáwár, the ratio of excess being 540; that is, for 100 we send to Káthiáwár, it gives us 640 persons. The reason of this very large immigration from Káthiáwár I have already given. Surat gives us 82 per cent. more than it takes, while Ahmedábád takes away 63 per cent. more than it gives us. Among the other places, wherewith the interchange is not heavy, the most noticeable contrast is to be found in the figures for Cutch, Nasik and Khándesh, which send us many more than we emigrate to them. To our paltry 411 Cutch replies with 1,895, and Nasik with 1,574 to our 390.

**25. Migrations to and from other districts of the Bombay Presidency.**—The contiguous districts selected by us in the previous paras. take up a very large percentage of the total migrations from and to the Districts and Feudatories. Instead of giving the rest, which are comparatively few in numbers, by separate places I give them, by sexes, all together in the margin. For the remoter parts of the Bombay Presidency, we have only about 16,000 immigrants and about 12,500 emigrants which is less even than our interchange with Broach alone. Our emigration figures to these districts are also small and less than the immigration numbers, as a rule. It will be further noted that even in these districts, the excess of female immigration over emigration is 6 times the male excess, though the male numbers absolutely are higher than the female ones either way. This leads us to infer that those males who come to us mostly come with their families, with the intention of temporarily or permanently settling here; while most of those who go from here, go without their families, and, therefore, not with a view of permanently settling outside. Of these Districts and States, which we are now discussing, none are Gujaráti; they may be all included, for brevity's sake, in the term Deccani. So we see that a larger number of Deccani brides are brought to the State than the number sent, and more Deccanis come with their families to reside in this State than go out of it, on expiry of service or for settlement there. From the small number of emigrants, we might deduct the following figures, as of emigrants to the City of Bombay only—6,106 males, 2,751 females; total 8,857. This leaves a very small number of emigrants to the Deccan, Konkan,

TABLE No. XVIII.

*Migrations to and from the Bombay Presidency.*

| | Total Presidency. | | | Contiguous Districts, &c. | | | Remote Districts, &c. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total | Males. | Females. | Total | Males. | Females. |
| Immigrants from . | 288,761 | 112,626 | 176,138 | 272,829 | 103,450 | 169,370 | 15,914 | 9,176 | 6,768 |
| Emigrants to . . | 246,879 | 94,339 | 152,540 | 234,346 | 85,654 | 148,692 | 12,533 | 8,685 | 3,848 |
| Difference ... | 41,885 | 18,287 | 23,598 | 38,471 | 17,796 | 20,678 | 3,411 | 491 | 2,920 |

Karnatic and Sind combined; namely, 2,579 males, 1,097 females; total 3,676 only.

**26. Proportions of the sexes of the immigrants.**—It has already been said, and shewn by figures, that in the immigration from contiguous Districts and States, the females preponderate. To what inference this fact may lead us has also been noticed. I here give, by Divisions, the neighbouring places from which there has been more female immigration than male one, and *vice versâ*.

TABLE No. XIX.

*Statement showing the immigration of the sexes, from contiguous territories.*

| Division. | Contiguous territory returned as birthplace of more enumerated females than males. | Contiguous territory returned as birthplace of more enumerated males than females. |
|---|---|---|
| Amreli .. | Bhávnagar, Junágad, Nawánagar, other Native States in Kathiáwár, Cutch ... ... ... ... | Diu. |
| Kadi .. | Ahmedábád, Kaira, Idar, other Native States in the Mahikánthá Agency, Pálanpur, Radhanpur, other Native States of Pálanpur ... ... ... ... | Gujarát (unspecified). |
| Navsári ... | Surat, Broach, Khandesh, Nasik, Sachin, Rájpiplá ... | Dharampur, Bansda. |
| Baroda ... | Kaira, Panch Maháls, Broach, Cambay, Rájpiplá, other Native States in Rewákánthá Agency ... | Chhotá Udepur, Lunáwádá. |
| Baroda City. | Broach, Cambay, Rájpiplá ... ... ... ... | Kaira, Panch Maháls, Chhotá Udepur, Lunáwádá, other Native States under the Rewákánthá Agency. |
| Total Territory. | Ahmedábád, Kaira, Panch Maháls, Surat, Broach, Sachin, Cambay, Rájpiplá, other Native States in Rewákántha Agency, Idar, other Native States in Mahikánthá Agency, Pálanpur, Rádhanpur, other Native States under Pálanpur, Bhávnagar, Junágad, Nawánagar, other Káthiáwár feudatories, Khándesh ... ... ... ... ... ... ... | Dharampur, Bansda, Chhotá Udepur, Lunáwádá, Gujarát unspcified, Diu, Cutch, Násik, |

To Amreli, all the neighbouring States send more females than males, with the only exception of the Portuguese little island of Diu, from which, however, the total immigration is very little. All the contiguous districts and States of Kadi also send more females than males. Only Dharampur and Bansda send more males to Navsári; and Chhota Udepur and Lunáwádá to Baroda.

6. *Comparison of immigration with* 1881.

**27. Immigration for 1891 and 1881 compared.**—The marginal Table No. XX. compares the immigration numbers of 1881 and 1891 enumerations. On the whole there has been a greater influx of 8,322 souls. The immigration has been less only in the Amreli Division and in the Camp; the latter is due to the removal of the British Regiments stationed in the Camp; only a detachment being now kept there. The increase of immigration in Kadi is very insignificant, looking to its large extent. It has increased most, by over 8,000 souls, in Navsári.

TABLE No. XX.

*Immigration into each Division from without the Baroda Territory contrasted with* 1881.

| Division. | Immigration in 1881. | Immigration in 1891. | Difference. |
|---|---|---|---|
| Amreli ... ... ... | 46,565 | 43 585 | —2,980 |
| Kadi ... ... ... ... | 84,088 | 84,683 | +595 |
| Navsári ... ... ... | 51,165 | 59,299 | +8,134 |
| Baroda Division exclusive of City and Cantonment. | 88,901 | 90,845 | +1,944 |
| Baroda City ... ... | 30,095 | 31,445 | +1,350 |
| Cantonment... ... ... | 2,786 | 2,065 | —721 |
| Total ... | 303,600 | 311,922 | +8,322 |

TABLE No. XXI.

*Increase of immigrants in Navsári.*

| Birthplace. | Immigrants in | | Birthplace. | Immigrants in | |
|---|---|---|---|---|---|
| | 1881. | 1891. | | 1881. | 1891. |
| Surat ... ... | 35,187 | 42,505 | Bombay City ... | 745 | 431 |
| Khandesh... ... | 3,084 | 3,533 | Kaira ... ... | 727 | 243 |
| Baroda ... ... | 3,541 | 721 | Nasik ... ... | 277 | 487 |
| Broach ... ... | 2,268 | 2,270 | Colaba ... | 50 | 207 |
| Poona ... ... | 714 | 170 | North-West Provinces and Oudh | 312 | 454 |
| Kadi ... ... | 184 | 2,531 | | | |
| | | | Total ... | 47,089 | 53,552 |

The marginal table shows the increase in its immigration from some of the principal places which contribute to it. The greatest increase, of over 7,000, has been from Surat alone. From Khandesh there has been a decrease of nearly 500. Again, Baroda also sends to it about 3,000 less, while Kadi compensates by sending nearly 2,300 more. This is the only Division where there has been a good rise and fall in immigrations.

**28. Immigration from different places compared with 1881.**—The following statement shews the figures of immigration from the different Provinces and States, and of foreign immigrants in 1881 and 1891, by sexes, and gives the variation by sexes.

## TABLE No. XXII.

*Immigrants from all places in* 1881 *and* 1891 *compared.*

| Province. | IMMIGRANTS TO BARODA. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | 1881. | | | 1891. | | | Difference; Increase (+) Decrease (−). | | |
| | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| Ajmore Merwara ... ... | 69 | 45 | 24 | 334 | 249 | 85 | +265 | +204 | +61 |
| Assam ... ... ... ... | ..... | ..... | ..... | 4 | 4 | ..... | +4 | +4 | ..... |
| Bengal ... ... ... ... | 1,034 | 767 | 267 | 553 | 421 | 132 | −481 | −346 | −135 |
| Berar ... ... ... ... | 21 | 9 | 12 | 90 | 50 | 40 | +69 | +41 | +28 |
| Bombay .. ... ... ... | 159,369 | 72,068 | 77,301 | 170,883 | 67,143 | 103,740 | +11,514 | −4,925 | +16,439 |
| Sind ... ... ... ... | 950 | 638 | 312 | 519 | 318 | 201 | −431 | −320 | −111 |
| Aden ... ... ... ... | ..... | ..... | ..... | 13 | 9 | 4 | +13 | +9 | +4 |
| Burma ... ... ... ... | 91 | 33 | 58 | 39 | 18 | 21 | −52 | −15 | −37 |
| Central Provinces ... ... | 826 | 525 | 301 | 459 | 344 | 115 | −367 | −181 | −186 |
| Coorg ... ... ... ... | ..... | ..... | ..... | 4 | 4 | ..... | +4 | +4 | ..... |
| Madras ... ... ... . | 275 | 161 | 114 | 282 | 190 | 92 | +7 | +29 | −22 |
| North-West Provinces .. | 6,565 | 4,793 | 1,772 | 4,181 | 3,279 | 902 | −2,384 | −1,514 | −870 |
| Oudh ... ... ... ... | 667 | 431 | 236 | 3,295 | 2,598 | 697 | +2,628 | +2,167 | +461 |
| Punjáb ... ... ... .. | 787 | 536 | 251 | 1,108 | 928 | 180 | +321 | +392 | −71 |
| Andamans ... ... ... | 1 | 1 | ..... | ..... | ..... | ..... | −1 | −1 | ..... |
| Hyderábád ... ... ... | 414 | 240 | 174 | 289 | 173 | 116 | −125 | −67 | −58 |
| Mysore ... ... ... ... | 33 | 25 | 8 | 47 | 27 | 20 | +14 | +2 | +12 |
| Kashmer ... ... ... | 20 | 15 | 5 | ..... | ..... | ..... | −20 | −15 | −5 |
| Rajputáná ... ... ... | 7,663 | 4,507 | 3,156 | 7,157 | 4,233 | 2,924 | −506 | −274 | −232 |
| Central India ... ... ... | 2,454 | 1,627 | 827 | 1,730 | 1,166 | 564 | −724 | −461 | −263 |
| Bombay States .. ... ... | 117,777 | 55,044 | 62,733 | 118,969 | 46,163 | 72,806 | +1,192 | −8,881 | +10,073 |
| Madras States ... ... ... | 28 | 22 | 6 | 53 | 40 | 13 | +25 | +18 | +7 |
| Bengal States ... ... ... | 246 | 192 | 54 | 60 | 52 | 8 | −186 | −140 | −46 |
| North-West Provinces States.. | 1,129 | 751 | 378 | 344 | 296 | 48 | −785 | −455 | −330 |
| Panjab States ... ... ... | 692 | 454 | 238 | 84 | 73 | 11 | −608 | −381 | −227 |
| Portuguese Settlements ... | 493 | 338 | 155 | 679 | 451 | 228 | +186 | +113 | +73 |
| Born out of India ... ... | 1,049 | 741 | 308 | 547 | 420 | 127 | −502 | −321 | −181 |
| Not returned ... ... ... | 947 | 495 | 452 | 199 | 714 | 85 | −748 | −381 | −367 |
| Total ... | 303,600 | 144,458 | 159,142 | 311,922 | 128 763 | 183,159 | 8,322 | 15.695 | 24.017 |

The total increase of 8,322 is very curiously made up of a reverse process as regards the variation in the sexes. Female immigrants have increased by 24,017, while males have actually decreased by 15,695; thus leaving a balance of a net increase of 8,322 immigrants. The very large increase in the numbers of female immigrants, while the males have decreased, proves once more that the immigration is chiefly based on marriage contracts between parties living in the State with females from outside the State limits. The decrease

absolutely of male immigrants is perhaps to be attributed to less scope being now lying before the view of temporary sojourners and adventurers who might wish to try their luck, for a time, in a Darbár modelled on the lines of the old Native rulers. It will be seen, on looking over the column for male variations that the crowd of people who used to run down from the Presidency of Bombay and its feudatories is lessened, by nearly 5,000 males from the British and 8,800 from the feudatory territories. It is remarkable that the advent of females from these two is greatly increased; 16,000 from British and 10,000 from feudatory Bombay.

### 7. *Emigration.*

**29. Inter-divisional emigration.**—From our own Enumeration Schedules simply we could get birthplaces in our Divisions only; and hence the very limited figures of inter-divisional emigrations. These figures and percentages are given in the following Statement:—

TABLE No. XXIII.

*Emigration within the Territory from one Division to another and the percentage of emigrants on the total born in the Division.*

| Birthplace. | Total born. | Enumerated in the Division. | Number of the emigrants. | Where emigrated. | | | | | Percentage. | | | | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Amreli. | Kadi | Navsári. | Baroda. | City. | Amreli. | Kadi. | Navsari. | Baroda. | |
| Amreli.... ... | 136,675 | 135,506 | 1,169 | ... | 137 | 31 | 1,001 | 605 | ... | 0·10 | 0·03 | 0·73 | 0·86 |
| Kadi ... ... | 1,010,106 | 1,004,242 | 5,864 | 286 | ... | 1,450 | 4,128 | 2,679 | 0·03 | ... | 0·14 | 0·41 | 0·58 |
| Navsári ... | 260,910 | 257,566 | 3,344 | 92 | 2,531 | ... | 721 | 559 | 0·04 | 0·97 | ... | 0·28 | 1·29 |
| Baroda ... ... | 695,783 | 686,818 | 8,965 | 719 | 7,149 | 1,097 | ... | ... | 0·10 | 1·03 | 0·16 | ... | 1·29 |
| Total .. | 2,103,474 | 2,084,132 | 19,342 | 1,097 | 9,817 | 2,578 | 5,850 | 3,843 | ... | ... | ... | ... | ... |

The largest number of emigrants is from Baroda, nearly 9,000; of these more than 7,000 have gone to the Kadi Division. Kadi reciprocates by sending over 4,000 emigrants to Baroda, out of a total of about 6,000.

**30. Diagram.**—Diagram No. 2 prefixed to this chapter illustrates these results. Navsári and Baroda emigrate nearly the same percentage, 1·29 of the people born within each. Amreli, ·86 and Kadi only ·58 per cent. of the total born in each.

**31. Emigration to the Presidency of Bombay.**—But from the India Census Tables, already received, we can go much further, and get our emigration figures, by sexes, for all Indian Provinces and States, though not by Divisions.

## TABLE No. XXIV.

*Number and ratios of Emigrants to the Bombay Presidency.*

| Born in Baroda. | | | Numbers. | | | | | | Ratios. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | British. | | | Feudatories. | | | British. | | | Feudatories. | | |
| Total. | Males. | Females. | Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 2,355,870 | 1,221,524 | 1,134,346 | 165,952 | 64,473 | 101,479 | 80,959 | 29,893 | 51,066 | 7 | 5·20 | 8·99 | 3·40 | 2·40 | 4·50 |

The total internal emigration was very insignificant; but there has been 10·4 per cent. of the population born in the State that has emigrated to the Bombay Presidency; 7 per cent. to the British Districts, and 3·4 (or nearly one-half of it) to the Feudatory States. Taking the ratios by sexes, we again find in the emigrations, as we did before in the case of immigrations, that the females preponderate in the movement; the female emigrations to the British Districts exceed the male in the ratio of 7 to 4, and to the feudatories it is nearly double the male ratio.

**32. Immigration and emigration from and to the Bombay Presidency compared.**—The following statement compares the immigration and emigration, between the Presidency of Bombay and the Baroda State.

## TABLE No. XXV.

*Comparison of the Immigration and Emigration from and to the Bombay Presidency.*

| Immigration. | | | | | | Emigration. | | | | | | Number of immigrants per 1,000 emigrants. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| British. | | | Feudatory. | | | British. | | | Feudatory. | | | British. | | | Feudatory. | | |
| Total. | Males. | Females | Total. | Males | Females | Total. | Males. | Females. | Total | Males. | Females. | Total | Males | Females. | Total | Males. | Females. |
| 171,415 | 67,470 | 103,945 | 118,939 | 46,163 | 72,803 | 165,952 | 64,473 | 101,479 | 80,959 | 29,893 | 51,066 | 1,032 | 1,047 | 1,024 | 1,469 | 1,545 | 1,426 |

The immigration throughout is higher in ratio than the emigration; for the British Districts there are, on an average of the two sexes, 32 more immigrants on a thousand emigrants; and from the feudatories 469; that is, the immigration therefrom is 50 per cent. better than the emigration to it.

**33. Emigration to all India.**—The following table supplies the figures, by sexes, of emigration to all India, and the ratio on the population born in the State :—

## TABLE No. XXVI.

*Numbers and ratios of Emigration to all India.*

| Born in Baroda | | | Emigration to all India. | | | Ratios. | | |
|---|---|---|---|---|---|---|---|---|
| Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males | Females. |
| 2,355,870 | 1,221,524 | 1,134,316 | 252,396 | 97,304 | 155,092 | 10·7 | 7·9 | 13·6 |

Thus 10·7 per cent. of the people born in the State emigrate to other parts of India outside the State; nearly 8 per cent. males and 13½ per cent. females.

**34. Immigration and Emigration from and to all India compared.**—The following statement gives the numbers and ratios of immigration and emigration from and to all India.

## TABLE No. XXVII.

*Comparison of Immigration and Emigration from and to all India.*

| Immigrants | | | Emigrants. | | | Immigrants per 1,000 Emigrants. | | |
|---|---|---|---|---|---|---|---|---|
| Total. | Males. | Females | Total. | Males. | Females. | Total. | Males. | Females. |
| 311,176 | 128,229 | 182,947 | 252,396 | 97,304 | 155,092 | 1,232 | 1,318 | 1,180 |

Immigration exceeds emigration in the ratio of 1,232 to 1,000; or nearly of 5 immigrants to 4 emigrants.

### 8. *Baroda City.*

**35. Population of the City.**—Table No. XXVIII. gives the figures of the birthplaces of the people inhabiting the Capital City, Baroda, in 1881 and 1891.

## TABLE No. XXVIII.

*Birthplaces of the populations of the Capital City compared for* 1881 *and* 1891.

| Immigrants to Baroda City from | 1881. | | | 1891. | | |
|---|---|---|---|---|---|---|
| | Total | Males. | Females | Total. | Males | Females. |
| Amreli Division ... .. ... .. | 150 | 80 | 70 | 605 | 329 | 276 |
| Kadi Division ... ... ... .. | 1,852 | 1,103 | 749 | 2,679 | 1,692 | 987 |
| Navsári Division ... ... ... .. | 375 | 190 | 185 | 559 | 270 | 289 |
| Baroda Division ... ... ... ... | 69,346 | 35,303 | 34,043 | 77,183 | 39,655 | 37,528 |
| **Total within the Province...** | **71,723** | **36,676** | **35,047** | **81,026** | **41,946** | **39,080** |
| BOMBAY PRESIDENCY. | | | | | | |
| Ahmedabád ... ... ... ... | 2,801 | 1,443 | 1,358 | 2,973 | 1,612 | 1,361 |
| Kaira ... ... ... ... ... | 3,106 | 1,663 | 1,443 | 3,399 | 1,935 | 1,464 |
| Panch Mahals ... ... ... ... | 386 | 202 | 184 | 463 | 300 | 163 |
| Surat ... ... ... ... ... | 904 | 481 | 423 | 1,106 | 628 | 478 |
| Broach ... ... ... ... .. | 1,350 | 693 | 657 | 1,031 | 452 | 579 |
| Gujarát States ... ... ... .. | 2,789 | 1,604 | 1,185 | 2,930 | 1,698 | 1,232 |
| Gujarát unspecified ... ... .. | ..... | ..... | ..... | 42 | 21 | 21 |
| Káthiáwár States ... ... ... .. | 788 | 415 | 343 | 1,326 | 757 | 569 |
| Cutch ... ... ... ... .. | 42 | 25 | 17 | 110 | 78 | 32 |
| Khandesh ... ... ... ... .. | 582 | 291 | 291 | 476 | 214 | 262 |
| Násik .. ... ... ... ... | 993 | 564 | 429 | 862 | 443 | 419 |
| Tháná ... ... ... ... ... | 305 | 179 | 126 | 396 | 206 | 190 |
| Colaba ... ... ... ... .. | 338 | 200 | 138 | 978 | 637 | 341 |
| Bombay City ... ... ... .. | 937 | 522 | 415 | 212 | 125 | 87 |
| Ahmednagar ... ... ... ... | 749 | 398 | 351 | 558 | 276 | 282 |
| Poona ... ... ... ... ... | 2,296 | 1,197 | 1,099 | 1,931 | 969 | 962 |
| Sholápur ... ... ... ... .. | 359 | 198 | 161 | 306 | 148 | 158 |
| Satárá ... ... ... ... .. | 1,356 | 763 | 593 | 1,160 | 656 | 504 |
| Bijapur ... ... ... ... .. | 3 | 3 | ..... | 5 | 5 | ..... |
| Ratnágiri ... ... ... ... ... | 2,201 | 1,283 | 918 | 2,913 | 1,789 | 1,124 |
| Belgaum ... ... ... ... ... | 30 | 17 | 13 | 34 | 20 | 14 |
| Dhárwár ... ... ... ... .. | 48 | 25 | 23 | 21 | 17 | 4 |
| North Kanará ... ... ... ... | 2 | 2 | ..... | 15 | 11 | 4 |
| Southern Maráthá States ... ... | 584 | 346 | 238 | 778 | 436 | 342 |
| Deccan unspecified ... ... .. | ..... | ..... | ..... | 149 | 82 | 67 |
| Hyderabád (Sind) ... ... ... | 258 | 155 | 103 | 93 | 52 | 41 |

## TABLE No. XXVIII.—*continued.*

| Immigrants to Baroda City from | 1881. | | | 1891. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| **BOMBAY PRESIDENCY—*continued.*** | | | | | | |
| Karáchi ... ... ... ... ... | 20 | 14 | 6 | 9 | 4 | 5 |
| Shikárpur ... ... ... ... .. | ..... | ..... | ..... | 4 | 1 | 3 |
| Thar and Párkar ... ... ... ... | ..... | ..... | ..... | 1 | ..... | 1 |
| Upper Sind ... ... ... ... | ..... | ..... | ..... | 3 | ..... | 3 |
| Sind States ... ... ... .. | ..... | ..... | ..... | 1 | ..... | 1 |
| Sind unspecified ... ... ... ... | 26 | 22 | 4 | 36 | 32 | 4 |
| Bombay Presidency unspecified ... ... | ..... | ..... | ..... | 486 | 244 | 242 |
| Portugese India ... ... ... ... | 51 | 39 | 12 | 169 | 142 | 27 |
| **Total Bombay Presidency...** | **23,304** | **12,774** | **10,530** | **24,976** | **13,990** | **10,986** |
| **OTHER PROVINCES AND STATES IN INDIA.** | | | | | | |
| Ajmere Merwara Agency ... ... ... | ..... | ..... | ..... | 85 | 62 | 23 |
| Native States in Rajputáná ... .. | 884 | 556 | 328 | 1,058 | 653 | 405 |
| Central Provinces ... ... ... .. | 386 | 227 | 159 | 148 | 135 | 13 |
| Central India Agency ... ... .. | 946 | 573 | 373 | 662 | 409 | 253 |
| Berár ... ... ... ... .. | 7 | 1 | 6 | 35 | 21 | 14 |
| North Western Provinces and Oudh .. | 2,314 | 1,648 | 666 | 3,165 | 2,457 | 728 |
| States under N.-W. Provinces and Oudh | 710 | 480 | 230 | 13 | 10 | 3 |
| Punjáb ... ... ... ... .. | 415 | 260 | 155 | 402 | 307 | 95 |
| Native States under Punjab ... .. | 96 | 63 | 33 | 10 | 5 | 5 |
| Kashmir ... ... ... ... .. | 11 | 9 | 2 | ..... | ..... | ..... |
| Bengal Presidency ... .. ... | 181 | 126 | 55 | 228 | 174 | 54 |
| Native States under Bengal Presidency .. | 61 | 48 | 13 | 6 | 6 | ..... |
| Hyderabad (Deccan) ... .. .. | 290 | 155 | 135 | 221 | 128 | 93 |
| Mysore ... ... ... .. .. | 20 | 16 | 4 | 28 | 14 | 14 |
| Coorg ... ... ... ... ... | ..... | ..... | ..... | 4 | 4 | ..... |
| Madras Presidency ... ... ... | 175 | 93 | 82 | 163 | 108 | 55 |
| Native States under Madras Presidency... | ..... | ..... | ..... | 20 | 16 | 4 |
| Burma ... ... ... ... .. | 4 | 4 | ..... | 3 | 1 | 2 |
| Total other Provinces and States in India. | 29,804 | 17,933 | 12,771 | 31,227 | 18,450 | 12,777 |
| Countries in Asia beyond India ... ... | 127 | 83 | 44 | 102 | 83 | 19 |
| Do. in Europe ... ... .. | 24 | 19 | 5 | 43 | 35 | 8 |
| Do. in Africa ... ... .. | 7 | 6 | 1 | 3 | 1 | 2 |
| Unspecified ... ... ... ... | 133 | 54 | 79 | 70 | 42 | 28 |
| **Total for Baroda City...** | **101,818** | **53,871** | **47,947** | **112,471** | **60,557** | **51,914** |

The population, as is known already, has increased from 101,818 to 112,471, an increase of 10,653; the increase being made up of 6,686 males and 3,967 females. There has been an increase of 7,837 souls (4,352 males and 3,485 females), in the numbers of those born in the City and Division of Baroda. In those who were born in this State there has been an increase of 9,303; 5,270 males and 4,033 females. It will be noticed that the male excess is greater than the female one, in all these figures. Taking those who are registered to have been born in the Presidency of Bombay, there has been a total increase of 1,672, made up of 1,216 males and 456 females. From all the Gujarát Districts, with the exception only of Broach, there has been a greater accession than in the previous enumeration. From Cutch and Káthiáwár also the immigrants have well-nigh doubled. Khándesh and Násik, our Deccan neighbours, have slightly diminished their numbers. Tháná shews a slight increase, while Colaba has sent to us nearly triple of its last numbers. It is strange that the City of Bombay exhibits a very large falling-off; but I believe that "Bombay Presidency unspecified" numbers are mostly, if not all, attributable to the City of Bombay. No such heading existed last time. On this supposition, there will be found to be only a slight falling-off. All the Deccan Districts send less numbers, but the diminution is slight. But Ratnágiri and Southern Maráthá States compensate for this loss. 712 more persons have immigrated from Ratnágiri, about 500 males and over 200 females. There has been a great falling-off from Sind Hyderábád. From the other Provinces and States of India, outside the Presidency of Bombay, there has also been an increase of immigration; 1,423 souls, 1,417 males and 6 females. Outside India, there has been a decrease of immigrants to the City; but the numbers themselves being limited, the difference is very small.

## 36. Ratios of immigration in the Capital City in 1881 and 1891.

TABLE No. XXIX.

*Comparative ratios of immigration in the Capital City in* 1881 *and* 1891.

| Birthplace | Average number per 10,000. 1881. | 1891. | Birthplace. | Average number per 10,000. 1881. | 1891. |
|---|---|---|---|---|---|
| Amreli .. | 14 | 54 | Countries in Asia beyond India .. | 13 | 9 |
| Kadi ... ... | 182 | 238 | Countries in Europe ... | 2 | 4 |
| Navsári .. | 37 | 50 | Countries in Africa | 1 | ..... |
| Baroda ... | 6,811 | 6,862 | Unspecified ... | 13 | 6 |
| Total Territory | 7,044 | 7,204 | Total out of India. | 29 | 19 |
| Bombay Presidency .. | 2,289 | 2,221 | Total . .. | 10,000 | 10,000 |
| Other Provinces in India ... | 638 | 556 | | | |

The table in the margin supplies the ratios of the birthplaces, for the City population, in 1881 and 1891. The ratio of those born in the State has increased, from 7,044 persons out of 10,000 to 7,204; the increase has spread in the immigrants from all Divisions.

The ratio of immigration from the Presidency of Bombay has decreased by 68, of the other Provinces and States by 82, and of foreigners by 10 per 10,000. This is remarkable. It shews that the percentage of immigrants from beyond the State into the Capital City has visibly decreased, by 106 per 10,000, that is, by 1·6 per cent. As the inhabitants of the City grow more advanced in general culture, they supply their own wants and afford less field for outsiders. It will be seen that 7,204 per 10,000, or 72 per cent. of the population of the City is indigenous, and only 28 per cent. are outsiders.

# CHAPTER X.

## CASTES, TRIBES AND RACES.

1. Introductory remarks; 2. Castes defined; 3. The growth and development of castes; 4. The final tables; 5. Diagram; 6. Numerical strength of the Hindus and Jains and of the main sub-divisions; 7. The scheme of castes; 8. Divisional strength of castes; 9. Agricultural Hindu castes; 10. Professional Hindu castes; 11. Commercial Hindu castes; 12. Artisan Hindu castes; 13. Vagrant and minor Artisan Hindu castes; 14. Musalmans, their classes and castes; 15. Jains; 16. Castes returned in lieu of religion; 17 Divisional distribution of the classes of Hindus; 18. Sex percentages for all castes; 19. Sex percentages by Civil Conditions and Age-periods; 20. Divisional sex percentages, in certain age-periods; 21. Baroda City; 22. Variations in castes; 23. Further details of Civil Condition and Literacy by sexes, for the different religions and castes.

# CHAPTER X.

## CASTE, TRIBE AND RACE.

### 1. *Introductory Remarks.*

**1. The caste system; its importance.**—A Census Report in any part of India would be incomplete which did not include a consideration of the figures for the Hindu castes and of the inferences to be drawn therefrom with regard to the effects of the peculiar manners and customs of each caste on its social status, its advancement in knowledge, and the occupations in which the members composing it are engaged. When it is observed that certain castes or sub-castes are wholly employed in certain occupations only, that even yet members of other castes are rarely found to follow these occupations, that the occupations, including those of diplomatists and warriors, priests and writers, are mostly hereditary, and that each caste has thus a status attaching to it naturally and arranges its internal economy in such a way as to fit its members for the proper discharge in life of the duties thus devolving on them from birth, it will be readily perceived that many of the Census results would be incomplete without considering them in relation to castes. The structure of Hindu society is built on the foundation of caste. One is a Hindu not so much in consequence of following certain religious beliefs, as in being a member of a Hindu caste. A Hindu, particularly one of a higher caste, remains a Hindu so long as he performs certain duties by his caste and is recognised as a member of a caste ; and so soon as any default places him outside the pale of the caste, he is, to all intents and purposes, on a level, for the time being, with non-Hindus, in the eyes of his family and friends and the caste-people. Under some circumstances, his wife and children, too, have to suffer with him the pains and penalties of social ostracism, which are as terrible as a social Penal Code could possibly devise.

**2. Castes as determining social status.**—The most remarkable feature of the system is caste exclusiveness. In order to overawe the rest with their own importance, the Bráhmans, who formed always the aristocracy of intellect, entrenched themselves safely on the highest eminence. They only could perform all the multifarious rituals and ceremonies, which spring into existence before the birth of a Hindu and come to an end long after his death ; they only could intercede for the salvation of sinners, living and dead. No one not born a Bráhman can be a Bráhman ; and conversely

no one born a Bráhman can cease to be one, unless he is put out of the caste. Learning, wisdom, diplomacy, priest-craft could thus be cultivated by a Bráhman. What occupation in life can surpass these, which made all others depend upon them and thus confess their inferiority? The warrior castes appear to have, at one time, occupied a higher pedestal, when arms were more necessary for self-preservation than learning or priesthood, in the remote days before the Aryan invaders had firmly settled in the land of conquest. But the arms of the belligerents were so completely victorious that they ceded the palm of eminence to the edificers of this lasting social fabric of the Hindus. Thus the first caste was formed, and it asserted its exclusive eminence. Among the other great nations of old, we find the priestly hierarchy separating itself from the laity, though perhaps not with such hard and fast inexorable rules of exclusiveness. But the Bráhmans went much further; their own separation, enclosing their own caste in a halo of sanctity, was but one step in the social scale. The system was developed in every direction. Each trade and occupation had its castes; and so soon as a caste was formed, it was hedged in. There could possibly be no ingress in or egress out of a caste. Thus were formed the castes, with their own platforms of higher or lower rank, in Hindu society.

**3. The social distinction still maintained.**—The spread of education freely in all castes and the altered modes of obtaining livelihood have, no doubt, begun the work of breaking through the monopoly of occupations by castes and through the restrictions of particular castes to their assigned occupations only. Bráhmans themselves now follow what their ancestors considered lower or menial occupations and such as appertained to the humbler castes; and some even of the degraded classes or castes may now be seen following the learned professions or occupying high posts. Yet the pursuit of any occupation, however humble, does not degrade a Bráhman from his eminence of caste; nor can attainment of arts or letters, wealth or office, raise a tailor or a Kanbi higher than the level of the platform on which all his caste men stand. A Kanbi, however wealthy or deserving of honour, cannot get a girl belonging to a higher caste for his wife; he cannot sit down to eat at the same table with persons of higher castes; and the touch of his hand would pollute the food of his Bráhman servant. Fire and water are denied to an outcaste, by his own kith and kin; for, one who harbours an outcaste himself runs the risk of being put out of caste. It will thus be seen how vain it is to expect that intellectual advancement, which, at the best, merely scrapes as yet the outward surface of the mass of the Hindu population, can be expected to achieve aught, in the near future, which could break through the powerful organisation of castes.

**4. Social customs of castes.**—Generally the customs are identical, varying only in degree. Except among the Aborigines, the degraded classes and some of the lowest castes, abstention from animal food and spirituous

drinks is universally observed. Similarly, in the civil state, early marriages are prevalent, except in those castes only where there may be obvious difficulties in their way. The prohibition of widow remarriage appears to have been first started by the Bráhmans and to have been confined to them only. Not content with asserting their own pre-eminence and peculiar sanctity over all other castes, they lorded it in their households, and the wife was taught to reverence and worship her husband as a god. To strengthen this doctrine of the unquestioning subjection of women, it was ordained that a widow cannot remarry. It must be acknowledged that beyond confirming their own assumed dignity, this institution was, in many ways, practically advantageous in worldly matters. But no consideration was taken of the crushing tyranny imposed thereby on the dominated sex. Not even child-widows, who had never yet visited their husbands' homes, were exempted from this unnatural prohibition. This custom was applauded so far that it came to be the distinctive mark of a high caste; and it is not surprising that the Rajputs, in their pride of birth, should covet this as due to their own dignity also. In Gujarát, then, the Bráhmans and Rajputs, in all their sub-divisions, observe this custom. The Writer class also has taken to it, and almost all the castes of Banias. In the agricultural communities of Gujarát, the Lewás observe the custom. The Sutárs, Khatris and Sonárs are the artisan classes that have deemed it dignifying to introduce in their castes the prohibition of widow-remarriage. The Lewás are the most prosperous of the agriculturists of Gujarát, and the Sonárs, besides being well-off generally, lay claim to being a sort of Bráhmans.

2. *Caste defined.*

**5. Castes confined to the Hindus only.**—From what precedes it is clear that the idea of castes is confined to the Hindus alone. But they form 88·5 per cent. of the total population of the State, and including the Jains, 90·6 per cent. Hence it is necessary to consider so minutely the question of castes. The Musalmans are the next in numbers, being 7·8 per cent. of the total population. In them also there is a modified form of castes, among those who are converts to the faith; these number over one-half of the total Musalmans. They are almost all agriculturists or followers of certain occupations as Ghánchis and Pinjárás; or they form certain sects, as Vohoras, Molesalams and Mumans. The Aboriginals, too, indulge in a sort of caste separation; though it is founded more on the descent from different tribes and settlement in different tracts of country than on occupations or higher or lower birth. Among the Musalman converts, the caste idea still survives only in the matter of sometimes restricting marriages among members of the same caste; among some of the Aborigines, there prevails also the additional restriction against commensality, or partaking food in common. The Parsis have no caste distinctions. Though the Christians themselves have no castes still the converts to Christianity take a long time to forget caste exclusiveness, among themselves.

6. **What constitutes caste-membership.**—As has already been mentioned casually above, the two main distinctions which confine certain individuals to one caste, are—(1) companionship in food, and (2) restriction of marriage among its own members only. These tests are a sufficiently safe guide generally; yet they are not strictly accurate tests. For, there are some lower castes, which though separate as castes, may dine together. The second test, perhaps, may be more conclusive; though even in that also we find one or two Hindu Bania castes intermarrying with homonomous Jain castes. The same two distinctions which mark off one caste from another differentiate also the various sub-castes of one main caste. It is hard to define from internal arrangements accurately what a caste or sub-caste is. We may look, then, at the origin of castes.

7. **Castes traced.**—We may trace the castes, by the two tests of descent and occupation. Though much of the origin of the system is shrouded in conjectures, and only an *ex parte* version is given by the Bráhmans, we can fairly say, that the first three or four main divisions were due to birth or nationality, and that as people became more and more settled, newer occupations came into demand, and the collection of families who took up each of these occupations formed a separate caste. Thus, Brahmans and Rajputs form the first two main divisions of the Hindus, by descent; and, roughly speaking, those who follow the same occupation, as Luhárs, Sutárs and Kumbhárs, form separate castes. But this latter, again, cannot be taken as a general rule; identical occupations may bracket together people not only of different castes, but of different religions. Ghánchis may be Hindus or Musalmans, in each of which religions, they form a separate caste; but the two are as far separate from each other as they well could be. The Dhobis of Gujarát and Deccan are both Hindus by religion and follow the same occupation; yet, they are of strictly different castes; commensality and connubiality both being absent between them. There are, again, Pardesi (Upper India) Dhobis who do not mix with either of the other two. There are nearly a dozen different castes of barbers alone. Thus occupation can afford a test of caste, only when combined with nationality, religion and birthplace or language. Again, as I have already said before, in the present upheaval of Hindu society, the people of a caste are not expected to follow their old avocations. Even Bráhmans enrol themselves in the Army and Police Service and earn their livelihood as traders, carriers and servants, and in a variety of other ways.

3. *The growth and development of castes.*

8. **Parsi Mobeds and Behdins.**—The origin of caste, membership in which alone is the real mark of recognition of a Hindu as such, is, as I have said, traceable to the policy of the dominant class. Among the Parsis, there is even yet a distinction of priests (Mobeds) and non-priests (Behdins). The distinction has been handed down from remote antiquity; and it is also believed, that the two classes sprang from two different peoples

The *elité* were the religious guides and legislators, while the others were willing to be guided by them and to serve for the common good of the whole. It is possible that, in days gone-by, the two classes were as strictly prohibited from intermarriage and common table as the Hindu castes. At present, the Parsis, who are well-known for adapting their customs to the times, have easily transgressed the restrictions, whatever they were. Up to within the last 25 years, however, intermarriages between the Mobeds and Behdins were unknown. As the Mobeds themselves have spurned the narrow limits of sacerdotal avocations and have zealously entered into all the professions and occupations worth following, after discarding the distinctive white turban and dress of Mobeds and submitting their chins to the razor of the barber, it is now hard to distinguish these from the Behdins: and so intermarriages are on the increase every year. But some may yet be found of sufficiently old ideas to enquire into the other contracting party being a Mobed or a Behdin, before settling a marriage. Even yet a Mobed of Navsári would not give his daughter in marriage to a Behdin; though there are no penalties if the rule is broken. In the matter of companionship for food, there are no restrictions at the present day, except in the case of Mobeds employed, for the time being, in actually undergoing certain religious ceremonies, or in officiating as priests in the fire-temples. These cannot, even now, partake of food with the Behdins or even touch them during the time they are so engaged.

9. **Hindu castes.**—This relic of what obviously was a division into at least two castes among the Parsis leads us to infer that the practice was recognised in the ancient Aryan common land, from which one branch is historically known to have advanced south-east into the Panjáb. The Parsis having continued close to their old home and having met with no opposition from conquered races had no occasion to develop the caste system. But a different fate awaited the Hindu emigrants. They had to conquer and subdue the nations they came across in the land of adoption. The conquered nations being barbarians, the conquerors deemed it imperative to avoid being swamped by the multitudes among whom they found themselves, to preserve their entity intact and, at the same time, to overawe the conquered peoples with their own superiority in intellect and prowess. Such stringent rules, therefore, were devised as would render a commingling impossible, on any scale however low. So, under the force of circumstances, occasions were forthcoming to develop the idea of isolation of communities, the germ of which they appear to have brought from their native home. Among themselves, those who followed the profession of arms were most honoured; for, coming as foreigners, it was only on the prowess of their arms that they could rely for their existence. Possibly, some of the leaders of the people against whom they fought were also enrolled in the class; and the Rajputs thus formed a class or a caste which, at one time, asserted a claim to a higher rank than the Bráhmans themselves. The success of their arms and the pacification of the

conquered land, combined with the rough lives of soldiers, threw them in the back-ground so rapidly that, from very early times, the Bráhmans are known to have carried the palm of superiority over the Rajputs. Thus the two first castes came into existence. Instances are found of the Bráhmans themselves having intercourse with the women of the conquered races; so, the fiery spirit of the Rajputs could not be expected to control itself in such matters; and a large class came into existence by the fusion of the two bloods. These could not be admitted into the pure castes, except in rare cases, where the father was a chief of repute; nor could they be simply relegated to the crowds of the Aboriginals. Policy, too, would not allow of the swelling of the conquered people by the addition of a class so well-connected. Thus, new castes or classes had to be devised. Some of their own original numbers had also to be grouped, after excluding the Bráhmans and the Kshatriyas. It is not exactly known how they were grouped; but the weight of evidence leans to the conjecture that all these were put under one general head, Vaishyas, and the conquered people under the last head, Sudrás. Others, however, maintain that the traders and artisans and agriculturists were Vaishyas and the yet lower orders Sudrás, out of the same stock. The Bráhman intellect revels in nothing so much as in systematising to mathematical accuracy all hair-splitting differences, whether they arise in the domains of philosophy or grammar, rituals or castes. And thus, names and occupations are found and an order of precedence too settled for the hundred and one variety of progeny that can arise from the intercourse of the males or females, single, married or widowed of each caste, with a person of any other caste, higher or lower. The orthodox view of the castes and the mixed castes is thus given in his "Indian Caste" by the late Dr. Wilson, while translating the tabular statements of castes constructed by the natives of the Maráthá country; (page 60).—"The Bráhmans have proceeded from the mouth of the god Brahmá; the Kshatriyas from the arm of the god; and the Vaishyas and Sudrás from his foot. The Bráhmans had the custom of receiving in marriage females of all the four castes, the wife of his own caste being the first. The Kshatriyas married the females of three castes, including their own. The Vaishyas were to exclude the females of the Bráhmans and Kshatriya castes. The Sudrás were permitted to contract marriages only in their own caste. Such was the custom of former ages. The offspring of such marriages is called the *Anuloma* (meaning, in the direct line of nature). The offspring of unlawful connections between the higher caste men and lower caste women is called the *Pratiloma* (the reverse of the preceding). Those whose thread ceremony was not solemnized within the ninth year are called *Vratya*. The children born to them, by adultery with the women of their own caste, are called *Vratya-Santati*. Again those born of illegal connection of the men of any one of the above-mentioned castes with the women of any other caste are called the Mixed Castes (*Sankara-Játi*). The authors of works of authority among the Maráthá Bráhmans say there are many mixed castes in this last age (*Kali Yuga*)

which cannot be determined and described. Yet, with the help of Manu and the other *Rishis*, they enumerate 134 produced from the *Anulomas* and the *Pratilomas*, and the mixture (by the *Sankara-Jâti*) of the four original castes." Here follow the names of the 134 castes so formed with the parentage and the caste-denominations, which are mostly from occupations. As I have already said, the Bráhmans and Kshatriyas, and their sub-castes are well recognised even now. But it is hard to say to which main castes all the other ramifications are to be assigned.

**10. Castes in old times.**—In the book already mentioned above, Dr. Wilson says that *Jâti* (*gens*) and *Varna* (colour) "have come to represent not only varieties of race and colour, but every original, hereditary, religious, instituted and conventional distinction which it is possible to imagine." "The Sudrás, though treated by Manu and Hindu legislation, in general, as a component, though enslaved, part of the Hindu community, not entitled to the second or sacramental birth are not even once mentioned in the oldest part of the *Vedás*." To shew that the caste organisation was subsequent to the *Vedás*, Dr. Wilson says, "In the time of the *Chhandâs* of the *Vedás*, the idea of the god Brahma, from whose head and arms and thighs and feet, the four original castes of the Hindus are held to have been derived, was neither developed nor formed. The doctrine of ceremonial defilement by touch or by eating or drinking—by which the existence of caste is particularly marked in the present social and religious life of the Hindus—is not recognised in the *Vedás*, in a single instance." The Bráhmans, he says, are represented in the *Vedás* merely as a profession, not as a caste; not a word being said, in these writings, about their origin being diverse from that of the other members of the human family; and the Rájanyas and Vaishyas had the privilege of conducting sacrifice as well as the Bráhmans.

**11. The ethnic view of caste divisions.**—It has recently been attempted to give an ethnic origin of castes on very good grounds. The main divisions, *Varnas*, are supposed to be founded on the colour of the skin of ethnographically different peoples, coming in contact at different times. White, red, yellow and black are the colours of these races; and they appertain respectively to the Bráhmans and Rajputs immigrating from the North-West and North, to the Vaishyas from the North-East and East, as a branch of the Thibeto-Chinese group, and to the black serfs (Sudrás) of the soil.

**12. The numbers of castes.**—To give an idea of the variety of castes, I quote from the valuable compendium of "the Castes and Tribes found in India," by Eustace J. Kitts :—

"There are 1,929 different castes or tribes in India; of these 803 number 1,000 and upwards, 472 number 10,000 and upwards, 206 exceed 100,000; 47 have more than 1,000,000 each; 21 contain 2,000,000 each; while the Bráhmans Kanbis and Chamárs number more than 10,000,000 each." This is a very long

list indeed, when it is noted that many sub-castes were omitted, in many of the Census Returns of 1881, from which Mr. Kitts has formed his compendium. The sub-divisions would be yet more bewildering in numbers; not only is each petty occupation a sub-caste or a caste by itself, but as I have already said, the same occupation is, in some cases, followed by men who, *inter se*, form different sub-castes. The tendency of expansion into castes and sub-castes is well expressed recently by Dr Bhandarkar, who is reported to have said that "in Indian society, the centrifugal tendency is far too strong; the slightest divergence of ritual, manner of life, or mode of thinking is sufficient to constitute a new caste-group, which falls away from the older caste, and begins life by itself; and there is hardly any way in which these atoms can be re-crystallised into a new and larger whole." The four original main divisions, as has been said above, ramified by intermarriages, first among themselves, and then, among the new classes which they gave birth to, into the *Játis*, meaning castes by birth. But when, owing to migrations into remoter parts, it became necessary to take special precautions against the intrusion of unknown members of lower *Játis* into higher ones, the castes resolved to recognise only those whom they knew; hence there arose smaller sub-divisions *Jnátis* (known persons) of the *Játis*. The *Jnátis* again were further sub-divided into smaller congeries, as Mr. Johnstone says, 'named after their country, place, calling, craft, or profession.' He further maintains, and there is apparent truth in it, that 'in all this maze of microscopic divisions, the ethnic peculiarities still subsist.'

**13. A Hindu's view of caste distinctions.**—Mr. S. C. Bose in his book "The Hindus as they are" says, (page 165), —"The distinction of caste is woven into the very texture of Hindu Society. In whatever light it is considered, religiously, morally or socially, it must be admitted that this abnormal system is calculated to perpetuate the ignorance and degradation of the race among which it prevails. It is useless to enquire when and by whom it was founded. The Hindu *Shástrás* do not agree as to this point, but it is obvious to conclude that it must have originated, in a dark age, when a proud and selfish priesthood, in the exercise of its sacerdotal functions, imposed on the people this galling yoke of religious and social servitude. The demoralising effects of the scheme are, perhaps, without a parallel in the annals of human society." A more dispassionate view is taken by Vemana, whom Dr. Wilson considers to be the most popular of the Telugu poets, and thus quotes at page 90 of his book;—"If we carefully observe and examine the universe, we shall see that all castes equally originated therein; then all are equal; surely all men are brothers. All the tribes originated in the same origin; who can decide as to the superiority or inferiority of any one? Why should we constantly revile the Paryar? Are not his flesh and blood the same as our own? and of what caste is he who pervades the Paryar as well as all other men? Place one dish before all the world, and let them eat together, abolishing their castes."

**14. Sub-castes hard to determine.**—In the case of the Bráhmans, the sub-divisions are often well marked, as many are geographically isolated

only; the same is generally the case with the Banias also. They are also, in some cases, further sub-divided into Dasá (a tenth) and Visá (a twentieth) of a particular caste. The sub-divisions of the Kshatriyas also are well defined and few. But a great confusion arises in the case of the working classes. They themselves, in many cases, know not whether the designation by which they are known, say, Dabgar or Rangári, is a caste or sub-caste; and if the latter, what the principal caste is. "Sub-divisions of castes," observes Mr. Kitts, "are always a matter of controversy, as it is always difficult to determine when the sub-division should rank as an independent caste."

**15. Loss of Caste.**—Lastly I may say a few words regarding loss of caste and caste obligations. "The circumstances," writes Mr. Bose, "which cause the loss of caste are the following:—the abandonment of the Hindu religion, journey to foreign countries, which involves the eating of forbidden food, the eating of food cooked by one of inferior caste or food forbidden to the Hindus, female unchastity in a family, the cohabiting with women of a lower caste or with those of foreign nations, and the non-performance of the religious rites prescribed in the *Shástrás*." These may be the regulations of old times; but moral delinquencies are not now generally known to entail loss of caste. One of the principal causes for it, now, is disobedience to, or defiance of, caste rules, as agreed upon by the caste; of course, the loss of caste entailed by foreign travel, or eating or drinking forbidden food or drink, or such as is prepared by a person of inferior caste or by foreigners, plays the most prominent part at the present time. A widow who remarries is, of course, the greatest defaulter in those castes, where widow remarriage is prohibited.

**16. Caste obligations.**—In addition to the prohibition to eat with persons of other (generally those estimated lower) castes and to marry outside the caste, an active caste obligation upon every member of the caste, rich or poor, in the Gujarát Divisions of our State, and chiefly among Vániás, is to give at his expense certain caste-dinners. The rule is more or less rigidly observed in different castes; and where a caste is so large as to crush a poor caste-fellow with the enormous expense of feeding all his brethren, some saving clauses have been found inevitable. Still, among the Gujaráti Vániá castes, the obligation is enforced strictly, and the luckless wight, who, at middle age, is blessed with living grand-parents in addition to his parents, however good a subject he may be deemed for a Life Insurance Company, considers himself financially ruined. For, on the 12th or 13th day after the death of each of these worthy progenitors of his, he is obliged to "feed the caste" as it is called; and if they happen to pass away within short intervals, as old people would do, he sinks deep in debt, which is hardly paid off on his death, and which devolves on his sons, in addition to the expenses incidental on his own sad loss. The wisdom of the arrangement is supposed to lie in the fact of members of the caste getting a daily dinner gratis, excepting only him who has to pay for the particular day. It is true that in some caste

every evening is engaged, and registers are kept by the headmen in which the days and names of the dinner-dispensers are written down, in order, days previously. If 3 or 4 people happen to die on the same day, benefit of it is not given to their representatives; but their names are arranged in order one after the other; and thus the dinner supposed to be for the 12th day after the funeral need not precisely be on the day; but for the convenience of the castemen, and to guard against any one escaping the tax, it may take place on the next vacant day, however distant it may be. Putting the advantages and disadvantages side by side, I am of the opinion that the latter vastly preponderate. The burden falls unevenly; it becomes merely a matter of lottery. He who draws a prize may dine out every day of his life, in the dinner season, for 10 years without having ever to return the compliment; whereas he who draws a blank may have "to feed the caste" twice a year. At times of epidemics, these caste-dinners held on the open ground, in filthy streets, by the side of drains, add terribly to the force of the disease, and have often to be stopped by Government.

### 4. *The Final Tables.*

**17. New information required in the present Schedules.**—In the Enumerator's Schedule for 1881, information regarding religion and castes was to be filled in only under two heads, both sub-heads under the chief head of religion,—namely, "Religion" and "Caste, if Hindu; sect, if of other religion." These were columns 6 and 7 of the Schedule. The standard instructions to Enumerators then proposed were:—

"Column 6.—Here enter the main religious denomination to which each person belongs, as Hindu, Mahomedan, Christian, Sikh, Jain, Brahmo, or other religious division of the Hindus not mentioned above, Buddhist, Jew, Parsi. If a person belongs to some aboriginal or non-Hindu tribe, enter the name of his tribe, as Garo, Khasia, &c."

For caste &c. the instructions were:—

"Column 7.—In the case of Hindus, here enter the caste, as Brahman, Rajput, &c. If the name of the sub-division of the caste is entered, you must also enter the general name of the caste as a whole. In the case of Musalmans, state whether they are Shiáhs, Sunnis, Farázis or Wahábis, &c."

This information was not considered complete, and was found to be misleading also; as numbers of Jains, Sikhs, &c., passed under the generic name "Hindus." Thus the single sub-head of religion was split up into two; one demanding the general religion, and the other the sect or section. I am not sure, if this splitting up also has not been the source of much confusion. When to this double entry are added two more entries, caste and sub-division of caste, the intellectual capacities both of the Enumerators and the householders must have been sorely taxed. Efforts have apparently been made to fill up the four columns anyhow; and when instructions were given to the Enumerators that none of these columns should be left blank, the efforts must be very trying. The instruction, no doubt, was given with a view to avoid a

blank, which may naturally lead to many errors in abstraction, &c.; and the Enumerators were told to enter "not returned" in the case of sect, where it could not be stated. But the tendency would be more to fill up the column anyhow. The Census Commissioner, in his letter of 10th February 1890 to the Home Department, says that the main object of providing the column of sect, apart from its connection with the return of Christians was to avoid the recurrence of the lamentable confusion between caste and sect found in numbers of the Schedules of 1881. This expedient, surely, forced the Enumerators to make separate entries under the two columns of sect and caste, and thus the substitution of caste for sect was avoided. But even in the case of Hindus, it is doubtful if a very large percentage of them know aught beyond their being Hindus and belonging to a particular caste. Again, going further into sub-divisions of castes, even antiquarians would be unable to say whether a certain denomination was a caste or a sub-caste. And after all this labour, the details are inaccurate and not of much use. One heading for the large group of religion, Hindu, Musalman, Jain, &c., and another for caste of Hindus, and race or nationality of others, as in the Census of 1881, could answer all purposes, if care is taken to see that caste and sect are not mixed up. This much about the Hindus. For others, the four columns would form a complete puzzle. Take, for instance, a Parsi. There is a sort of division into two parts; the Kadmis and the Shenshâis; but these differ not from each other in any important particulars except a curious difference in calculating the months, one party being a month ahead of the other. So the Parsis have to enter merely Parsi as their religion, and at most Kadmi or Shenshâi, as sect; they have nothing to fill up in the columns of castes and sub-castes. The Jains also and the Musalmans may be much put to it to fill up the four columns. So the amount of information now required is rather too prolix and troublesome as startling the householders with questions unfamiliar to them and thereby opening a wide door for random shots. In the Schedules of 1891, columns 2, 3, 4 and 5 are substituted in place of the two of 1881, mentioned above. These are, 2, religion; 3, sect of religion (see rule 3); 4, caste of Hindus and Jains; tribe or race of others (see rule 4); 5, sub-division of caste, &c., (see rule 5). In the instructions to the Enumerators, rule 2 states that in the second column the principal religion should be entered. Then rule 3 states for column 3 (sect of religion), that "the sect for each person be entered, as he states it, as Smárth, Vaishnav, Wallabhá-chárya, Lingait, &c., for Hindus; Sunni, Shiáh, &c., for Musalmans; and for Christians enter whether Church of England, &c. If the sect cannot be stated, enter "not returned" in this column, but do not leave it blank."

Rule 4.—"Column 4 (caste, &c.)—Enter the caste of Hindus and Jains, and the tribes of those who have not castes, and the races of Christians, Buddhists, &c. As Bráhman, Rajput, Bania, Kanbi, for Hindus; Pathán, Mogal, &c., for Musalmans; Eurasians or Native Christians for Christians" Rule 5.—Coulmn 5 (Sub-division of caste, &c.)—If the caste has been entered in column 4, enter here the sub-division, as Kanojiá or Nágar, of Bráhmans, Osvál of Banias, &c. If tribes enter the clan; if race, enter the tribe or nationality."

Instructions are then given that if some races or castes may not return sub-divisions, in their case the entry in column 4 should be repeated, but the column should not be left blank. A perusal of these instructions shews that the whole subject is dealt with unevenly and vaguely, from the nature of the subject itself. It is, on the whole, best to disencumber the future Schedules of all this work, wanting in preciseness. It appears that because four distinct columns were required for Hindus, the other religions also had to fill in the four columns, by even bringing up such differences as European and English, European and Scotch in the fourth and fifth columns; or by repetitions, as 2 Jew, 3 Jew, 4 Jew, 5 Austrian.

**18. The Final Tables.**—Table XVI. in the Final Tables is the important one on castes giving the castes, tribes and races by nationality or traditional occupation; it extends over 28 pages and contains 33 columns. For each caste, its class and group are given; the religion professed by the caste, tribe or race, the total numbers in the State, and the males and females separately; and the total and sex numbers for each division and the City. Two more optional tables are added, giving very important information as regards (*a*) the details of education in each caste, by age-periods, and (*b*) castes by Civil Condition and Age. The former is comprised in Table D. and the latter in Table E. Table D. also gives in two of its columns, the 19th for males and 36th for females, the numbers of English-knowing. This dispenses with the necessity of having a separate Table C. Table D. extends over 48 pages; and for each caste it gives the numbers of learning, literate and illiterate, by the age-periods 0-14, 15-24 and 25 and over; the figures are given both for males and females. Table E. extends over 125 pages and supplies the figures, for both sexes, for the single, married and widowed. The age-periods are (1) all ages; (2) 0 to 9; (3) 10 to 14; (4) 15 to 24; (5) 25 to 39; (6) total of 15 to 39; (7) 40 and over. Tables D. and E. are yet further expanded; and in a series of tables at the end, the same information is given by Divisions and for the City that is given for the whole Territory in Tables D and E. It will be observed that the Infirmities are given by castes, in supplementary Tables; Tables XII.-A, XIII.-A, XIV.-A and XV.-A give by sexes, the numbers in each caste of the insane, deafmutes, blind and lepers, respectively. I note these Tables here in detail, because they contain valuable statistical information on interesting points for castes; and I wish to direct to them the attention of the enquirer. In this chapter, I can hardly find room to comment on all these tables, and will confine my remarks to the various tables of ratios &c., that are formed mostly out of Final Table XVI. only.

5. DIAGRAM.

**19. Diagram.**—To afford a complete view at one glance, of the percentages of the Classes and their castes in the Hindus, to the total population, I have prefixed a diagram to this chapter which will repay attention bestowed on it. Each of the five Classes is marked out by a colour. So far as the

classes only are concerned, the inner circle gives all the percentages. The large Agricultural Class forms at the centre, an angle larger than two right angles, an angle of 226·8 degrees, leaving only a right angle and a half, at the centre, to include all the other Classes together. By percentage the Agricultural Class forms, as is seen on the rim of the circle, 62·91 per cent. of the total Hindu population. Just a third of this expanse, 75·4 degrees, is taken up by the green-coloured space, the Artisan and Village Menial Class. It will be seen further on that the Village Menials (who are not Artisans) contribute greatly to the size of this Class. The real artisans would come to only a half of the sector marked green. Less than half of this Class is Class B, of Professionals, who cover an arc of about 36 degrees and form nearly 10 per cent. of the population. Less than half the Professional Class is Class C, Commercial, comprising 4·19 per cent. of the total population. Just half of this class is Class E, the smallest of all, Vagrants, minor artisans and performers. It takes up only about 7½ degrees of the arc, and includes 2·1 per cent. of the population. The space between the inner and outer circles gives graphically the extents of the castes; these ranging themselves under their classes. I have lumped together those castes, which number less than 3,000 souls. The percentages which the castes bear to the total Hindu population are shewn by figures on the outer rim. It will be observed that in Class A, Agricultural, the broadest spaces in the outer circle are covered by the Koli and Kanbi castes. The Kolis are given under four different heads, and so also the Kanbis. The Lewá and Kaidvá Kanbis, who are almost equal to each other, in percentage, are each of them numerically as strong as the entire professional class. Again, the Kolis and the Kanbis of all sub-heads are, each of them, more numerous than any other class. Each of these large agricultural castes, Kolis and Kanbis, comprises over 20 per cent. of the total Hindu population. These are far in excess of any other castes; the Dheds, the next in extent after them, occupying a space only about a fourth of what falls to the lot of each of them. After the Dheds come the Rajputs, 4·57 per cent. If the Vániás be all taken as one caste of Hindus, they form 2 per cent. of the Hindu population. In the artisan castes the potters, the barbers, the blacksmiths and the carpenters are the most numerous, with from 1 to 2½ per cent.

### 6. *Numerical strength of the Hindus and Jains, and of the main Sub-divisions.*

**20. Percentage of the Hindus and Jains.**—The numbers and percentages of the different religions are already given in Chapter III., (Religions), but for ready reference I give the marginal Table No. I.

TABLE No. I.

*Numerical strength of the different races.*

| Religion. | Number. | Percentage | Religion. | Number | Percentage. |
|---|---|---|---|---|---|
| Hindu ... .. | 2,137,562 | 88 50 | Christian ... | 646 | 0·03 |
| Musalman ... | 188,740 | 7·81 | Caste returned in lieu of religion ... | 29,854 | 1 24 |
| Jain ... ... | 50,332 | 2 08 | Others .. | 56 | ... |
| Parsi ... ... | 8,206 | 0 34 | | | |
| | | | Total | 2,415,396 | 100 |

The Hindus form 88·5 per cent. of the population, and the other community that observes caste distinctions, the Jains, are slightly over two per cent. Thus, those that have caste distinctions in them form 90·58 of the entire population of the State. The rest 9·42 per cent., are such as have no marked caste distinctions. The tribal or racial divisions in these can hardly be put on a level with those of castes. Among the Parsis, Christians and Foreign Musalmans there are none such. Among those who are descended from converts to Islam (about 50 per cent. of the Musalman population), caste distinctions yet survive, though in a very modified form. Common food is not forbidden, except in some rare cases, but there are some supposed restrictions to intermarriages, between persons of the different sects.

**21. The main sub-divisions of the Hindus.**—The following statement gives the numbers in the main sub-divisions and the percentage of the total of each group to the total Hindus:—

TABLE No. II.

*Numerical distribution of the main Sub-divisions of the Hindus.*

| Name of group and caste | Strength | Name of group and caste. | Strength |
|---|---|---|---|
| GROUP I. | | GROUP II. | |
| Castes containing 100,000 persons and over. | | Castes containing from 50,000 to 100,000 | |
| Kolis (other than specified) ... ... | 298,675 | Rajput ... ... .. ... | 97,713 |
| (Kolis Total) .. ... ... . | 471,762 | Rabari . . ... .. .. | 58,087 |
| Kanbi Kaidva.. ... ... ... | 200,058 | Total... | 155,800 |
| Kanbi Leva ... ... . ... | 199,168 | Percentage on total Hindus .. | 7·29 |
| (Kanbis Total)... ... ... ... | 439,550 | GROUP III. | |
| Koli Talapdá .. ... ... | 146,286 | Castes containing from 20,000 to 50,000 | |
| Dhed . ... ... ... .. | 124,324 | Kumbhar Gujaráti . . . | 49,700 |
| Total... | 968,512 | Brahman Audichya Sahasra .. ... | 43,550 |
| Percentage on total Hindus .. | 45·31 | Bhil ... ... .. ... .. | 38,920 |

## TABLE No. II—*contd.*

*Numerical distribution of the main Sub-divisions of the Hindus.* -contd.

| Name of group and caste | Strength | Name of group and caste. | Strength |
|---|---|---|---|
| GROUP III. *contd.* | | GROUP IV. | |
| Gámit ... .. ... ... ... | 38,237 | Castes containing from 10,000 to 20,000. | |
| Khálpá .. ... .. ... ... | 37,717 | Maráthá ... ... ... .. | 19,943 |
| Vághri ... ... ... ... ... | 34,442 | Taláviá ... ... ... ... | 16,699 |
| Dublá ... ... ... ... ... | 32,170 | Darji ... ... ... ... ... | 16,037 |
| Kanbi Anjaná ... ... .. | 31,488 | Dhundia ... ... .. ... | 15,951 |
| Hajám Gujaráti ... ... ... | 31,079 | Ghánchi ... ... ... ... | 14,043 |
| Bhangiyá ... ... ... ... | 30,960 | Bráhman Modh ... ... ... | 12,129 |
| Rávaliá ... ... ... ... | 28,785 | Bráhman Anávalá ... ... ... | 11,148 |
| Dhánká ... .. ... ... | 27,840 | Soni Gujaráti ... ... ... ... | 11,100 |
| Chodhrá ... ... ... ... | 26,646 | Laváná... ... ... ... ... | 11,099 |
| Luhár Gujaráti ... ... .. | 24,029 | Gosái . .. ... .. ... | 10,221 |
| Sutár Gujaráti ... ... .. | 22,969 | Total.. | 138,370 |
| Bhát ... ... ... ... .. | 21,432 | Percentage on total Hindus .. | 6·47 |
| Koli Pátanvadia ... ... ... | 20,848 | GROUP V. | |
| Total... | 540,812 | Castes containing less than, 10,000 . | 334,068 |
| Percentage on total Hindus ... | 25·30 | Percentage on total Hindus .. ... | 15·63 |
| | | Total Hindus... | 2,137,562 |

I give five groups. The first is that for those having 100,000 souls and over, and comprises 5 different castes. The highest figures are for Kolis (other than specified), nearly 300,000. Next after them the Kaidvá and Levá Kanbis, each with nearly 200,000. The Talapdá Kolis come next with about 150 thousand, and the Dheds last with nearly 125 thousand. The total of these 5 castes in the first group comes to nearly one million, and forms 45 per cent. of the entire Hindu population. It should be noted, that only sub-divisions of castes are taken into consideration in this table. Otherwise the total Kolis of all sorts are 471,762, and the Kanbis nearly as many; 439,550. In the second group, between 50,000 and 100,000, there are only two castes, the Rajputs and the Rabaris. Seventeen different castes come in the third group, over 20,000. The most numerous, just falling short of 50,000 are the Kumbhárs, earthen-pots makers. The second place in this group is taken by a sub-caste of Bráhmans, the Aûdichya Sahasra, numbering over 43 thousand. There are 5,910 Aûdichya Tolakiâs; so, the total number for the Aûdichya Bráhmans falls slightly short of 50,000, the largest sub-caste of Bráhmans in this State. The Bhils, the most prominent of the

Aboriginals come third, with nearly 39,000; there is nearly an equal number of another tribe or caste of the Aborigines, the Gámits. The next three are low castes, Khálpás, Vághris and Dublás. These are followed by another caste of the numerous Kanbis, the Anjanás. Hajáms (barbers) come next. The next are the degraded caste, Bhangiyás, or sweepers, whose touch is defilement, not only for the other Hindus, but for some other races too. Dhánkás and Chodhrás are also Aboriginal classes. The Luhárs and Sutárs are artisans. The total of this third group forms 25 per cent. of the entire Hindu population. So that the first three groups together, that is, those castes which have more than 20,000 souls comprise 78 per cent. of the total Hindu population, and consist of 24 subcastes. The fourth group, of between 10 and 20 thousand, contains 10 castes or subcastes, and forms 6 per cent. of the Hindus. There are 334,068 persons in small castes, each having less than 10,000 souls in them; and this last group is 15·63 of the total Hindus. Thus the percentages of the five groups are as below :—

| | Percentage |
|---|---|
| Group I., 5 subcastes, each containing over 100,000 persons ... | 45·31 |
| Group II., 2 subcastes, each between 50 and 100 thousand ... | 7·29 |
| Group III., 17 subcastes, each between 20 and 50 thousand ... | 25·3 |
| Group IV., 10 subcastes, each between 10 and 20 thousand ... | 6·47 |
| Group V., small subcastes, each below 10,000 ... ... ... | 15·63 |

**22. The chief castes.**—Taking the principal castes, including the subcastes within them, we have 4 castes containing over 100,000 persons. There are—

1. Kolis, 471,762 persons.
2. Kanbis, 439,550 persons.
3. Bráhmans, 144,797 persons.
4. Dheds, 124,324 persons.

These four make up a total of 1,180,433 souls, or 55·2 per cent. of the Hindu population. The first two classes, which are the most numerous, are Agriculturists. Bráhmans come third, *longo intervallo*; being only a third of the Kanbis who precede them. The fourth are the Dheds, who are almost as numerous as the Bráhmans. These four large classes make up, as has been said, more than half the entire Hindu population.

### 7. *The scheme of castes.*

**23. Classification of castes.**—The figures given above will serve to present a general idea of the strength of the prominent divisions of the Hindus. But for further details we have to turn to Final Table No. XVI, which is constructed on the plan suggested by the Census Commisioner. The general scheme of classification for castes, tribes and races is as follows :—

## TABLE No. III.

*General scheme of classification for Castes, Tribes, Races, &c.*

| Class. | Group. | Class. | Group. |
|---|---|---|---|
| A. Agricultural. | 1. Military and dominant. | D. Artizan and village menial. | 23*a*. Necklaces, beads, bracelets, &c, makers and sellers. |
| | 2*a*. Cultivators | | 24. Washermen. |
| | 2*b*. Cattle-breeders and graziers. | | 25. Cotton-cleaners. |
| | 2*c*. Field labourers. | | 26. Shepherds and wool-weavers. |
| | 2*d*. Other agricultural and pastoral castes. | | 27. Oil-pressers. |
| | 4. Forest and hill tribes. | | 28. Potters. |
| B. Professional. | 5. Priests. | | 31. Lime burners. |
| | 6. Devotees. | | 33. Gold-washers. |
| | 7. Temple servants. | | 35. Fishermen, boatmen, Pálkhi-bearers, cooks, &c. |
| | 8. Genealogists. | | 36. Distillers and toddy-drawers. |
| | 9. Writers. | | 37. Butchers. |
| | 11. Musicians and ballad reciters. | | 38. Leather workers. |
| | 12. Dancers and singers. | | 38*a*. Village watchmen. |
| | 13. Actors and mimes. | | 39. Scavengers. |
| C. Commercial. | 14 and 15. Traders and pedlars. | E. Vagrant, minor artisans and performers, &c. | 41. Earth-workers and stone-dressers. |
| | 16. Carriers. | | 42. Knife-grinders. |
| D. Artisan and village menial. | 17. Goldsmiths. | | 43. Mat-makers and cane-splitters. |
| | 18. Barbers. | | 44. Hunters, fowlers, &c. |
| | 19. Blacksmiths. | | 45. Miscellaneous and disreputable livers. |
| | 20. Carpenters and turners. | | 46. Tumblers and acrobats. |
| | 20*a*. Masons. | | 47. Jugglers, snake-charmers and animal exhibitors. |
| | 20*b*. Painters. | F. Races and Nationalities. | 48. Non-Indian Asiatic races. |
| | 21. Brass and coppersmiths. | | 50. Non Asiatic races. |
| | 22. Tailors. | | 51. Eurasians. |
| | 22*a*. Grain parchers and confectioners. | | 52. Christian converts. |
| | 22*b*. Perfumers and drug-preparers and sellers and betel-leaf dealers. | | |
| | 23. Weavers, calenderers and dyers. | | |

It divides the entire population into six Classes. The first five are founded on occupation, in descending order of importance, and include within them all the castes and tribes of those communities that enjoy such distinc-

tions. The last Class is "Races and Nationalities," and is intended to include all those who recognise no such social distinctions. Each Class, again, is subdivided into groups. Under each group are filled up (Final Tables XVI and D and E), in alphabetical order, all the castes and subcastes that fall under it.

**24. Numbers and percentages in the Hindu Classes.**— Taking, then, the Hindu population of either sex, in accordance with the five Classes of the scheme, I give the following table for the numbers under each and the percentages :—

TABLE No. IV.

*Numbers and ratios of the Hindu Classes.*

| Name of Class. | Total. | Males. | Females. | Percentage of | | | Females for 1,000 males. |
|---|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. | |
| A. Agricultural ... .. | 1,344,749 | 702,400 | 642,349 | 62·91 | 63·23 | 62·56 | 914 |
| B. Professional ... ... | 212,054 | 112,376 | 99,678 | 9·93 | 10·12 | 9·71 | 887 |
| C. Commercial ... ... | 89,589 | 46,197 | 43,392 | 4·19 | 4·15 | 4·23 | 939 |
| D. Artisan and village menials ... ... ... | 446,202 | 226,688 | 219,514 | 20·87 | 20·41 | 21·38 | 968 |
| E. Vagrant, minor artisans and performers, &c. ... | 44,968 | 23,221 | 21,747 | 2·10 | 2·09 | 2·12 | 937 |
| **Total ...** | **2,137,562** | **1,110,882** | **1,026,680** | **100** | **100** | **100** | **924** |

Of the total Hindu population, 63 per cent. are Agriculturists. Class D, Artisans and Village Menials, are mostly dependent upon Agriculturists only. They are mostly blacksmiths, carpenters, potters, and others who are indispensable to agriculturists, in their villages. They are nearly 21 per cent.; so that the two Classes, which include the castes that follow agriculture and the castes that are supported by agriculturists, make up 80 per cent. (roughly) of the total Hindus. The Professional castes amount to nearly 10 per cent. of the population. The Commercial castes muster only 4 per cent. of the Hindus. The last in rank, Vagrants, minor artisans, &c., claim only 2 per cent. Thus, the agricultural castes, A, are more than three times as numerous as the artisans and village menials, D; the latter are more than double of Class B, Professionals; who, in their turn, are more than twice C, Commercial, who are almost double of the lowest castes, in Class E. Turning to the columns for sexes we see that, in numbers, the males exceed the females in all Classes. In the most numerous and important Class of Hindu agriculturists, there are 914 females to a thousand males. For Class B, Professionals, the percentage is the least, 887 females, and for Class D, Artisans, &c., greatest, 968 females for 1,000 males. Taking the ratios of sexes, in each class, on the total numbers of males and females separately,

we find the ratios equally balanced, very nearly, for the two sexes, in the highest Class; the males being 63·23 and the females 62·56 per cent. of the sex totals. In B also the females have a less ratio. The deficiency is made up by a higher sex ratio, for females, in the other three classes, C, D, and E.

8. *Divisional strength of castes.*

**25. Territorial distribution and ratios of the caste groups.**—Table No. V gives the total strength, by sexes, and the territorial distribution of the 52 groups of castes, tribes, and races, enumerated in the scheme. It also furnishes the percentage of each to the total population of the State, and the sex proportion. The table is suggested by the one in the Bombay Report for 1891..

TABLE No. V.

*Total strength, territorial distribution, &c., of all groups.*

| Group. | Total strength. | | | Territorial Distribution. | | | | | Percentage to total population. | No of females to 10,000 males. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Amreli. | Kadi. | Navsari. | Baroda. | Baroda City including Cantonment. | | |
| 1. Military and dominant. | 146,547 | 77,430 | 69,117 | 21,452 | 60,208 | 8,085 | 37,631 | 19,171 | 6·07 | 8,925 |
| 2a. Cultivators ... .. | 973,044 | 509,739 | 463,305 | 52,603 | 513,919 | 50,541 | 311,420 | 14,561 | 40·28 | 9,089 |
| 2b. Cattle breeders and graziers ... .. | 64,284 | 33,003 | 31,281 | 8,838 | 48,133 | 510 | 6,544 | 259 | 2·66 | 9,478 |
| 2c. Field labourers .. | 65,218 | 33,260 | 31,958 | 153 | 165 | 52,580 | 12,250 | 70 | 2·70 | 9,609 |
| 2d Other agricultural and pastoral castes .. | 4,002 | 2,008 | 1,994 | 1,070 | 1,001 | 1,762 | 156 | 13 | 0·17 | 9,933 |
| 4. Forest and hill tribes . | 182,358 | 92,912 | 89,446 | 436 | 10,539 | 109,841 | 61,310 | 232 | 7 55 | 9,626 |
| 5. Priests ... ... .. | 145,297 | 75,835 | 69,462 | 11,837 | 62,137 | 18,282 | 34,300 | 18,741 | 6·02 | 9,159 |
| 6. Devotees ... ... | 28,013 | 16,935 | 11,678 | 7,327 | 12,206 | 1,603 | 7,834 | 1,043 | 1·18 | 6,896 |
| 7. Temple servants .. | 6,461 | 3,310 | 3,151 | 693 | 4,33 | 207 | 811 | 416 | 0·23 | 9,519 |
| 8 Genealogists ... .. | 24,492 | 13,328 | 11,261 | 847 | 15,322 | 366 | 7,468 | 489 | 1·01 | 8,515 |
| 9. Writers ... ... . | 5,172 | 2,719 | 2,453 | 705 | 1,190 | 579 | 90. | 1,794 | 0·21 | 9,021 |
| 11. Musicians and ballad recitors .. .. | 2,215 | 1,109 | 1,106 | 233 | 1,321 | 58 | 398 | 205 | 0·09 | 9,972 |
| 12. Dancers and singers .. | 5,232 | 2,264 | 2,968 | 58 | 4,882 | 56 | 230 | 5 | 0·22 | 13,109 |
| 13. Actors and mimes ... | 3,550 | 1,745 | 1,805 | 100 | 2,837 | 48 | 559 | 8 | 0 15 | 10,285 |
| 14 & 15. Traders and pedlars | 127,034 | 65,050 | 61,984 | 23,814 | 55,808 | 6,327 | 29,358 | 11,7-7 | 5·26 | 9,528 |
| 16. Carriers ... ... .. | 29,562 | 15,352 | 14,210 | 460 | 23,681 | 514 | 4,110 | 76. | 1·22 | 9,256 |
| 17. Gold smiths ... ... | 12,281 | 6,232 | 6,049 | 1,403 | 4,200 | 1,730 | 2,951 | 2,004 | 0·51 | 9,076 |
| 18. Barbers ... ... ... | 32,185 | 16,429 | 16,056 | 2,607 | 19,078 | 1,904 | 9,527 | 1,414 | 1·34 | 9,773 |
| 19 Black smiths ... .. | 24,233 | 11,892 | 12,341 | 1,828 | 15,950 | 770 | 4,911 | 774 | 1· | 10,377 |
| 20. Carpenters and turners | 26,359 | 13,401 | 12,958 | 2,74 | 15,262 | 1,710 | 5,260 | 1,387 | 1 09 | 9,669 |
| 20a. Masons .. ... ... | 3,192 | 1,607 | 1,585 | 150 | 1,785 | 46 | 1,025 | 186 | 0·13 | 9,863 |
| 20b. Painters ... .. | 6 | 2 | 4 | ..... | ..... | ... | ..... | 6 | 0·02 | 20,000 |
| 21. Brass and copper-smiths | 2,865 | 1,461 | 1,401 | 189 | 1,522 | 436 | 287 | 430 | 0·12 | 9,610 |

## TABLE No. V.—*continued.*

| Group. | Total strength. | | | Territorial Distribution. | | | | | Percentage to total population. | No. of females to 10,000 males. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Amreli. | Kadi. | Navsari. | Baroda. | Baroda City including Cantonment. | | |
| 22. Tailors ... ... ... | 16,308 | 7,985 | 8,323 | 2,289 | 8,863 | 1,890 | 2,180 | 1,086 | 0·68 | 10,423 |
| 22*a*. Grain parchers and confectioners .. | 965 | 507 | 458 | 2 | 434 | 96 | 212 | 221 | 0·04 | 9,033 |
| 22*b*. Perfumers and drug preparers and sellers and betel-leaf dealers | 724 | 386 | 338 | 13 | 83 | 69 | 12 | 547 | 0·03 | 8,756 |
| 23. Weavers, calenderers and dyers ... .. | 26,481 | 13,562 | 12,919 | 2,070 | 13,631 | 3,886 | 5,545 | 1,349 | 1·10 | 9,525 |
| 23*a*. Necklaces, beads, bracelets, &c, makers and sellers ... ... .. | 1,484 | 821 | 663 | 221 | 506 | 12 | 402 | 343 | 0·06 | 8,076 |
| 24. Washermen ... .. | 3,246 | 1,609 | 1,637 | 649 | 687 | 407 | 986 | 457 | 0·13 | 10,174 |
| 25. Cotton cleaners .. .. | 5,778 | 2,911 | 2,867 | 648 | 3,648 | 952 | 340 | 190 | 0·24 | 9,848 |
| 26. Shepherds and wool-weavers ... ... .. | 10,402 | 5,374 | 5,028 | 2,839 | 2,172 | 3,254 | 1,762 | 375 | 0·43 | 9,356 |
| 27. Oil pressers ... ... | 19,270 | 10,153 | 9,117 | 1,259 | 10,275 | 2,593 | 2,975 | 2,168 | 0·80 | 8,979 |
| 28. Potters ... ... ... | 50,907 | 26,059 | 24,848 | 8,378 | 29,159 | 4,514 | 7,449 | 1,407 | 2·11 | 9,535 |
| 31. Lime-burners ... ... | 333 | 177 | 156 | 8 | 11 | 8 | 221 | 95 | 0·01 | 8,814 |
| 33. Gold washers ... ... | 40 | 23 | 17 | ..... | 8 | ..... | 24 | 8 | 0·001 | 7,391 |
| 35. Fishermen, boatmen, Palkhi bearers, cooks, &c. ... ... ... | 17,398 | 8,528 | 8,870 | 1,875 | 703 | 4,095 | 8,050 | 2,675 | 0·73 | 10,412 |
| 36. Distillers and toddy drawers ... .. | 1,893 | 986 | 907 | 16 | 1,010 | 124 | 682 | 61 | 0·08 | 9,199 |
| 37. Butchers ... ... | 1,091 | 562 | 529 | 233 | 459 | 182 | 198 | 18 | 0·05 | 9,413 |
| 38. Leather workers ... | 48,797 | 25,161 | 23,636 | 3,216 | 28,712 | 2,938 | 12,670 | 1,261 | 2·03 | 9,393 |
| 38*a*. Village watchmen ... | 139,795 | 71,016 | 68,779 | 9,545 | 61,523 | 18,139 | 45,245 | 5,343 | 5·79 | 9,685 |
| 39. Scavengers ... ... | 32,033 | 16,178 | 15,855 | 2,846 | 11,024 | 923 | 15,415 | 1,825 | 1·33 | 9,800 |
| 41. Earth workers and stone dressers ... ... | 1,969 | 1,029 | 940 | 211 | 651 | 130 | 909 | 68 | 0·08 | 9,135 |
| 42. Knife grinders .. ... | 609 | 318 | 291 | 69 | 261 | 23 | 225 | ..... | 0·03 | 9,150 |
| 43. Mat-makers and cane splitters ... ... | 898 | 450 | 448 | ..... | 130 | 646 | 17 | 31 | 0·04 | 9,956 |
| 44. Hunters, fowlers, &c.... | 34,581 | 17,933 | 16,648 | 1,161 | 21,487 | 134 | 8,927 | 105 | 1·43 | 9,383 |
| 45. Miscellaneous and disreputable livers ... | 3,095 | 1,527 | 1,568 | 435 | 1,133 | 65 | 308 | 2,872 | 0·13 | 10,268 |
| 46. Tumblers and acrobats. | 3,666 | 1,897 | 1,769 | ..... | 2,368 | 17 | 1,241 | 1,154 | 0·15 | 9,225 |
| 47. Jugglers, snake charmers and animal exhibitors ... .. | 1,198 | 580 | 618 | 20 | 739 | 36 | 399 | 4[illegible] | 0·05 | 10,655 |
| 48. Non-Indian Asiatic races. | 75,805 | 39,146 | 36,669 | 4,259 | 25,821 | 16,170 | 14,791 | 4 | 3·13 | 9,364 |
| 50. Non-Asiatic races .. | 1,634 | 849 | 785 | 373 | 850 | 26 | 13[illegible] | 15,76[illegible] | 0·07 | 9,246 |
| 51. Eurasians ... ... | 108 | 57 | 51 | 2 | 3 | ..... | 8 | 95 | 0·004 | 8,947 |
| 52. Christian converts .. | 386 | 276 | 110 | 7 | 16 | 16 | 46 | 301 | 0·02 | 3,985 |
| Grand Total... | 2,415,396 | 1,252,983 | 1,162,413 | 180,188 | 1,998,742 | 319,443 | 700,603 | 116,420 | ... | 9,277·16 |

Looking in the columns for territorial distribution, it will appear that there is a great disparity in relative numbers. But this is obviously due, in some cases, to misconception in entries, *e.g.*, field-labourers are given at so many as 52,580 in the small *Prânt* of Navsári, and 12,250 in Baroda, to only 153 and 165 in the Amreli and the extensive Kadi *Prânts*. But taking all the subheads of group 2 together, the cultivating classes and those connected with agriculture will be found to bear a closely uniform ratio in the four Divisions. The Forest Tribes are, as is well known, most numerously represented in Navsári and almost unknown in the Amreli Division. The priestly castes are uniformly represented. Navsári, with its large forest tracts, gives shelter to very few traders and pedlars; while the artisan classes are uniformly represented. Navsári, again, is markedly low in its numbers of scavengers, and hunters and fowlers. The column of ratios shews that over 45 per cent. of the total population are agriculturists, purely such; and, including the landholders and Forest and hill tribes, the percentage of agriculturists comes close to 60 per cent. We saw in a previous paragraph that 63 per cent. of the Hindus belonged to this Class. Hence, agriculture is more prevalent among the Hindus than among all the races combined. Of these 7·5 per cent. of the population are Forest Tribes, or about one-eighth of the total agricultural class. Six per cent. of the entire population are priests, including the powerful caste of Bráhmans; and about 1·5 per cent. are otherwise engaged in temple service. Writers, musicians, dancers and actors are found in very small numbers; all of them together not coming to much more than a half per 100 of the population. Those engaged in trade and commerce are not more numerous than the priests, and form only 6 per cent. of the total population. This shews how backward the State is in the development of Industrial Arts. The Artisan castes come to about 5 per cent., including barbers, (1·34 per cent.), and tailors, (·68 per cent.). The blacksmith castes form just one per cent. of the population; the carpenter and joiner castes being only a little in excess. The brass-smith and copper-smith castes come to only ·12 per cent. Weavers, calenderers and dyers castes are on a level with the carpenters, in numbers. The Kumbhárs (potters) form the largest caste, twice as large as the carpenter caste. The leather working Chamárs form an equally large group. The other Artisan castes, like those of the perfumers, Tambolis (betel-leaf sellers), Dhobis, and lime-burners are small ones. In this class are also included village menials, mostly watchmen. Their castes form nearly 6 per cent. of the total population; or equal in extent to the total of the Bráhman castes or the mercantile castes. This class is mostly composed of the Dheds. The Bhangiyas, scavengers, are 1·33 per cent. Almost the same percentage falls to the lot of hunters and fowlers, a caste of minor professions. Of the trans-Indian races only the Asiatic races come up to 3·14 per cent., including the numbers of Parsis and of foreign Musalmans. It is very remarkable that in all the castes, without any exception worthy of note, the males preponderate over females. This tallies with the same remarkable feature of Indian Census, noted in the chapter on sexes.

It is not in one caste or another that this disproportion exists, but it is found in all castes. In dancers and singers, of course, females have a majority; and a slight one in actors and mimes; and the same small superiority is to be noticed in the allied castes of jugglers and disreputable livers (including prostitutes). With the exception of these, where naturally the professions of singing, dancing, acting, &c., are followed by more women than men, there are only 4 other castes, all of them small ones, where the females exceed the males in numbers; these are Luhárs (10,377 females), Darjis (10,423 females), Dhobis (10,174 females), and fishermen, cooks, &c. (10,412 females), to 10,000 males. For the few Christian converts, the proportion of females to males is the least (only 3,985 females). This is accounted for by more males taking to a new religion naturally than females. That the male element should much preponderate over the females in the Devotee group is also to be expected. Among the genealogists, also, for a similar reason, there are only 8,515 females to 10,000 males. Among the Ghánchis (oil-pressers), also, the females are far less than even the average small proportion observable in the majority of castes. There is also more than the average paucity of women in the military or dominant class; the women coming to less than 90 per cent. of the men. But in the largest number of castes, and in the chief of all, agricultural castes, the females are from 93 to 96 per cent. of the males.

### 9. *Agricultural Hindu Castes.*

**26. Hindu Agricultural castes**:—In Table No. IV we had figures and ratios of the whole Hindu agricultural Class. In the Table given below, these are subdivided into the six groups that compose the whole Class.

TABLE No. VI.

*Hindu Castes.*

(A) Agricultural.

| Group. | Name of the group. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 1 | Military and dominant ... | 128,227 | 67,895 | 60,332 | 9·54 | 9·67 | 9·39 |
| 2*a* | Cultivators ... ... .. | 933,526 | 489,980 | 443,546 | 69·42 | 69·76 | 69·05 |
| 2*b* | Cattle breeders and graziers... | 63,979 | 32,845 | 31,134 | 4·75 | 4·67 | 4·87 |
| 2*c* | Field-labourers ... ... | 65,192 | 33,244 | 31,948 | 4·84 | 4·73 | 4·97 |
| 2*d* | Other agricultural and pastoral | 1,184 | 624 | 560 | 0·09 | 0·09 | 0·08 |
| 4 | Forest and hill tribes .. | 152,641 | 77,812 | 74,829 | 11·36 | 11·08 | 11·64 |
| | **Total** ... | **1,344,749** | **702,400** | **642,349** | **100** | **100** | **100** |

Of the entire number of Hindus forming the Class, 69 per cent. are cultivators; a sixth of them, 11·36 per cent. are Forest tribes; and 9·5 per cent.

are military and dominant, that is, owners of land and others. The field-labourers and the cattle breeders are each of them nearly 5 per cent. of the total population of the Class. The males are numerically in excess of the females, in all the groups of this Class.

**27. Chief castes in the above**—The table below gives the numbers and percentages for the chief castes, that are comprised in this Class.

TABLE No. VII.

*Important Castes ( above 15,000 ) in the Hindu Agricultural Class.*

| Name of Caste. | Total. | Males. | Females. | Percentage to the total of the Class. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Rajput ... ... ... | 97,713 | 51,517 | 46,196 | 7·27 | 7·33 | 7·19 |
| Maráthá... ... ... | 19,943 | 10,563 | 9,380 | 1·48 | 1·50 | 1·46 |
| Kanbi ... ... ... | 439,550 | 231,940 | 207,610 | 32·69 | 33·02 | 32·32 |
| Koli ... ... ... | 471,762 | 246,672 | 225,090 | 35·08 | 35·12 | 35·04 |
| Rabári ... ... .. | 58,087 | 29,747 | 28,340 | 4·32 | 4·24 | 4·41 |
| Dublá ... ... .. | 32,170 | 16,331 | 15,839 | 2·39 | 2·33 | 2·47 |
| Dhundiá... ... ... | 15,951 | 8,158 | 7,793 | 1·19 | 1·16 | 1·21 |
| Talávia ... ... ... | 16,699 | 8,571 | 8,128 | 1·24 | 1·22 | 1·27 |
| Bhil ... ... .. | 38,920 | 20,044 | 18,876 | 2·89 | 2·85 | 2·94 |
| Dhánká ... ... ... | 27,840 | 14,119 | 13,721 | 2·07 | 2·01 | 2·14 |
| Chodhrá... ... ... | 26,646 | 13,603 | 13,043 | 1·98 | 1·94 | 2·03 |
| Gamit ... ... ... | 38,237 | 19,394 | 18,843 | 2·84 | 2·76 | 2·93 |
| Others ... ... ... | 61,231 | 31,741 | 29,490 | 4·56 | 4·52 | 4·59 |
| **Total Class A...** | **1,344,749** | **702,400** | **642,349** | **100** | **100** | **100** |

The Rajput caste is the first of these in importance; and forms 7 per cent. of the total of the Class. It consists mainly of old hereditary landlords and of remote descendants of petty chiefs, in some cases. The females proportionately bear even less than the average low ratio to males. Next are the Maráthás, who also were, like the Rajputs, a chivalrous race. They form nearly one per cent. and a half of the Class. The Kanbis form the backbone of the agricultural communities of Gujarát. Not only are their numbers large, but they are the most prosperous of cultivators, able to hold their own against other Indian cultivators, anywhere in India. They mostly cultivate their own lands. They form 37 per cent. of the agricultural communities; but they have their own subdivisions of castes. Slightly more numerous

even than the Kanbis are the Kolis, who, perhaps, once claimed consanguinity with them. The Kanbis are more steady in habits and life than the Kolis, more cultured, and generally, more advanced. The Kolis work more as labourers, or petty holders, and tenants. They are 35 per cent. (the largest) of the agricultural Hindu population. The Rabáris are a wild tribe or caste, and come to only 4 per cent.; they are mostly breeders and graziers. The Dublás, about half of these in ratio, belong to a low caste of Hindus, and are employed as workers in the fields, or as domestic servants. The remaining subdivisions, from 7 to 12 in the table, are tribes of hillmen or foresters. The Bhils and Gámits are most numerous and also reputed to be the leading tribes among them. The forest agricultural tribes all together form about 12 per cent. of the agricultural Hindu population. It will, again, be observed that the males are in excess of the females throughout.

**28. The feudal classes.**—The Kshatriya class was a mighty race of warriors in the old times. Though their occupation is now gone entirely, as a class of warriors, still their name survives in the feudal classes, as we may call them, which are composed of their descendants. Chief among them, in Gujarát, are the Rajputs, or descendants of royalty. It is doubtful whether all those classes, who claim Rajput origins, have sprung from the Kshatriyas of old. In these piping times of peace, the martial tribes have greatly degenerated. Other methods have been devised, under another form of government, for the protection of the country; and if a Rajput wishes to follow his old profession of arms, he has to enroll as Jack sepoy, and merge his family pride and sentiments in the routine drill of a native Regiment, composed of paid men from all classes and castes. The Thákors or petty landholders, all over our State, the Girásiás, who possess lands on quit-rents or favourable tenures, the Molesalám converts, and even some of the Aboriginal tribes are considered to be of Rajput blood. But of all who boast of this honourable pedigree, the most remarkable in physique, in their mode of life, and their peculiar ways are the Rajputs of pure blood or descent. Of course, all their clans and tribes are not on a level in the ranks of precedence. Some of the Rajput cognomens are to be found even among the degraded classes. But the highest classes are still looked upon with awe and respect. Being mostly connected with ownership or cultivation of land, this military race has now come to form only a part of the agricultural class. But those of them whom a dreary idle life, lavish expenditures and opium-eating have not already ground down to the condition of field-labourers still show a spirit and fire never met with or expected in the millions that compose the Indian castes.

**29. The Rajputs.**—Such are the Rajputs of the present day; though only a few centuries back, they ruled over this land of Gujarát, with good sense, ability and vigour. The tales of chivalry, of family pride, of devotion to arms, of love and beauty, and of the brave rewarded with the hand of the fair, that shine in every

page of the history of *Rájasthán* and the *Rásmálá* of Gujarát, stir and charm the Indian reader and hearer, (because the race of the story-tellers is not yet extinct), more than the Romances of the mediæval times and the tales of the exploits of the chivalrous knights of the Table Round however well sung in a foreign language. The present Rajput Girásiá or Thakore, however, is, in the mouths of the other busy communities a bye-word for idle habits, utter inability to manage his household, and opium-eating. It is but too often that his patrimony is mortgaged to a neighbouring Bania or banker, in entiroty. So long as he gets his daily dole of opium and is kept in food with his family, he has little more care for aught else, and allows his creditor to keep the accounts as he may wish; the Bania, on his part, is not slow to respond to the call. Every morning, the settled quantity of the drug is supplied to the Girásiá and the corn and the other supplies are furnished regularly. It is pleasing to the Girásiá to be emancipated from the ignoble occupation of keeping an account of his income and expenditure; and this he considers to be justly due to his noble birth. The Bania creditor who keeps the Girásiá's accounts for him, so manages them that in the long run very little remains to the Girásiá of his ancestral fields. The Bania is too prudent to come to extremes. Under no circumstances is the opium instalment reduced or omitted; and the Girásiá can also indent upon him for unusually large quantities, for the consumption of brother Rajput guests. When the daughters or sons marry, the Girásiá can also rightfully demand sums of money for the marriage expenses. Thus the Bania caters to all his personal wants; which, all told, are neither many nor oppressive. This arrangement, however, can last for only a generation or two; and sooner or later, follows the inevitable result of the Girásiá family losing their patrimony, and, not seldom, labouring on their own lands. Of the Rajput maidens, not a few are compelled, on this account, to lead a life of celibacy, for the marriage expenses are heavy; so heavy sometimes, that a Rajput has to sell out of lands and home, in order to defray them at the high standard, consistent with the name and rank of his family. Daily opium-doling to a large number of guests, who stay for a long period of time, feeding them and their dependents, and stabling their riding-mares, purchasing gaudy silk dresses and brocades, and the presents for the Bháts, or family-bards, form the chief items of marriage-expenses. Strict *Zenáná* system prevails among the Rajputs, and even the poorest will not allow their women to work in the field or to fetch water; while widow remarriage is strictly prohibited. To strangers the Rajputs are hospitable, and they are very polite and courteous in their manners. They are tall and impressive, at least such as belong to good families, and they wear long thick whiskers, or beards parted in the middle to distinguish themselves from the Musalmans. The *Baroda Gazetteer* mentions the following as the chief Rajput clans:—Chávdá, Solanki, Vághelá, Songad, Makváná, Ráthor, Parmár, Gohel, Jhálá, Chohán, Tuár, Haráshi, Sodviá, Bháthi, Daimá, Pádhiar, Hádiál, Devdá, Dodiá, Biholá, Ráná, Thokiá, Jádejá, Dágh, Lákam, Mori, Humád, Pesrán, Háthá, Vaish, Vámlá, Udávat, Ran Ráthod, Tantol,

Paloniá, Rával, Vezániá, Chandrávart and Revod. The Rajputs are not under many restraints as regards food and drink; and intermarriage is free between members of all clans, except in the case of specially high families and clans; while some poor ones are known to accept brides from inferior tribes like those of the Kolis and the Bhils.

**30. The Kathis.**—A remarkable class of people, under the head of military and dominant, are the Káthis, who inhabit our Amreli and Dhári *Tálukás*. From their physique, their grey eyes, the beauty of their women, the derivations of their tribal and family names, their worship of the Sun, and the historical landmarks of their continual migrations, they are believed by antiquarians to belong to the ancient Scythian tribes. Their last exodus was from Sindh, when they settled in the peninsula of Sauráshtra, to which they gave their name. In ways of living, opium-eating habits from an early age, in ruinous expenditure, and in inability to manage their own pecuniary affairs, the Káthis are no way different from the Rajputs. Most of them were Girásiás holding lands on favourable tenures; but, as in the case of Rajputs, their patrimonies have greatly dwindled down in their hands, or left them entirely, owing to constant partitions and utter want of management. But some of their estates were so large that, even now, a few of them are lords of many acres. As a result of their pride of birth and military instincts, they do not brook any encroachment on their lands; and it is considered a great dishonour to a Káthi Girásiá to hand down to his sons a smaller patrimony than what he himself had received in inheritance. Hence, even perfectly legal decrees transferring any portion of the land to another claimant, a creditor or a cousin, are resented by going into open *Bahárvatu*, or outlawry. A *Bahárvatia* takes his own few adherents with him; and well-armed on fleet Káthi mares he harasses the country side, with which he is well acquainted. A chivalrous sense of honour forbids these Robin Hoods from plundering or oppressing those with whom they have no direct cause of hostility. But, wherever they happen to halt, they expect the villagers to supply them with food and their mares with fodder and gram. They stop outside the village fences, and call upon the villagers, who generally respond to the call with alacrity; because, they know that what they may refuse to offer with a good grace may be taken from them by violence. This method of claiming their due, by going into outlawry, is not yet a matter of the past. In 1891 and 1892 the whole of Káthiáwár was astir, by some Girásiás (not always Káthis), going out in arms for redress of their grievances. It was only after the loss of many valuable lives that peace was restored. But such bold combinations are rare; usually only one petty Girásiá sallies out, and his little exploits are fraught more with humour and mishaps than with deeds of cruelty or plunder. Alag Dani, the present Girásiá of Vánkiá (under Amreli), whose relations with me were on a footing of personal friendship, while I was at the head of the Revenue administration of the Division, is a very fair specimen of a Káthi of the old stamp. He is enthusiastic in the narration of

the exploits of his uncle, Jethuro, whom he accompanied in his outlawry, which gave no end of trouble, forty years ago, to the Amreli officers. He narrates, with pride, that, in his own days, he too had followed the steps of his uncle, though the altered times did not allow him much scope and his efforts were invariably nipped in the bud. But the spirit of the race dies fast. It is impossible to expect them to submit to the ferule of the school-master; but the day is not distant, when Káthis will have everything to speak of their ancestors and nothing at all of themselves.

**31. The numbers and variations of the Rajputs and Kathis.**—There are 97,713 Rajputs; 51,517 males and 46,196 females. Of these 10,901 Rajputs, 5,728 males and 5,173 females, are found in the Amreli Division; 52,909 persons (27,848 males and 25,061 females), in the Kadi Division; 5,522 (2,839 males and 2,683 females), in the Navsári; and 28,381 Rajputs (15,102 males and 13,279 females), in the Baroda Division. In the past decade, their number has increased from 79,853 to 97,713. This gives a very good percentage of 22 per cent.; that is, double of the average percentage of increase of the total population. The Káthis number 3,741 in the present Census; of whom, 1,954 are males and 1,787 are females. All of them live in the Amreli Division; only one of them being found in the Kadi, and 9 in the Baroda Division. In the decade, their number has increased from 3,325 to 3,741; which gives a percentage of 12·5, slightly higher than the average increase. Whether the rather large percentage of increase in the Rajputs is due to inherent causes, or only to a better enumeration, can be judged only after another Census. It may be observed that the relative ratios of increase in the sexes, both for the Rajputs and the Káthis, call for no special remarks.

**32. The Marathas.**—The Maráthás complete the percentage of the military and dominant section in the Agricultural Class. As I have already said, they resemble the Rajputs in having once belonged to a warrior race, in still having a penchant for the profession of arms, and in being, at present, chiefly connected with land, either as lords of the soil or as cultivators. Though the Maráthás belong to the Deccan, still there is a good sprinkling of them in this State, which is ruled by a Sovereign of this great race of warriors. Their population just falls short of 20 thousand in this State. No portion of this is composed of cultivators; but it principally consists of the descendants of the followers of the Gaekwár princes, who conquered Gujarát, and their dependents and servants. Some are also employed in the service of the State, in its various departments, chiefly the military. Though untainted with the opium-eating habits of the Rajputs, they resemble them in having never acquired the art of thrift; they, too, have successfully managed to keep their swords in their own possession and their purses in the possession of the banker. In personal appearance and demeanour, in the courtesies of life, and in frank and bold speech, the Maráthá Sardár stands unrivalled in this State. The old blood and the old

spirit are still conspicuous in those who have yet kept themselves afloat on the tide of time and fortune; but the scion of many a noble founder of a family-name may be seen fighting away the battle of life, in all sorts of occupations. He tries to keep up a show of maintaining the family prestige so long as he can; but, like the Rajput, he has to succumb to the inevitable in the struggle for existence, in these altered times. Of the males (a little over 10,000), nearly one-half are in Darbár service; and about 6 per cent. are employed in domestic service. Those who live on annuities, or pensions, or on income derived from land, come to about 3 per cent. of the Maráthá population. About 5 per cent. cultivate lands, or work as field-labourers; and about 2 per cent. are artisans. Out of the rest, those who are not unemployed, are occupied as merchants' agents, medical practitioners, general labourers, or in the carriage of men and goods over land and water. Of the total population of Maráthás, 19,943 (10,563 males and 9,380 females), there are found 1,436 (901 males and 585 females) in Amreli, 957 (519 males and 438 females) in Kadi, 1,667 (914 males and 753 females) in Navsári, and 15,833 (8,229 males and 7,604 females) in the Baroda Division. Of the last 14,045 (7,132 males and 6,913 females) are in the Capital City alone. It will thus be seen that 70 per. cent of the population is confined to the Capital City only. The Maráthá population in the Districts is remarkably limited. Very few, beyond the military chiefs, their retainers and servants have settled in the conquered fertile tracts of Gujarát and Káthiáwár; this was because the conquest was merely a military hegemony and domination, in the beginning. The population does not appear even now to be growing; for, in the last decade, the numbers have increased, only from 19,413 to 19,943; or only about 2½ per cent., that is, less than a quarter of the general percentage of increase.

**33. The Cultivators.**—The largest group of Hindu castes under the Hindu Agricultural Class is, naturally, the next one,—Cultivators, who come up to 69 per cent. of the population of the whole class. The group contains 933,526 souls, of whom 489,980 are males and 443,546 are females. The main castes in this group are two, the Kanbis (439,550 persons; 231,940 males and 207,610 females), and the Kolis (471,762 persons; 246,672 males and 225,090 females). The other castes are comparatively poor in numbers; the most numerous of them being Káchhiás, 8,912, Sathvárás, 6,606, Mális, 4,436, and Sagariás, 1,693. The rest are below 1,000 individuals.

**34. The Kanbis.**—The most thrifty and industrious of the agriculturists are the Kanbis of Gujarát. The rents which they pay for their holdings fill the exchequer of the Sarkár, and the produce of their fields supply the granaries of the entire population. A part of the produce, chiefly cotton and tobacco, goes also in export. They are divided principally into two castes, the Levás and the Kaidvás; these two can eat together, but intermarriages cannot take place between them. The Kaidvás, again, worship the *Mátá* at Unjhá, and have a most curious marriage custom (already described

in a previous Chapter), and in these respects, too, the Levás differ from them. The other castes of Kanbis are the Anjanás (31,488), the Udás (1,550), and the Revás (188); and also the Hindustáni(1,674), the Deccani (567), the Márvádi (75), and the Matiá Kanbis (251). Taking the numbers for the Levás and Kaidvás, for 1881 and 1891, by sexes, we find that for 185,364 Levá Kanbis (102,403 males and 82,961 females) in 1881, there are 199,169 of them (108,561 males and 90,608 females) in 1891. The ratio of increase has thus been 7·45 per cent. for the total, and 6 per cent. for the males and 9·22 per cent. for the females. All these increments are much below the general average; and, if both the enumerations be taken to be correct, this low rate of increase in a healthy community is inexplicable. In 1881, the Kaidvás numbered 175,264, of whom 91,273 were males and 83,991 females. In the present Census they number 200,058 total, made up of 102,681 males and 97,377 females. The ratios of increase per cent. are 14·15, 12·5 and 16 respectively. These are higher than the average and double of the ratios of increase for the Levás. The origins of the different castes of Kanbis are not easily traceable. Some of them will be seen to be named from the parts of the country from which they hail.

**35. The Leva Kanbis.**—The Levás consider themselves to be the highest among the Kanbis. As all the other castes of Kanbis derive their names from the localities they inhabit, it is supposed that the Levás derive their name from the Rewá (Narmadá) river. Some of the leading families of these Levá Kanbis being holders in common of fixed areas, or *Pàtis*, of cultivable rich land, they are known as Pátidárs, and of these the Charotar Pátidárs are reputed to be the most select. Certain villages in the Charotar, again, form the aristocracy of the Pátidárs; these are Vaso, Nár, Sojitrá, Dharmaj, Pihej and Bhádran. In the last decade education has taken large strides in this thriving caste; and sons of our Levá Kanbis, having received University qualifications, are employed in offices in the State. About the practice of female infanticide, supposed to be prevalent among them, I have spoken freely in another Chapter. Now and then, a strong suspicion attaches to even fouler deeds, of doing away with wives to secure others with much money. I am led to put down this surmise on paper, as a Pátidár high officer in the British Political department and another Pátidár Revenue officer and magistrate, in British Gujarát, both of them old pupils of mine and members of respectable Pátidár families, in Charotar, assure me of the truth of these reports.

**36. The Salvis.**—In a curious way, the Sálvis (weavers), of the artisan class, have been engrafted as a caste on the Levá Kanbis. I transcribe the following, from the *Baroda Gazetteer*, page 59 :—" It is said that originally there were no weavers of this class in Pattan, and that Mul Ráj invited a few from the south-east of India to settle in his kingdom. The new-comers, being strangers to Gujarát, could not intermarry with other castes, and were debarred from every other kind of intercourse. Mul Ráj interfered on

their behalf, and forced the Levá Kanbis to associate with them in all matters, and to reckon them as of their own caste. From that time, the Sálvis and the Levá Kanbis have belonged to one and the same class. The Sálvis are Hindus and Jains, about equally divided; and both together number a little over a thousand souls.

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**37. The Kaidvas.**—The Kaidvá Kanbis have their stronghold in the Northern Division, where they abound in the largest numbers. Their name is derived from Kadi, our Northern Division; and the temple of their tutelary Umá (Párvati) *Mátá* rises high at Unjhá, being an object of note from the railway lines, in a flat country, where there is rarely any object in the landscape for miles to attract the eye. Kaidvás appear to be hardier and stronger than their Levá brethren; but are not so well off every way. Among them, there are only about 2,000 learning, and 6,000 literate; while the Levás have three times these numbers, in each condition, though the Kaidvá males exceed the Levás numerically.

**38. The other cultivating castes.**—Leaving out of consideration the immigrant Kanbis of three or four castes, we have only one other caste of indigenous Kanbis; and these are the Anjanás. They are over 30,000 in number, and are chiefly met with in the Northern Division. They are looked down upon by the other two castes, for they have no objection to animal food and liquor. The Káchhiás, Mális, Sathvárás, and Sagariás are socially lower castes than the Kanbis, and, *inter se*, they stand in the order named. In dress, habits, customs, and religion they follow the Kanbis; and in the fields, where most of them are cultivators or labourers, they could hardly be distinguished from the Kanbis. In towns, the Káchhiás are sellers of vegetables, and they also specially take to vegetable cultivation, by preference. On the other hand, the Mális are gardeners, *par excellence*, and growers and sellers of flowers; sometimes of fruits also. The Sathvárás are found mostly in the Kadi Division, and follow the ordinary cultivation of the soil; but they also take to the occupation of the Káchhiás and Mális. Their counterpart in the Amreli Division, is the caste of Sagariás; who also seek employment in grazing and grass-cutting. I have already given the total numbers of these small castes, in a previous paragraph.

**39. The Kolis.**—The Kolis number 471,762 individuals, in the present Census; of these 246,672 are males and 225,090 females. In 1881, their total number was 429,688, made up of 224,783 males and 204,905 females. The total, therefore, has increased 9·8 per cent., the males 9·74 and the females 9·85. The Kolis are generally returned as Hindus, in the Schedules, and they are reputed to belong to the same race as the Kanbis. But in the estimation of people at large they are supposed to be Aboriginals. It is possible that both the Kolis and the Kanbis are Aboriginals; but that the Kanbis, having easily taken to the gentler ways and occupations of the conquerors and having submitted to their religious teachings, have come to be

classed as Hindus. It is hard to credit the other theory, that the Kolis are really Hindus but have so fallen off socially that they are considered on a level with, or actually as, Aboriginals. Their occupations are various, and not strictly confined to cultivation, as in the case of the Kanbis. As vigilant escorts and custodians, as faithful domestic servants, and as thriftless cultivators, they have made a name in Gujarát. As a cultivator, the Koli is a failure and can stand no comparison with the prosperous Kanbi. He hardly has money of his own even to purchase the seeds; much less to provide himself with good animals or field implements. For these he is indebted to the Bania or a helping Kanbi, to whom he parts with a share of the produce of his field. To describe them, I cannot do better than quote the following from Dr. Wilson's Aboriginal Tribes, page 7. "Next to the Bhils, the Kolis are worthy of notice as an Aboriginal people. They are not so independent as the Bhils, being intermingled in most districts with the Hindu cultivators. Their name is not patronymic, for it is derived from *Kula*, a clan, and simply means "clansman." They do not, I am persuaded, differ from the Bhils, in race. They are the aborigines of the plains and comparatively open country, while the Bhils are the aborigines of the mountains and the forests. Neither do they differ in race from the Kulambis or Kanbis, the regular cultivators of the West of India. Their principal difference from the Kulambis is to be found in their religion. The Kulambis are now wholly submissive to Brahmanical institutes, and are ranked as the fourth estate of the Indian community. The Kolis, at the most, are only partially submissive to Brahmanism. The Kulambis in Gujarát sometimes take their wives from them, with a greater or less degree of concealment of the fact. In physical appearance, in many districts, they so much resemble the Kulambis that it is impossible to distinguish them. The allegation sometimes made that they are altogether a coarser people, has no support from fact. Col. Mackintosh says, "some of the Koli women are very pretty. When compared with the stout, robust and often coarse Kanbi women, a very considerable difference is perceptible." Some of the Koli chiefs of pure blood I have sometimes been scarce able to distinguish from Rajputs. I have met a "Rajput" chief who readily admitted that he was of Koli descent.

**40. The Rabaris**—The fifth caste in Table VII. that goes above,—important Hindu agricultural castes,—is that of the Rabáris, 58,087 strong, 29,747 males and 28,340 females, forming 4·32 per cent. of the entire class. They numbered 54,505 in the previous Census. So they have increased by 6·6 per cent. only. The Bharváds, with whom they are allied in occupations number slightly less than 10,000. They are cattle breeders and graziers generally, and subsist on selling the produce of their cattle. The Bharváds deal mostly in sheep and goats, and the Rabáris in horned cattle and camels. Many of them also are pure cultivators or field-labourers, whenever they do not follow their wandering instincts and have settled permanently in a village. They are mostly found in the Kadi Division. Analogous to them in occupa-

tion, again, though altogether of a different race, are the Ahirs, a little over 5,000 in numbers, almost all of them inhabiting in our Amreli Division. They are chiefly concerned with camel-breeding and are a nomadic tribe. They were known to the old Hindu writers, under the name of Abhirs, and are believed (Tods' Rájasthán) to be originally Buddhists.

**41. The Aboriginal agricultural castes.**—The seven remaining castes in Table VII. (preceding) are strictly Aboriginals, though, for reasons already stated, they are included in the table for Hindu agriculturists because they have returned themselves as Hindus. It is remarkable that portions of each tribe have returned themselves as Hindus, and portions as animistic. 38,920 Bhils, 27,840 Dhánkás, 6,454 Náyakadás, 26,646 Chodhrás and 38,237 Gámits have returned themselves as Hindus; while 20,621 Bhils, 159 Dhánkás, 2,162 Náyakadás, 2,850 Chodhrás, and 3,378 Gámits have returned themselves as Animistics. The tendency is strong in the Aboriginals to have themselves considered as Hindus. In the previous enumeration, when the Enumerators were not strictly enjoined to enter the castes just as they were dictated, very few of them were allowed to have the pleasure of what they consider as raising their status. Hence a strict comparison between the Animistics of the present Census and the Aboriginals of the previous one is not possible. Taking, however, the totals for each tribe, of those who returned themselves as Hindus and the others who were content to call themselves Animistics, we get the following tribal numbers:—

(1) Bhils, 59,541 (30,516 males and 29,025 females),
(2) Dhánkás, 27,999 (14,205 males and 13,794 females),
(3) Náyakdás, 8,616 (4,364 males and 4,252 females),
(4) Chodhrás, 29,496 (15,067 males and 14,429 females),
(5) Gámits, 41,615 (21,069 males and 20,546 females),
(6) Dublás, 32,185 (16,340 males and 15,845 females),
(7) Dhundiás, 15,961 (8,164 males and 7,797 females),
(8) Taláviás 16,700 (8,572 males and 8,128 females), and
(9) Koknás 5,613 (2,890 males and 2,723 females).

The rest are below 5,000 in population. Their total numbers are 247,576 made up of 126,172 males and 121,404 females. It is remarkable that only 15 Dublás, 10 Dhundiás, and one Talávià have returned themselves as Animistic. It is hard to distinguish between some of the Hindu castes or classes that have betaken themselves to the forests and the Aboriginals. These three castes again earn their living more by field labour than forest pursuits, and they may be considered Hindu tribes, though Dr. Wilson enumerates them as Aboriginals. It will be seen that the Bhils form the largest numbers; though even these could hardly form 12 per cent. of the Kolis. Their numbers equal those of the Rabáris and Bharváds. It need not be said that these are mostly enumerated in our Navsári Division; the forest Mahals

comparatively of small extent, of the Baroda Division, also supplying their small quota. In describing the forest tracts of Navsári, the *Baroda Gazetteer* says:—"The following tribes inhabit the Forest districts; Dhundiás, in Mahuvá; Chodhrás in Mahuvá, Vákal, Vyára, Sadadvel and Umardá Kotár; Gámits in Antápur, Sádadvel and Umardá Kotár; Koknás in Sádadvel and Antápur; and Várlis in Antápur. Bhils are found chiefly in Vájpur, while a few live in Vákal and Vyára." They are all described to be poor and indolent, of dissipated and improvident habits, and given to drunkenness. They are migratory, and in case of a death in the house they remove to another place, to avoid further misfortune. They mostly believe in witchcraft and sorcery, and they have great faith in their sorcerers or *Bhagats*. They earn their livelihood from occupations generally connected with land, like fuel-cutting and Mowra collecting; for, few of them could command the patient work and outlay necessary for regular cultivation. Others are engaged in the pursuits of hunting and snaring animals.

**42. The Bhils, the Nayakdas and the other Forest Tribes.**—The Bhils are not only, as noted above, the most numerous, but they are also the most important of the independent Forest tribes, both in this State and in the jungle tracts to the East of Gujarát. They themselves also claim superiority over the other tribes; and that superiority has been, perhaps, readily conceded to them owing to their strength and numbers. To *Rásti* people, who had to travel by roads a few years back, the mere mention of the name was fraught with terror; and woe betide the traveller who had an encounter with the Bhildás, if not well-protected by a powerful escort. The Bhils are described as "dark-coloured, small-bodied, and active and expert in their movements." In our Territories, the Bhils live as peaceful villagers, so far as that state of existence is compatible with their wild nature and pursuits. With the novel modes of conveyance of men and goods, their raids of plunder are a thing of the past. Intimately connected with the Bhils, are the Náyakadás so-called from obeying their Náyaks, or leaders. Major Wallace speaks of them (I quote from Dr. Wilson) as "a class of Bhils of peculiar savage and predatory habits. Their numbers are not great; but as they inhabit generally the most remote and impervious jungles, it is not easy to form an approximate estimate of them." Captain Macdonald speaks of them as "exceeding even the Bhils in their predatory and lawless habits, cruelty and blood-thirstiness." To reclaim these and other such tribes from their barbarous ways, His Highness has inaugurated various beneficial projects of practical utility, through the Revenue, Forest and Educational Departments; one of the most remarkable being the establishment of Boarding schools, where the Dhánká and other such boys are boarded and lodged at State expense; and primary education, accompanied with a knowledge of some of the humbler occupations, suitable to them, is imparted to them, under the supervision of the Educational Department.

**43. Other castes of Hindus in Class A.**—The other castes of Hindus comprised in Class A, Agricultural, are:—

1. Military and dominant—

   1, Vághers (4,349); 2, Vádhels (36); 3, Kshatri Hindustáni (1,756); 4, Purabiá (460); 5, Ját (128); 6, Sikhs (51); 7 Meher (50).

2a. Cultivators—

   1, Madrasi Náidu (5); 2, Lodh (23); 3, Khamár (521); 4, Kharak (1); 5, Chámthá (17).

2b. Cattle-breeders and graziers—

   1, Ahir (5,214); 2, Gavali Deccani (41); 3, Khát (637).

2c. Field-labourers—

   1, Depálá (1); 2, Kámáthi (7); 3, Field labourers other than specified (364).

2d. Agricultural and pastoral castes—

   1, Other than specified (1,184).

4. Forest and hill tribes—

   1, Válvi (315); 2, Kolvá (2); 3, Káthodi (284); 4, Kokná (5,613); 5, Mávachi (1,889); 6, Khát (1,618); 7, Mená (93); 8, Nimatiyá (761); 9, Agri (1); 10, other than specified (710).

10. *Professional Hindu castes.*

**44. Hindus Class B, Professional.**—In this class, there are 9 groups, from 5 to 13, eight of which are tabulated in this State; group 10 astrologers and quack doctors being not recognised separately as a caste. The following table gives the numbers and percentages of each of these groups by sexes :—

TABLE No. VIII.

*Hindus.*

*B.—Professional Class.*

| Group. | Name of the Group | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 5 | Priests ... ... | 144,797 | 75,599 | 69,198 | 68 28 | 67 27 | 69 42 |
| 6 | Devotees ... .. | 22,127 | 13,409 | 8,718 | 10·43 | 11·93 | 8·75 |
| 7 | Temple servants ... | 6,461 | 3,310 | 3,151 | 3 05 | 2·95 | 3·16 |
| 8 | Genealogists ... | 24,270 | 13,120 | 11,150 | 11·45 | 11·68 | 11·19 |
| 9 | Writers ... ... | 5,172 | 2,719 | 2,453 | 2 43 | 2·42 | 2·46 |
| 11 | Musicians and ballad reciters .. ... | 732 | 354 | 378 | 0 35 | 0·31 | 0·38 |
| 12 | Dancers and singers | 5,172 | 2,213 | 2,959 | 2·44 | 1·97 | 2·96 |
| 13 | Actors and mimes .. | 3,323 | 1,652 | 1,671 | 1·57 | 1·47 | 1·68 |
| | **Total ..** | **212,054** | **112,376** | **99,678** | **100** | **100** | **100** |

The largest number in this Class is that of priests, group 5, containing 144,797 persons, of whom 75,599 are males and 69,198 are females. They comprise 68 per cent. of the Class total, and include the Brahmans generally. Next are the genealogists (group 8) and devotees (group 6) in nearly equal numbers; 24,270 of the former and 22,127 of the latter; 11 and 10 per cent. respectively of the Class total. There are 6,461 (group 7) under the heading temple-servants; and groups 9 and 12, writers, and dancers and singers contain exactly the same number, 5,172. There are 3,323 actors and mimes, and 732 musicians and ballad-reciters to complete all the groups of the Class. The entire Class is composed of 112,376 males and 99,678 females, making a total of 212,054. The males are in excess of the females in all the groups, except the last three small ones, musicians, dancers, singers and actors, wherein the females exceed the males.

**45. Important castes, under Class B.**—The following statement exhibits the numbers, by sexes, and the percentages of the important castes, in Class B., Professional :—

TABLE No. IX.

*Hindu, Class B; Important Castes.*

| Name of caste. | Total. | Males. | Females. | Percentage to the total of the Class. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Bráhman Gujaráti ... ... | 114,857 | 59,072 | 55,785 | 54·16 | 52·57 | 55·97 |
| Bráhman Deccani... ... ... | 16,874 | 9,149 | 7,725 | 7·96 | 8·14 | 7·75 |
| Bráhman Márvádi ... ... | 178 | 120 | 58 | 0·08 | 0·11 | 0·06 |
| Bráhman North Indian .. ... | 3,261 | 2,528 | 733 | 1·54 | 2·25 | 0·74 |
| Bráhman Degraded ... ... | 2,174 | 1,167 | 1,007 | 1·03 | 1·04 | 1·01 |
| Garodá ... ... ... ... | 7,453 | 3,563 | 3,890 | 3·51 | 3·17 | 3·90 |
| Gosái (Atit) ... ... ... | 10,221 | 5,787 | 4,434 | 4·82 | 5·15 | 4·45 |
| Tapodhan ... ... ... ... | 5,451 | 2,792 | 2,659 | 2·57 | 2·48 | 2·67 |
| Bává ... ... ... ... | 3,661 | 2,087 | 1,574 | 1·73 | 1·86 | 1·58 |
| Sádhu ... ... ... ... | 3,909 | 2,863 | 1,046 | 1·84 | 2·55 | 1·05 |
| Bhát (Bárot) ... ... ... | 21,432 | 11,580 | 9,852 | 10·11 | 10·30 | 9·88 |
| Cháran ... ... ... ... | 2,838 | 1,540 | 1,298 | 1·34 | 1·37 | 1·30 |
| Brahmakshatri ... ... ... | 1,709 | 908 | 801 | 0·84 | 0·81 | 0·80 |
| Prabhu ... ... ... ... | 2,932 | 1,525 | 1,407 | 1·38 | 1·36 | 1·41 |
| Targálá ... ... ... ... | 4,747 | 2,002 | 2,745 | 2·24 | 1·78 | 2·75 |
| Bhavaiá ... ... ... ... | 1,616 | 811 | 805 | 0·76 | 0·72 | 0·81 |
| Turi ... ... ... ... | 1,693 | 831 | 862 | 0·80 | 0·74 | 0·86 |
| Others ... ... ... ... | 7,048 | 4,051 | 2,997 | 3·32 | 3·60 | 3·01 |
| Total ... | 212,054 | 112,376 | 99,678 | 100 | 100 | 100 |

The largest caste in this table is that of the Gujaráti Brahmans, forming a total of 114,857 souls, 59,072 males and 55,785 females, and a percentage of 54·16, or more than half the Class total. The Deccani Brahmans come up to 16,874 (9,149 males and 7,725 females). The only other castes in this Class that have numbers exceeding 10,000 are Bháts (21,432) and Gosáis (10,221).

**46. The Brahmans.**—About the very high rank and pre-eminence, as a caste, of the Brahmans, I have said enough in some of the preceding paragraphs. To inspire the other castes with their own superiority, they introduced the scale of castes, each having its limitations of the privileges it can have and of those which were withheld from it. The highest privileges, of course, they had conferred on themselves, including the exclusive privilege of performing all religious ceremonials. They had exempted themselves even from the punishments that follow the greatest crime; for, Manu says (VIII 379-381):—"Never shall a king slay a Brahman, though convicted of all possible crimes; let him banish the offender from his realm; but with all his property secure, and his body unhurt. No greater crime is known on earth than slaying a Brahman, and the king must not even form in his mind an idea of killing a Brahman." Though constituting such a high caste, it happens that all the Brahmans are not supposed to be on a level, and among the Brahmans themselves there are gradations, the social economy of which does not permit a Brahman of one sub-caste to marry into another; while in some cases, certain sub-castes are select as regards commensality also. The Brahmans of one and the same sub-caste may be *Shaivites* or *Vaishnavites*; for, that is a difference in the matter of worship, but does not create a schism in the intercourse in the sub-caste between the members of different worships.

**47. Their Aryan descent.**—There cannot be a doubt that whatever differences of opinion may exist as regards the other castes and classes, the Brahmans are purely of unadulterated Aryan descent. Some of them have, no doubt, lost, by following humble or low occupations or by having married into lower castes, the distinctive physiognomical marks of a Brahman. But those who have kept to their ancestral occupation of priesthood, and, latterly, of employments in the higher walks of life, are fair-complexioned, bright-eyed, and intelligent. Their women have not only preserved the symmetry of form and comeliness of complexion, typical of the Aryan females, but, in the case of some of the highest Brahman castes, they display, at the present day, a softness of colour and a refinement of expression, rarely to be met with in any other Eastern caste or community; and this is more remarkable as being absolutely free from any adventitious help of art, as prevalent in other countries. For generations before any of the modern European nations had seen the dawn of their existence, the Brahmans not only preserved an unsullied selection of marriage among themselves, but each sub-division has been under the restraint of limiting its selection within its own narrow range

No other human device could have so well transmitted, over generations, the bluest of blue blood. No commoner, however eminent, could break the barrier of caste and get admitted into the Brahman aristocracy and no lower caste millionaire owner of broad acres or bursting coffers could purchase a scion of a Brahman house for his son-in-law.

**48. Main divisions of the Brahmans.**—There are two main divisions of the Brahmans, according to a *Shloka*:—(1) the Dravids, and (2) the Gauds, founded on a geographical division of the country into (1) the South, and (2) North of the Vindhya mountains. We are, therefore, chiefly concerned with the Dravids; though Brahmans of the Gaûd section are also to be found, in this State, as will be seen from the table. Each of these sections is, again, geographically divided into five orders. Those for our part of the country being (1) the Mahárashtra or Deccani, (2) the Tailangu or Telugu, (3) the Dravidian or Támilian, (4) the Karnátak or Kanarese, and (5) the Gurjara or Gujárati Brahmans of Gujarát.

**49. The classes of Brahmans found in the Baroda State.**—From the preceding table, it will appear that there are 4 geographical castes of Brahmans, in our State. Over 84 per cent. of the Brahmans are Gujarátis; three-fourths of the remainder are Deccanis; there are about 3,000 North Indian Brahmans and only 173 Márvádi Brahmans The latter two classes are from the North, and so belong to the Gaud division. It should be noticed that in the present grouping, all Dravidian Brahmans not Gujaráti are collected under the term Deccani; and similarly the representatives of many northern castes are combined under the term North Indian. If, however, the numbers in the detailed castes be required, they will be found given at some length in Final Tables D and E,—castes by Literacy, and castes by Civil Conditions. The degraded Brahmans, by themselves, number 2,174. Sometimes as in the case of the Deccani Sárasvat or Shenvi Brahmans, there is a portion of the caste with whom the others do not mix, though they recognise them as having once been members of the caste. They are considered "degraded," chiefly on account of their having accepted brides for themselves from other castes of Brahmans deemed lower in rank. But a large majority of the degraded Brahmans form whole castes by themselves, as Rájgor and Vyás, who are deemed to have lost their high purity owing to certain services or occupations, unworthy of Brahmans. The sixth caste mentioned in the table, the Garodás were originally Brahmans; but being the priests of Dheds, and having mostly to live among them, they are not recognised as Brahmans, and in the social scale are placed no higher than the low-caste people, to whom they minister.

**50. Variation in the numbers of Brahmans.**—Under the new scheme of castes, many of those who were classed as "degraded Brahmans" have (as in the case of Tapodhan) gone under different classes altogether. Deducting their numbers, therefore, I find that the Brahmans

increased from 128,219 of 1881 to 135,170 now; this shews an increse of 5·4 per cent. or half the average increase of population.

**51. Gujarati Brahmans**—The Gujaráti Bráhmans are believed to have more sub-castes in them than any other division of Brahmans. In Tables D and E, mentioned above, I collect 61 subcastes; and over 1,700 are lumped together as "others," where the subcastes were either not mentioned or were unintelligible, or the numbers were insignificant. The saying, therefore, that the Gujaráti Brahmans have 84 subcastes in them is nearly true; though the figure is only a favourite one, to denote a large number below 100, as we say, *Chaúrási Chaútán*, 84 market-places. Of these 61 castes, the following 16 castes number over 1,000 souls each. I give the present numbers, for both sexes, and those for 1881, with variations.

TABLE No. X.

*A comparative Statement of the most numerous castes of Gujaráti Brahmans.*

| Caste. | 1891. | | | 1881. | | | Variations. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Nágar Vadnagará ... | 3,364 | 1,732 | 1,632 | 2,226 | 1,187 | 1,039 | +1,138 | + 545 | + 593 |
| Do. Visnagará ... | 5,577 | 2,781 | 2,796 | 6,665 | 3,352 | 3,313 | −1,088 | − 571 | − 517 |
| Nándorá ... ... | 1,396 | 697 | 699 | 1,440 | 744 | 696 | − 44 | − 47 | + 3 |
| Gugli ... ... ... | 1,884 | 926 | 958 | 1,831 | 915 | 916 | + 53 | + 11 | + 43 |
| Jámbu... ... ... | 3,777 | 1,937 | 1,840 | 4,012 | 2,101 | 1,911 | − 235 | − 164 | − 71 |
| Shrigod ... ... | 2,554 | 1,350 | 1,204 | 2,425 | 1,295 | 1,130 | + 129 | + 55 | + 74 |
| Aúdichya Tolakiá ... | 5,910 | 3,025 | 2,885 | 5,915 | 3,021 | 2,894 | − 5 | + 4 | − 9 |
| Do. Sahasra ... | 43,550 | 22,097 | 21,453 | 41,859 | 21,654 | 20,205 | +1,691 | + 443 | +1,248 |
| Chovisá ... ... | 1,064 | 544 | 520 | 1,245 | 625 | 620 | − 181 | − 81 | − 100 |
| Khedávál ... ... | 4,235 | 2,274 | 1,961 | 3,895 | 2,080 | 1,815 | + 340 | + 194 | + 146 |
| Mevádá ... ... | 7,004 | 3,682 | 3,322 | 6,719 | 3,558 | 3,161 | + 285 | + 124 | + 161 |
| Modh... ... ... | 12,129 | 6,163 | 5,966 | 11,584 | 5,914 | 5,674 | + 541 | + 249 | + 292 |
| Anávalá ... ... | 11,148 | 5,939 | 5,209 | 10,335 | 5,600 | 4,735 | + 813 | + 339 | + 474 |
| Shrimáli ... ... | 2,090 | 1,046 | 1,044 | 1,771 | 824 | 947 | + 319 | + 222 | + 97 |
| Unevál ... ... | 1,628 | 786 | 884 | 1,534 | 783 | 751 | + 94 | + 3 | + 91 |
| Válmik ... ... | 1,155 | 594 | 561 | 920 | 481 | 439 | + 235 | + 113 | + 122 |
| Others below 1,000 ... | 6,392 | 3,499 | 2,893 | 5,852 | 3,103 | 2,749 | + 540 | + 396 | + 144 |
| **Total** ... | 114,857 | 59,072 | 55,785 | 110,232 | 57,237 | 52,995 | +4,625 | +1,835 | +2,790 |

On the whole, then, the Gujaráti Brahmans have increased by 4,625 individuals, 1,835 males and 2,790 females. But the increase is very low; for

the total Gujaráti Brahmans, the ratio of increase is so low as 4·2 per cent.; it is 3·2 for males and 5·2 for females. It is possible that the Brahman population being more migratory than the other indigenous castes and many of them being employed in service, the numbers may be fluctuating in different years. Yet, making due allowance for these causes, we must yet consider it as a probable inference that in the select higher classes, leading mostly an urban life, following sedentary occupations, and labouring under very rigid marriage restrictions, the increase of population suffers, and barely comes up to a half of the general increase.

**52. The Nagar Brahmans and the Vadnagras.**—The Nágar Brahmans lay claim to being the purest and the most select of the Gujaráti Brahmans; perhaps, of all Brahmans; and their claim is allowed. In the Nágars themselves there are six subdivisions,—(1) the Vadnagrás, (2) the Visnagrás, (3) the Sáthodrás, (4) the Prashnorás, (5) the Krishnorás, and (6) the Chitrodás. They are easily distinguishable from all other castes by the beauty and intelligence of their features. The Vadnagrás, however, who plume themselves, with good reason, as having resisted the acceptance of worldly goods from the most powerful donors and hence consider themselves as pre-eminently the first, carry the palm in intelligence and diplomacy. The modern history of all the leading Káthiáwár States is the history of the rise and fall of Nágar administrators in power, for the time being. It is not surprising that this small caste wielding such immense power in all States of importance, whether Mahomedan or Rajput, should have to oppose with the weapons of diplomacy and tact the combined resistance of many. A system of mutual help to their own castemen in different States, and a policy of systematic nepotism in filling all offices were but the natural outcome of their position; and so they succesfully formed a *corps diplomatique*, which was ordinarily unassailable. But they have been always remarkable also for an unsurpassable aptitude for the cultivation of learning and for maintaining the highest attainable rank, in the world of letters. With such traditions to back them and such inherent ability, the Nágars, even under the present altered forms and methods of administration, maintain their position. The Dewán Bahádur, (Mr. Manibhái Jasbhai), a Vadnagará Nágar gentleman, Dewán of the Baroda State, holds the highest position of trust and eminence that it is possible for a Native Statesman to aspire to. Of course, the times and occasions for caste help and nepotism have gone by; but in the modern-day struggle of self-help and individual excellence, the Nágar yet sets the example and leads the way. I have already alluded to the unique system of exclusiveness and selection that can be said to contribute to this intellectual development of the caste and the unparalleled beauty of its gentler sex.

**53. Their origin.**—Though the Nágars have been now, since a long time, engaged so prominently in city-life and administrations, and their very name is derived from *Nagar*, a capital city, thus strengthening the conjecture that from old times, these only have been their occupations, still tradition

says that they are descendants of 72 *Rishis*, who led a strictly unworldly hermit life, and avoided the din and noise of cities and towns. These 72 *Rishis* having established their monasteries finally on the banks of the Sábarmati, where it now crosses our Dehgam Máhal, passed their days there in contemplation and prayers. A neighbouring king, being indebted for a cure from a fatal affliction to one of these, strived hard to induce them to accept lands and presents from him and to settle under him. This they all refused to do. But strangely enough, the king approached the weak side of these *Rishis* in the same way as Satan did that of our grand progenitor, the first of his race. He desired his queens to go to the riverside in all their paraphernalia and spread the rich clothes and jewels wide on the bank, while they were bathing. The wives of the *Rishis* were attracted by the glittering show and were unable to resist the temptation of accepting the trinkets and dresses as presents. All but 8 of the *Rishis* succumbed to the arguments of the fair to retain the presents. The eight *Rishis* departed to their Northern homes, and what became of them tradition sayeth not. But one more step now remained to be taken by the remaining 64,—to accept the offer of a town-life. It was the town of Anandipur, now called Vadnagar (Vriddha Nagar, old city), in which they thus settled for the first time; and the 64 *gotras* of the Vadnagará Nágars derived their names from them. It is an irony of fate that though these Vadnagarás have spread far and wide in all leading towns, yet the town of their origin knoweth them not; and there is just one house of this caste in Vadnagar, the chief town of our *Peta*-Mahál of that name. In the table given above, it will be seen that the Vadnagará Nágars have increased by 50 per cent. from 2,226 to 3,344. This increase is rather abnormal for such a small caste; and if the figures are correctly enumerated, it can be due only to a large immigration. They are mostly *Rig-Vedis*; a few of them only are *Yajur-Vedis*. Almost all of them are *Smártás*; a very small number belonging to one or two *Vaishnava* sects. A noteworthy example of the besetting spirit of isolation and of a desire for subdivisions that pervades among the Hindu castes is afforded by the small subcaste of Vadnagarás, who have voluntarily formed 3 or 4 separate batches of themselves, on the principle of the towns of habitation; intermarriage and such other social intercourse being allowed only between certain towns, *inter se*, to the exclusion of the others.

**54. The Visnagaras.**—About the end of the twelfth century, Visáldev, the first Wágbelá king, founded a city, in close proximity to Vadnagar, our present flourishing town of Visnagar, where he invited the Vadnagará Bráhmans to take part in the ceremonies. Some of them, afraid of being compelled to accept the *Dán*, or payment, held back; but a large number accepted the invitation. These are also reported to have stubbornly refused to accept any lands or presents for their services; but they were passed to them unknowing by means of betel-leaves, presented in the usual way, but having inscribed on them the names of the villages in gift. Whether

the Brahman donees lent themselves to this agreeable stratagem as preconcerted, or not, it happened that those left behind would have none of them; either because they considered that their good name was degraded, or because a share of the donations was withheld. At any rate, the Visnagarás came into existence as a separate sub-caste. In numbers, they outstripped the remnant of the parent stock, as is supposed. Their present numbers, at all events, being very large, and they being generally inferior in capacities to the Vadnagarás, they could not maintain themselves only as a literary class like the Vadnagarás. Hence, they take to cultivation, and to other occupations also. Like the Vadnagaras, they are mostly *Rig-Vedis*, and *Smártás*. Their numbers, in remarkable contrast with the Vadnagarás have fallen from 6,665 in our State to 5,577.

**55. The Sathodras and other castes of Nagars.**—In the same way as the Visnagarás fell off so also did the Sáthodrás, the cause being the same, acceptance of *Dàn*, from a Dabhoi king. Their name is derived either from "six villages," given to them in *Inàm*, or from the name of a town (Sáthod) near Dabhoi. The *Bhikshuks* among the Sáthodrás form a large majority; they also are traders and merchants. They number only 504 in this State. The Chitrodás, Prashnorás, and Krishnorás number still less; 134, 61 and 8 respectively, and are offshoots from the parent stock at different times.

**56. The Barads.**—The Bárads who number 77 are not so much a caste or offshoot as the discarded ones of each Nágar caste; thus there are Vadnagará Bárads, Visnagará Bárads, &c. If from inability to procure a wife for himself, a Sáthodrá, say, marries into another Bráhman caste, he becomes a Sáthodrá Bárad; and henceforward he is disowned by the Sáthodrá caste, and becomes registered as a Bárad.

**57. The Audichya Brahmans.**—Of the Gujaráti Bráhmans, the most numerous in this State are the Aûdichya; who are supposed to have come a few hundred years ago, on the invitation of Mulráj, king of Pattan, from Oudh or Ayodhya, which gives them their designation. As in the case just mentioned of the Nágars, some of their numbers refused to accept the *Dán* or gift of villages from the hands of the king, and thus formed a faction by themselves, called Tolakiá, or the separatists. Those of them (and they formed the larger number) who thought it prudent to receive the presents came to be known as the Sahasra (a thousand) Aûdichyas, because they were a thousand in number. Those who accepted lands in and about Sidhpur, were called the Sidhpurá Sahasras; others, from a like reason, being called the Sihorá Sahasras. These factions do not intermarry, but they may eat in common. The Aûdichyas being so numerous, many of them have contrived to get on by becoming the *gors*, or ceremonial priests, of certain low castes of Hindus. These little bands are distinguished by the names of the castes to whom they minister; as, Kunbigor, Mochigor, Darjigor and others. They are looked

down upon as degraded by the main body; and with the inveterate tendency of radiating into many subcastes, all these give rise to so many petty subcastes, with the bonds of homogeneity much loosened, both *inter se* and with the parent stock. Dr. Wilson says that the *Bhikshukas* among them even tolerate widow remarriage. In the present enumeration, there have been found 43,550 Sahasras and 5,910 Tolakias, to 41,859 Sahasras and 5,915 Tolakias in 1881. The Sahasras have thus increased by 4 per cent., nearly equal to the average increase of Gujaráti Bráhmans, while the Tolakias have remained stationary. In the former, the increase in the females is more than double that in the males. The Aûdichyas are mostly met with in the Kadi Division, the place of their first settlement. A large number of the degraded Brahmans is also derived from this large caste; particularly, the Tapodhans and the Rájgors. The Tapodhans are worshippers in the temples of Shiva and turn to their own use all the offerings of food. The Rájgors being priests of the princes or kings, also eat with other castes. For these reasons they have come to be classed as degraded ones.

**58. The Modhs.**—Next in numbers, after the Aûdichyas are the Modhs. They derive their name from Mudherá (described in Chapter I), now in ruins, but once a city of eminence, in our Kadi Division. They are divided into nine sub-factions, who again are separatists from each other. Of these we have the Chaturvedi, the Trivedi and the Dhinojas; the first two deriving their names from the *Veds* which they profess, and the last from the town of Dhinoj, near Mudherá, now a Railway Station on a branch line, in Kadi. One branch of them, the Jethimals are wrestlers. In the troublesome times in the beginning of this century, they led a roving and thieving life, and their friendship was to be purchased. Many of them are still idlers and beggars. They act as the *gors* of a class of Banias, called the Modh Banias. They now number 12,129 souls (6,163 males and 5,966 females), denoting an increase of 541 on the total of 1881 (249 males and 292 females); or the average Gujaráti Bráhman increase of 4·5 per cent. on the total.

**59. The Anavala Brahmans.**—Next come the Anavalá Bráhmans, as regards numbers. They are a strong-bodied community of cultivators and are generally looked upon more in this light than as religious *gurus* or preceptors. They have taken a good stride also in education and in commercial pursuits. They are confined almost entirely to our Navsári Division. Ordinarily, they are known as Bhátelás, which term is said to be derived from *Bhát*, rice. From 10,335 they have increased to 11,148 in the past decade in this State, that is by nearly 8 per cent., a ratio which, though still less than the average ratio of increase in the whole population, is yet nearly double the ratio of increase in the other large Gujaráti Bráhman castes.

**60. The other Gujarati Brahmans.**—It is needless to enter into the details regarding the other Gujaráti Bráhman castes, given in Final Table D; they are all below 5,000 in total numbers; only one of them, Mevádá, having 7,004 souls. Their names are almost all derived from the names of

the towns where they had first settled. Of these the Shrimális and the Válmiks shew the greatest increase; the former, about 18 and the latter 25 per cent. Those grouped as "others" shew an increase of 9·2 per cent. The Chovisás and Jámbus shew a large decrease. Thirty of the Gujaráti Bráhman castes given in Final Table D boast of less than 100 individuals; of whom 13 have actually less than 10 persons in the castes. These very small castes are,—Nárdik (1), Gangáputra (1), Harsorá (4), Ráyathadá (3), Páráshar (5), Harshaiva (4), Gadhiyá (7), Bháradváj (3), Kapil (6), Khedwá (3), Purvál (5), Rodhval (9), and Krishnorá Nágars (8). The numerical strength of the Gujaráti Brahman castes enumerated in Final Table D is as follows:—

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | Gujaráti | Bráhman | caste, | over | 40,000 | persons. | |
| 2 | ,, | ,, | castes | slightly | over | 10,000 | persons. |
| 3 | ,, | ,, | ,, | between | 5,000 | and 10,000 | persons. |
| 5 | ,, | ,, | ,, | ,, | 2,000 | and 5,000 | ,, |
| 5 | ,, | ,, | ,, | ,, | 1,000 | and 2,000 | ,, |
| 2 | ,, | ,, | ,, | ,, | 500 | and 1,000 | ,, |
| 6 | ,, | ,, | ,, | ,, | 200 | and 500 | ,, |
| 5 | ,, | ,, | ,, | ,, | 100 | and 200 | ,, |
| 8 | ,, | ,, | ,, | ,, | 50 | and 100 | ,, |
| and 24 | ,, | ,, | ,, | below | 50 | persons. | |

**61. The Deccani Brahmans.**—In this State, the next numerous division of Bráhmans is that of the Deccani Bráhmans, nearly 17 thousand in numbers. They are either settlers here, during the last 200 years, since the rule of the Gaekwár princes, or have temporarily taken up their abodes here owing to service in the State. A portion of the number may be deemed as purely migratory. The large *Sadávrats* and the temple grants afford a sufficient inducement to some of the mendicant Bráhmans to halt here for a long time, or to take up the City in their peregrinations. Of the Deccani Bráhmans nearly two-thirds are, for these reasons, found in the City alone. There are some old Darakdár families in the City, in enjoyment of Inám lands or stipends, for services rendered to the State, by their ancestors. Beyond the *magni nominis umbra* very little is found in them now; and, in the present rapid times of marching forward, the class which exists mainly for lending *eclat* to a State Darbár once or twice a month cannot hope long to bring in evidence a *raison d' être* for itself. But the largest numbers of the Deccani Bráhmans, over two-thirds of the total, are employed in the liberal professions, in State service, in religious professions and as teachers. It is well known that the Deccani Bráhmans have derived the greatest benefit from the spread of education; and so in all their occupations, they claim precedence over all other castes, and the loaves and fishes fall to their lot everywhere. A fourth of the number of male population finds employment as Kárkuns, in the State service.

**62. The different castes of Deccani Brahmans.**—The Table (No. XI) in the margin supplies the figures for the different castes of the Deccani Bráhmans in this State, for 1881 and 1891, and the increase and decrease in each. It will be seen that the representatives of the two main and most numerous castes have decreased; the Deshasthas have decreased by 11·5 per cent., and the Konkanasths by 3·8 per cent. Though the numbers may have decreased, still the ratio, I suspect, is not so great as that found above; because, curiously enough a large number, abnormally such, has come this time under the heading of "others." To 117 "others" of 1881, we have so many as 1,646 now. I find that the number is swelled by many returning themselves only as Deccani Bráhmans, without mentioning the caste. If for the 117 of 1881, we now take a number double of it, we still release over 1,400 Deccani Bráhmans from the heading of "others," and they are more than enough to cover the deficit, and shew an actual increase, which is possibly the case. The Karhádás exhibit a large increase of 82 per cent., the Devrukhás of 86 per cent., the Kánhavás of 74, and the Sárasvats of 52 per cent. The Yajurvedi shew a decrease of nearly 25 per cent. On the whole the Deccani Bráhmans have increased by 10 per cent. nearly.

TABLE No. XI.

*Numbers and variations in the different castes of Deccani Bráhmans.*

| Name of Caste. | Numbers in 1891. | Numbers in 1881. | Variation | Name of Caste. | Numbers in 1891. | Numbers in 1881. | Variation. |
|---|---|---|---|---|---|---|---|
| Deshastha ... .. | 7,302 | 8,251 | —949 | Tailang ... ... | 239 | 179 | + 60 |
| Konkanastha ... | 3,614 | 3,781 | —137 | Kánnhava ... .. | 134 | 77 | + 57 |
| Karhádá ... ... | 1,830 | 1,004 | +826 | Drávidi ... .. | 81 | 24 | + 57 |
| Yajurvedi ... ... | 971 | 1,263 | —292 | Karnátaki ... ... | 8 | 71 | — 63 |
| Devrukhá ... ... | 700 | 375 | +325 | Others ... . | 1,646 | 117 | + 1,529 |
| Sárasvat ... ... | 319 | 210 | +109 | | | | |
| | | | | Total .. | 16,874 | 15,352 | +1,522 |

**63. The designations and habitat of the Deccani Brahmans.**—From Dr. Wilson's volumes on "Indian Castes," I collect the following information regarding the designations and habitations of the three leading castes of the Deccani Bráhmans. The Deshasthas are the most numerous everywhere, and derive their name from *Desha*, or the Maráthá country. They are found wherever the Maráthá arms and rule have been carried. According to their positions or occupations they have assumed the surnames of Desái, Deshpánde, Deshmukh, Kulkarni, Pátil, etc. They are generally *Rigvedis* and belong to the *Smárta* or *Vaishnava* sects. Their *kshetra* is extensive, and spreads from the Narmadá on the North to the Krishna and Tungbhadrá rivers on the South, excepting only the small portions occupied by the Konkanasthás and the Karhádás. The Konkanasthás derive their name from the Konkan, and are also known as Chittapávanas. They occupy the narrow coast line, between the mountains and the sea, South of the Vaitarná. They are very fair and are as well known and dis-

tinguished as the Nágars of Gujarát for their administrative talents and for the beauty of their complexions. The Peishwás of Poona and the ancestors of the Southern Mahráthá chiefs were of this caste. The Karhádás are so called from Karád, near the junction of the Krishná and Koyaná rivers near Sátárá. They are looked down upon by many other castes of the Deccani Bráhmans; for, they had acquired a bad reputation from the horrid custom of annually sacrificing a young Brahman to their deities, (Shaktis). Now, however, they are well advanced in education; and in our State, they are found occupying many offices in the State service.

**64. North Indian and Marvadi Brahmans.**—There are 3,261 North Indian Bráhmans, 2,528 being males, and only 733 females. This shews that they are migratory or temporary sojourners in this State, living here to earn a livelihood. In the Census of 1881, there were enumerated 3,087 of these; and then also there was an equally striking disparity between the sexes; 2,330 males and 757 females. The total numbers have thus increased by 174, or 5·6 per cent. Over 1,200 of the males are engaged, either as military soldiers, police peons, or in menial service. About 500 of them serve as soldiers. Their chief subcastes are Kanojiás (2,206), and Gaûd (483). There are only 178 Márvádi Bráhmans, 120 males and 58 females to 468 in 1881, of whom 285 were males and 183 females. As they are mostly migratory, and as their numbers are limited, it is possible that there may be really fewer now than in 1881. It is probable, however, that there has been an inaccuracy as regards the entry of these foreign Brahmans, some of the North Indian ones being registered as Márvádis in 1881. Two castes of these Brahmans from Márvár are found in this State,—the Shrimális and the Pushkarnás. They are priests or Bhikshuks, partly; a few are occupied as agriculturists and labourers; and some are mendicants.

**65. The degraded Brahmans.**—It is generally hard to settle who come under the heading of degraded Bráhmans. Particularly when persons have to mention their own castes, it is unlikely that they would give any name that carries with it any idea of degradation.

From the marginal table this will be seen to be the case remarkably with the Káratiyás. Where the Enumerators of 1881 had, from personal knowledge, returned 2,247 Káratiyás, their own version reduces their numbers now to simply 113; the rest, no

TABLE No. XII.

*A comparative Statement of degraded Bráhmans.*

| Names. | 1891. | 1881. | Variation. | Names | 1891. | 1881. | Variation. |
|---|---|---|---|---|---|---|---|
| Káratiyás ... . | 113 | 2247 | —2,134 | Rájgor ... ... | 1,095 | 998 | + 97 |
| Vyás ... .. | 801 | 724 | + 77 | Golak ... ... | 19 | 18 | + 1 |
| Shravan .. .. | ... | 18 | — 18 | Gurav ... ... | 316 | 254 | + 62 |
| Tapodhan ... ... | 5,451 | 5,187 | + 264 | Sevak ... ... | 6 | ... | + 6 |
| Aboti ... .. | 622 | 390 | + 232 | Vánjhágor ... ... | 14 | ... | + 14 |
| Bhojak ... .. | 26 | 160 | — 134 | Others ... .. | 86 | 11 | + 75 |
| Sírá vat ... ... | 125 | 28 | — 155 | Total .. | 8 674 | 10 287 | —1 613 |

doubt, must have returned themselves as Aûdichyas, from whom they have diverged. A good deal of variation will appear in the other castes also; some having been greatly reduced, and Vánjhágor and Sevaks having come into existence. From what I have said, it will be readily seen that though there appears a large deficit of 1,613 in the totals of these Brahmans, still no inference could be drawn from that, as many have plainly entered themselves under the original caste names. These degraded castes once formed part of the regularly recognised pure Brahman castes; but owing to the pursuit of special occupations, or having, as in the case of Rájgors, to officiate as priests for certain castes, with whom they gradually had to form closer social connections than the strict exclusiveness of Brahmans could tolerate, they were disowned by the parent stocks, and had thus to band themselves into a separate caste. The Káratiyas perform the funeral ceremonies of others than Brahmans. Of the Tapodhans and Rájgors, I have already spoken under the Aûdichyas, to account for their being deemed degraded. The Vyás are impure because they eat with other castes and tolerate widow remarriage. The Guravs of the Deccan are like the Tapodhans of Gujarát. Besides the peculiar avocations of these castes, there are agriculturists also among them, and they work, too, as day-labourers, including a few females.

**66. The Garodas.**—The Garodás also come under the group of priests; their name appears to be a contemptive form of *gurus*. Their present numbers are 7,453 as compared with 7,719 of 1881; or a decrease of 266 persons. They form about 5 per cent. of the Brahman population; and 3·5 per cent. of the total of Class B.

**67 Gosais, Bavas and Sadhus.**—The sixth group under the Class of Professionals is formed by what are called the devotees. Their name implies that they are persons who have left the world and all mundane occupation. This really was their origin. But at present these are merely caste-distinctions. Though, of course, the spirit of the origin of their castes still may draw some of them to do justice to their names, their occupations now are quite mundane. The chief castes under this group are Gosáis (10,221), Bávás (3,661), Sádhus (3,909), Jogis (1,538) and Verágis (1,294). In 1881, the Gosáis numbered 10,014; so there has been an increase among them of 207 persons; or of 2 per cent. They worship Shiva, while the Verágis are followers of Vishnu. Among the Gosáis, the disciple assumes the name of his *Guru*, in place of his father, and also inherits him, having severed his connection with his own parents. Their own names they also change at the time of the initiation, as Shivbhárthi *guru*, Jnyánbhárthi. The Sádhus and Bávás differ slightly, if at all, from each other; their total number comes up to over 7,000, to 5,631 of 1881. But there must be prevailing such a confusion as regards the proper designations of these sub-castes, that the schedule entries could not be much depended on, in their cases, for the percentage of variation. Of these devotee castes, more than

half the numbers of Gosáis are engaged as cultivators, day-labourers, cattle graziers, money-lenders, landowners, and in service; in addition to many of these occupations some of the Verágis are sellers of cloth and in the military; a few of the Jogis sell vegetables. The other castes of the devotees also are similary employed, except those who are strictly devotees, as the Sanyásis and the Brahmacháris. The other classes or castes of devotees enumerated in the Baroda State are Kháki, Nánakshái, Shravan, Kápadi, Kánpháti, Digambar and Jangam.

**68. The Bhats and Charans.**—Dr. Wilson gives an account of these castes under the heading of Rajputáná Brahmans. They are not generally known, at present, to be such. Kadi is the home of the Bhát or Bárot, in our State; while the Chárans are found there as well as in Amreli. In the Baroda Division also there are found good numbers of both. The Bháts are the ancient *vates*; and they were well-known, only a few years ago, in all Gujarát as *Vahivanchás*, or genealogists, under which designation they are now grouped in group 8 of Class B, along with their confreres, the Chárans. Each Rájput or Koli petty chief had his family Bhát, whose duty it was to keep an accurate genealogy of the family of his patron. He also recounted the exploits, real or imaginary, of the ancestors of his patron, generally in verses or doggerels, the better to help him both in remembering and reciting. In recompense of these services, the Bháts had lands given to them, for their maintenance. Having thus a sort of personal influence over the petty Rajput landholders, to whom the Bhát had rendered himself indispensable in all solemn occasions of rejoicing or grief, they easily became the intermediaries between the patron and his numerous creditors. In days when written contracts had not the binding force they now have, a Bhát's parole security was as strong as adamant to the creditor; and the Bhát saw the pledge redeemed by every means in his power, extending even to *Dharná*, or sitting night and day at the door of the debtor, *Trágá*, or drawing blood, of himself or a relative, and, lastly, on failure of all these, of sacrificing his life, at the door of the hard-hearted debtor, who, thenceforward was considered to be doomed to calamities and visitations of death in his family. The Chárans were more of singers than genealogists, to the Káthis. They are also safe-guides; and they were once so thoroughly reliable that, in case of an attack, they would interpose first with prayers and entreaties, then with the voluntary shedding of their own blood, and finally, the sacrifice of their own life. The times are changed for these classes now; and very few indeed find any scope for their old avocations. They are now mostly agriculturists and engaged in various services. The Chárans are also carriers and graziers. If the returns are correct the Bháts have been almost stationary; their numbers were 21,280 in 1881 and are 21,432 now. The Chárans have increased exactly 10 per cent., from 2,580 to 2,838. They together form 11·4 of the total population of Class B.

**69. The Brahmakshatris and the Prabhus.**—In group 9 (Writers) of Class B are mentioned six castes, of which the most numerous are the Brahmakshatris (1,709) and the Prabhus (2,932). The Káyasthas also (457) come in the group of "writer" castes. The Brahmakshatris, as their name implies, claim to be descended from the Kshatriyas. Though classed as writers, yet comparatively few follow that occupation, among them. Many of them are engaged in the industries, and are workers in textile fabrics or are calico-printers, dyers, &c.; a few are agriculturists also. Their numbers have increased from 1,214 to 1,709, or a remarkably good increase of over 40 per cent.; this shews that many of them are immigrants in this State. The Prabhus are more closely true to their designation of writers; they are a very intelligent race of clerks; and, at times, they have risen to a much higher level in administration. In this State, the brothers Rávji and Bábáji Appáji wielded immense power in the early days of this century; and the late Dewán, Laxman J. Vaidya, is a Prabhu. The caste is confined specially to clerical occupation, either in government or private service. Their numbers have increased from 2,163 to 2,932, or 35 per cent. This is due to large numbers of them coming from outside to fill up clerical appointments, in the present settled administration of this State.

**70. Bhavaias, Targalas and Turis.**—The next three groups, in Class B, are 11th musicians and ballad-reciters, 12th dancers and singers, and 13th actors and mimes. These three groups roll one into the other, and there are very faint lines of demarcation between the castes, following these occupations. The chief of these are Bhavaiás (1,616), Targalás (4,747) and Turis (1,693). The Bhavaiás and Targalás are separate castes; but so little distinction is found to exist between them, that in 1881 they were taken under the single head of Bhavaiás, a term more in vogue ordinarily than the other. In their joint numbers there has been only an increase of 2 per cent. They are actors of comic plays, on summer nights, under the canopy of the star-lit skies. Their caricatures and representations (called *Swángs* or *Vés*) are reputed to hit off remarkably well; and so the encampment of Bhavaias on the village outskirts never fails to collect a dense group of villagers, bent more on being pleased than on criticising. The long narrow *Bhungal* (bugle) of the Bhavaiá, heard far and away, never fails to give a spring to the feet of the villagers. Their imitations are roughly comical, their ballads agreeable and their recitals harmless. But their repartees and gestures are not strictly within the orthodox limits of decorum or decency, and so the women-folk are not seen there in any numbers. The Nats, of whom there are 223, are acrobats, and the Gondhalis (115) are Deccani singers, generally of songs before goddesses. The Bhavaiás and Targalás are supposed to be offshoots of the Aûdichya Brahmans, whom we have seen so variously dismembered; and they, therefore, wear the sacred thread.

**71. Remaining Hindu Castes in Class B.**—The first group, 5, Priests, contains only two castes, Brahmans and Garodas already described.

In group, 6, devotees, those castes that remain unnoticed are, Nánakshái (106 M., 9 F.), Sádhus of Dheds (159 M., 172 F.), Sannyáshi, (85 M., 4 F.), Brahmáchári (71 M.), Kapadi, (59 M. 54 F.), Kanphatá, (20 M. 14 F.), Gorji (2 M.), Nath Deccani (5 M. 2 F.), Digambar (12 M. 1 F.), and unspecified mendicant castes (271 M., 178 F.). Group 7 and 8, temple servants and genealogists have all their castes enumerated above. Vidur, (32 M., 18 F), and Bengali Ghose (4 M., 1 F.), are the additional castes in group 9, Writers. In group 11, Musicians, &c., there are the following castes of Hindus:—Gandharv (32 m., 27 F.) Gondhali (50 M., 65 F.), Dhadhi (14 M., 18 F.). Mir, (Hindu 22 M, 17 F.), Bharthari (209 M., 210 F.), and Holar, (27 M., 41 F.). The additional castes in the 12th group, Dancers and singers, are Hindu Kamália (94 M., 78 F.), Hijada, or emasculates, (19 classed as males and 11 as females) and Nat (98 M., and 125 F.).

11. *Commercial Hindu Castes*

**72. Hindus, Class C. Commercial.**—There are 3 groups tabulated under this class; two of them, (Nos. 14 and 15), being traders and pedlars, and the third, (No. 16), carriers. The Hindus, as will be seen from the following table, are slightly over 60,000 in the combined group of traders and pedlars, and nearly 30,000 in that of carriers.

TABLE No. XIII.

*Hindus, Class ( C ), Commercial.*

| Group. | Name of the group. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 14 and 15 | Traders and pedlars ... ... | 60,015 | 30,855 | 29,190 | 67·02 | 66·79 | 67·27 |
| 16 | Carriers ... ... ... | 29,514 | 15,342 | 14,202 | 32·98 | 33·21 | 32·73 |
| | **Total** ... | **89,589** | **46,197** | **43,392** | **100** | **100** | **100** |

In both the groups, the females are fewer than the males; about 5 per cent. less in the first, and 7 per cent. in the second group. Of the entire Hindu population in this class, 67 per cent. fall under the first head, and 33 under the second.

**73. Important Hindu castes in Class C.**—The following table supplies the important Hindu commercial castes :—

## TABLE No. XIV.

*Hindu, Class C; Important Castes, above* 500.

| Name of Class. | Total. | Males. | Females. | Percentage to the total of the Class. Total. | Males. | Females. | Name of Class. | Total. | Males. | Females. | Percentage to the total of the Class. Total. | Males. | Females. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Vániá ... | 47,877 | 24,506 | 23,371 | 53·44 | 53·04 | 53·86 | Vanjhárá ... | 759 | 466 | 293 | 0·85 | 1·02 | 0·68 |
| Bhátiá ... | 958 | 469 | 489 | 1·07 | 1·02 | 1·13 | Rávaliá .. | 28,785 | 14,876 | 13,909 | 32·13 | 32·20 | 32 05 |
| Lavánná ... | 11,099 | 5,811 | 5,288 | 12·39 | 12·58 | 12·19 | Others ... | 111 | 69 | 42 | 0·12 | 0·14 | 0·09 |
| | | | | | | | Total Class C.... | 89,589 | 46 197 | 43,392 | 100 | 100 | 100 |

The five important castes, over 500 souls each, almost exhaust the strength of the class, leaving only 111 under the heading of "others." Of these the Vániás number 47,877 or 53·44 per cent. of the class total. The Rávaliás come next, with 28,785 individuals, and percentage of 32. The third important caste is that of the Lavánás, 11,099 strong, and 12 per cent. of the class total. The Bhátiás and Vanjhárás are below 1,000 each. In all the castes, except in the petty one of Bhátiás, the males again outnumber the females; the total exhibiting 46,197 males to 43,392 females, or 94 females to 100 males.

**74. The Vanias.**—The Vániás, considered to be the Vaishyas of the old quadruple division, are found in all towns and villages of Gujarát. From the Nagarseth (the head of the town population) to the merest seller of groceries or grain in the small villages, they form an essential element of the community both in towns and in villages. The great merchants, bankers and traders of cities and towns are Vániás; and the village community would be incomplete and perfectly unworkable, if the Vániá money-lender did not form an important part of it. Whatever may be said against the means he devises to gain money, and however necessary it may be deemed to restrain him from fleecing the community in which he lives, it cannot be denied that but for his help the whole village machinery would stop, as it is at present constituted in Gujarát. He lends money to the cultivators for purchase of seeds, of bullocks or agricultural implements, for tiding over years of draught, for helping him in marriage and funeral expenses, and for all the contingencies, at home and in the field, where money is required. The rich Vániás have, owing to their wealth, been always very influential, in Gujarát, and the first to come in contact with all foreign settlers; so much so that to the latter all Hindus were simply known as Baniás; a mistake which curiously is found current to this very day among a majority of Musalmans and Parsis, who are unable to mark any outward difference betwen the Baniás and the Brahmans, and class all Gujaráti Hindus under the term, Vániá. The Vániás generally in towns and villages are dealers in grain, pulse, and

flour, in groceries and other provisions, and in cheap cotton cloths. But, in addition, they are always money-lenders. In large towns and cities, they are rich bankers. Many of them serve as *Gumástás*, or clerks, if they have no capital of their own, or if they are not inclined to risk it in trade. In social status, whatever may have been their rank in old times, they now stand only next to the Brahmans, on account of their wealth, steady habits, and education. To strengthen their position they also observe strict orthodox Hindu ways, and abstain from animal food and drink, most religiously.

**75. The castes of the Vanias.**—It is said that there are 84 castes of the Vániás, as of the Brahmans. Perhaps this is a conjecture, due to some castes of Vániás having the same caste names as the subdivisions of the Brahmans, who are their special *gors*, that is, performers for them of religious ceremonials. Thus the Modh Brahmans are the *gors* of the Modh Vániás, and the Nágar Brahmans of the Nágar Vániás. In the Baroda Territories, however, there are so many as 34 different Vániá castes enumerated (*vide* Final Table D), and a few more heaped under one head, "others." A large number of the castes have two factions in each, called, Dasás and Visás. As these do not intermarry, they may be classed as separate subcastes; on these considerations, the Vániá subcastes, prohibited from intermarriage, may fairly approach the proverbial number of 84.

**76. Vaishnava and Jain Vanias.**—Though we are treating at present of Hindus only, yet in the case of Vániás, the review would be incomplete, if we do not see at one view the Hindu or *Vaishnava* Vániás and the Jain Vániás. For we find here a remarkable exception to the centrifugal tendency of Hindus, in the matter of caste exclusiveness. It is strange that *Vaishnava* and Jain Vániás, though professing such totally different religions, can yet dine together and even intermarry, if they have the same caste-name in the two religions. Intermarriage, for instance, can take place between *Vaishnav* and Jain Shrimáli Vániás. Very curiously, a *Vaishnav* girl married into a Jain family attends the Shrávak *Apásrás* when at her husband's house, and worships the old Brahmanical gods when she visits her parents. Intermarriage is prohibited, as I have said, among subcastes; but a very remarkable indulgence is observable in the matter of food. All *Vaishnav* Vániá castes can dine with each other; and so all Jain castes. More than this; all *Vaishnav* Vániá castes can dine with those Jain Vániá castes also who have a common caste-name with themselves. Shrimális, for instance, are found in both; therefore, all *Vaishnavaits* can dine with Jain Shrimális also. But the caste of Osváls is found among the Jains only; therefore, *Vaishnavaits* will not dine with the Osváls. The reason of this lies in the fact that when Jainism became powerful in propagating its tenets, portions of castes, living in the same or different places, became converts to the new doctrines. To prevent the social and domestic evils of a total separation, the orthodox portions and the seceders of the same castes continued to recognise past ties of relationship and did not object to new ties, framed just as before, between

members of the same caste. Caste, in fact, proved stronger than religion practically. But where a whole subcaste had gone over to the reformers, the other old subcastes had no difficulties to face in breaking all connection with them, both of intermarriage and common food. In the Baroda State, the numbers of *Meshri* or *Vaishnav* and Jain Vániás are almost the same; there are 47,877 of the former, and 47,078 of the latter. There are 34 *Meshri* Vániá castes, and 16 Jain Vániá castes mentioned separately in Final Table D; and several castes, with small numbers, in both, under the heading "others." Of the 16 Jain castes, only 2 are such as have not their corresponding names among the *Vaishnavaits*. Of the Vániá subcastes, the largest in our State is a Jain one, Shrimáli, having 28,112 souls. No other Vániá subcaste comes up to even half this strength. The Jain Purvál caste comes next, with a little over 10,000 individuals. The most numerous castes of the *Meshris* are Disáwál, 9,903 and Lád, 8,943. There is only one more caste of over 5,000; namely, Nágar Vániás, 5,112; all the rest are below that figure.

**77. Variations in the important Vania castes, Vaishnava and Jain.**—I give below a table enumerating all the *Vaishnava* and Jain Vániá castes, with their numbers in 1891 and 1881, and the increase.

TABLE No. XV.

*Numbers and variations in the different castes of Vániás, Vaishnava and Jain, numbering over* 1,000 *individuals.*

| Name of caste. | Religion. | Numbers in | | Variation. | Name of caste. | Religion. | Numbers in | | Variation. |
|---|---|---|---|---|---|---|---|---|---|
| | | 1891. | 1881. | | | | 1891. | 1881. | |
| Shrimáli .. ... | Jain .. | 28,112 | 28,792 | − 680 | Modh ... ... | Vaishnava. | 3,777 | 3,697 | + 80 |
| Purvál ... ... | " ... | 10,235 | 10,042 | + 193 | Khadáyatá ... | " ... | 3,713 | 3,421 | +292 |
| Disáwál ... .. | Vaishnava | 9,903 | 9,556 | + 347 | Jhárolá .. ... | " ... | 2,493 | 2,649 | −156 |
| Lád ... ... | " ... | 8,943 | 10,306 | − 1,363 | Kapol ... ... | " ... | 2,234 | 2,072 | +162 |
| Nágar ... ... | " ... | 5,112 | 4,686 | + 426 | Purvál ... ... | " ... | 1,685 | 1,462 | +223 |
| Shrimáli ... ... | " ... | 4,767 | 4,422 | + 345 | Umad ... ... | Jain ... | 1,300 | 791 | +509 |
| Osvál ... .. | Jain ... | 3,804 | 3,488 | + 316 | | Total... | 86,678 | 85,384 | +694 |

The Shrimális, the most numerous, and the Purváls are from Márwár; the Visá Shrimális are all Jains, in religion; they are found in all our Divisions. The Disáwáls are found principally in the Kadi Division, in the Northern and Western Maháls; the Nágars also abound mostly in that Division, in the Vijápur and Visanagar Maháls. The Láds are found mostly in the Baroda Division, the Kapols almost entirely in the Amreli Division. It will be seen that many of these leading castes have actually decreased in numbers, while, on the whole, there is a very slight increase in the total of the leading Vániá castes.

**78. Bhatias and Lavanas.**—Allied to the Vániás in occupation, and thus falling under the same class-division, traders and pedlars, but differing from them entirely in castes, and also in race and origin, are the Bhátiás and Lavánás. Those known by these designations in Gujarát are immigrants from Cutch and Káthiáwár, and have apparently lost much of the distinctive character of the latter. For, while the Bhátiás, and after them, the Lavánás of Cutch and some of the ports of Káthiáwár have made a name as hardy sea-farers and daring settlers on the distant coastline and islands of Africa, their representatives in Gujarát closely imitate the quiet pursuits of the meek Vániás. The enterprising Bhátiás and Lavánás who have settled in the city of Bombay have amassed large fortunes and have reared stately palatial dwelling-abodes and pleasure-houses for themselves; many of them being instanced to have begun life, by crying "Gun-pát" in the streets and ended it as millionaire owners of mills or Mukádams to rich European firms. Some of our subjects of Kathiáwár I have known to catch the energy of their castes in that Capital City; but excepting in a few cases in our little town of Varwala, close to the sea-port of Dwárká, they have transferred their household gods completely and irrevocably to their city of adoption, where they are easily able to gratify themselves with the enjoyment of such pleasures as are born of riches and abundance. They follow in our Territories the occupations of petty shopkeepers selling pulse, grain, flour and cheap cotton goods in the villages. In addition to this, many of the Lavánás are occupants and tenants of land, cultivators, and field and day-labourers. Their origin is not exactly traceable; but it is conjectured that they were formerly Kshatriyas, who for want of military employment, or from following trade had become Vaishyas, or been considered as such, in course of time. In social rank, the Vániás consider them as their inferiors; and naturally enough their distant voyages and long settlements in foreign lands cannot but force them to break through the shackles of caste rules, both in respect of marriage and food. There are 958 Bhátiás in our Territories, almost equally divided for the sexes, and forming only one per cent. of the class population. Of these, 503 are found in the Amreli Division, 238 in Baroda, 200 in Kadi and 17 in Navsári. The Lavánás number 11,099, of whom 5,811 are males and 5,288 females, being over 12 per cent. of the population of the class. So many as 7,404 of these are found in our Káthiáwár possessions; there being 2,378 in Baroda, 1,307 in Kadi and only 7 in the Navsári Division. In the previous Census, the Bhátiás were enumerated at 1,513 and the Lavánas at 8,832; thus shewing now a decrease of 555 in the Bhátiás and an increase of 2,267 in the Lavánás. The totals of the two castes shew an increase from 10,345 to 12,057 or of 16·5 per cent.

**79. Ravalias.**—It is hard to fix the exact group in which the unique cluster known as Rávaliás could fit in. The groups of castes have been settled on the principle of occupation combined with the original main castes, wherever the latter could be well traced. The Rávaliás cannot

trace their descent from any single caste, because they are known to be a conglomeration of the descendants of such Atits and devotees as have returned to secular life; and as persons of all castes can indiscriminately become devotees, the Rávaliás cannot lay claim to any single caste, by parentage. It affords a remarkable instance of the latitude observable in the various beliefs of the Hindus to find on one hand devotees so scrupulously ascetic as to abjure home, friends, society of any sort, cooked-food or provision for the future; and on the other hand, an easy-going section of devotees who under the various names of Jogis, Atits or Rávaliás, not only enjoy home-life, but even follow secular occupations to maintain themselves, in addition to the most handy one for all those who put on the *Bhagvá* garb,—that of begging alms. The Rávaliás who are descendants of such pseudo-devotees find the garb of devotion hang loose on themselves; and unless any one be individually inclined devotionally, they fight the battle of life like other mortals; their name and a piece of *Bhagvá* cloth wrapped round the head are the only marks of their falling-off. Not being specially trained to any craft or born to any trade, they are found as carriers, weavers, and mostly as vegetable-sellers in our Territories. In the last Baroda Census, they were classed under "labouring and wandering castes," and in the present Census for Bombay, they are classed as weavers, in the Artisan Class. But as most of them, as I have said, are sellers of vegetables and carriers, they have been grouped by me under this head. Out of a hundred Rávaliás in the Baroda State, about 50 per cent. only are occupied. Of these 33 per cent. are beggars, and about 21 per cent. are sellers of vegetables, 14½ per cent. are labourers, 10 per cent. agriculturists, 6 per cent. carriers, and only 3½ per cent. weavers. Leaving aside those who live on charity, the largest percentage of the Rávaliás falls under this Commercial Class. Their numbers in the past decade exhibit an increase from 25,894 to 28,785 or over 11 per cent.; they form over 32 per cent. of the class population, and have about 5 per cent. more males than females. The bulk of these are found only in the Kadi Division, 23,620; in the Baroda Division there are 4,623; in Amreli 454, and only 88 in Návsári.

**80. Vanjharas and others.**—The small list of five Commercial Classes has only one caste more of over 500 souls, the Vanjhárás, the traditional grain-carriers. With their line of pack-bullocks they are still to be met with, in villages of Gujarát and Káthyáwár remote from the Railway. The occupation of the Vanjhárás is now gone. Of the 759 Vanjhárás, so many as 456 are found in the Navsári Division; and 239 in Baroda. Of the 115 'others' in this Class, there are 95 Lingáyats, 15 Komtis and 1 Bhansáli.

12. *Artisan Hindu castes.*

**81. Hindus—Class D.—Artisan and Village Menial.**—Next after the Agricultural Class, this Class includes the largest numbers of Hindus, though it comprises only a third of the agricultural population. It includes 446,202 individuals and claims 20·87 per cent. of the total Hindu population. There are 968 females in this class to 1,000 males. This class includes, in the general scheme, 23 groups, from group 17 to group 39, and 4

sub-groups of castes, thus making up 27 sub-castes. Of these, the following 7 are not returned in this State, in the enumeration of Hindus; (1) 29, glass-workers and lac-bangle makers, (2) 30, salt, &c., workers, (3) 32, goldsmiths' refuse collectors, (4) 33, gold-washers, (5) 34, iron-smelters, (6) 35a, personal service, and (7) 37 butchers. On the other hand, we have taken the masons separately from the carpenters and turners, as being a distinct caste and occupation; and we have added painters, and beads and bracelet makers. The following table gives the total and sex numbers and the class percentages of these groups :—

TABLE No. XVI.

*Hindus—Class (D),—Artisan and village menial.*

| Group Number. | Name of the group. | Total. | Males. | Females | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males | Females. |
| 17 | Goldsmiths ... ... ... ... | 12,251 | 6,217 | 6,034 | 2·75 | 2·74 | 2·75 |
| 18 | Barbers ... ... ... ... | 31,557 | 15,982 | 15,575 | 7·08 | 7·05 | 7·10 |
| 19 | Blacksmiths ... ... ... ... | 24,186 | 11,869 | 12,317 | 5·42 | 5·23 | 5·61 |
| 20 | Carpenters and turners ... .. | 25,908 | 13,169 | 12,739 | 5·81 | 5·81 | 5·80 |
| 20a | Masons ... ... ... ... | 2,723 | 1,378 | 1,345 | 0·61 | 0·61 | 0·61 |
| 20b | Painters ... ... ... .. | 6 | 2 | 4 | ... | ... | ... |
| 21 | Brass and coppersmiths ... ... | 2,865 | 1,461 | 1,404 | 0·64 | 0·64 | 0·64 |
| 22 | Tailors ... ... ... ... | 16,308 | 7,985 | 8,323 | 3·66 | 3·52 | 3·79 |
| 22a | Grain-parchers and confectioners ... | 747 | 405 | 342 | 0·17 | 0·18 | 0·16 |
| 22b | Perfumers and drug preparers and sellers and betel-leaf dealers ... | 672 | 356 | 316 | 0·15 | 0·16 | 0·14 |
| 23 | Weavers, calenderers and dyers ... | 12,915 | 6,648 | 6,267 | 2·90 | 2·94 | 2·86 |
| 23a | Necklaces, beads, bracelets, &c., makers and sellers ... ... ... | 91 | 46 | 45 | 0·02 | 0·02 | 0·02 |
| 24 | Washermen ... ... ... ... | 2,889 | 1,438 | 1,451 | 0·65 | 0·63 | 0·66 |
| 25 | Cotton-cleaners ... ... ... | 599 | 288 | 311 | 0·14 | 0·13 | 0·14 |
| 26 | Shepherds and wool-weavers ... ... | 10,402 | 5,374 | 5,028 | 2·33 | 2·37 | 2·29 |
| 27 | Oil-pressers ... ... ... ... | 14,144 | 7,458 | 6,686 | 3·17 | 3·29 | 3·05 |
| 28 | Potters ... ... ... ... | 49,951 | 25,587 | 24,364 | 11·20 | 11·29 | 11·10 |
| 31 | Lime-burners ... ... ... ... | 332 | 176 | 156 | 0·08 | 0·08 | 0·07 |
| 35 | Fishermen, boatmen, pálkhi-bearers, cooks, &c. ... ... ... .. | 15,950 | 7,900 | 8,050 | 3·58 | 3·48 | 3·67 |
| 36 | Distillers and toddy-drawers ... ... | 1,753 | 916 | 837 | 0·40 | 0·40 | 0·38 |
| 38 | Leather-workers ... ... ... | 48,421 | 24,980 | 23,441 | 10·85 | 11·02 | 10·68 |
| 38a | Village watchmen ... ... ... | 139,503 | 70,877 | 68,626 | 31·27 | 31·27 | 31·26 |
| 39 | Scavengers ... ... ... ... | 32,229 | 16,176 | 15,853 | 7·12 | 7·14 | 7·22 |
| | Total ... | 446,202 | 226,688 | 219,514 | 100 | 100 | 100 |

In this list all, excepting the last two, are pure artisans. These two, village-watchmen and scavengers, though not artisans, are added to the list, because the artisans are not patronised so much for their skill or industry, as for forming indispensable adjuncts to the self-sufficing village communities. Looking from that point of view, the village-watchmen and scavengers form as necessary elements of the village unit as the carpenters and blacksmiths. In fact, very few of the artisan classes enumerated form part of the village communities. It will be seen that village-watchmen command the largest numbers. Taking out, for the sake of comparison, these two groups, we find that there are 171,532 individuals under the heading of village menials, and 274,670 under that of artisans and quasi-artisans; or the former are about 62½ per cent. of the latter. I say quasi-artisans, because it will be seen that all those included in the above list, even after excluding the last two groups are not artisans purely; *e.g.*, shepherds and pálkhi-bearers. In the distinct groups for artisans, the Kumbhárs (potters) show the highest numbers, nearly 50,000, and lime-burners the lowest, 332.

**82. Hindus, Class D, Important castes.**—The following statement gives the names, and the total and sex-strength, with Class percentages of the important castes coming under Class D.

TABLE No. XVII.

*Hindus, Class D ; Important castes above* 1,000.

| Name of caste. | Total. | Males. | Females. | Percentage to the class total. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Soni ... ... ... ... | 12,251 | 6,217 | 6,034 | 2·75 | 2·74 | 2·75 |
| Hajám ... ... ... ... | 31,557 | 15,982 | 15,575 | 7·07 | 7·05 | 7·09 |
| Luhár ... ... ... ... | 24,186 | 11,869 | 12,317 | 5·42 | 5·24 | 5·61 |
| Sutár ... ... ... .. | 25,312 | 12,898 | 12,414 | 5·67 | 5·69 | 5·66 |
| Salát ... ... ... ... | 1,672 | 819 | 853 | 0·38 | 0·36 | 0·39 |
| Kansárá ... ... ... ... | 2,865 | 1,461 | 1,414 | 0·64 | 0·65 | 0 64 |
| Darji ... ... ... ... | 16,308 | 7,985 | 8,323 | 3·66 | 3·52 | 3·79 |
| Khatri ... ... ... ... | 4,254 | 2,253 | 2,001 | 0·95 | 0·99 | 0·91 |
| Bhávsár (Chhipá)... ... ... | 7,750 | 3,926 | 3,824 | 1·74 | 1·73 | 1·74 |
| Dhobi ... ... ... ... | 2,889 | 1,438 | 1,451 | 0·65 | 0·63 | 0·66 |
| Bharvád ... ... ... ... | 10,402 | 5,374 | 5,028 | 2·33 | 2·37 | 2·29 |
| Ghánchi ... ... ... ... | 14,144 | 7,458 | 6,686 | 3·17 | 3·29 | 3·05 |
| Kumbhár ... ... ... ... | 49,863 | 25,544 | 24,309 | 11·17 | 11·27 | 11·07 |
| Khárvá ... ... ... ... | 1,579 | 748 | 831 | 0·36 | 0·33 | 0·38 |
| Máchhi ... ... ... ... | 9,694 | 4,641 | 5,053 | 2·17 | 2·05 | 2·30 |
| Bhoi ... ... ... ... | 4,531 | 2,446 | 2,085 | 1·02 | 1·08 | 0·95 |

TABLE No. XVII.—*contd.*

| Name of caste. | Total. | Males. | Females. | Percentage to the class total. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Kalál ... ... ... ... | 1,626 | 834 | 792 | 0·36 | 0·37 | 0·36 |
| Mochi ... ... ... ... | 9,599 | 4,953 | 4,646 | 2·15 | 2·19 | 2·12 |
| Khálpá ... ... ... ... | 37,717 | 19,458 | 18,259 | 8·45 | 8·58 | 8·32 |
| Dhed ... ... ... ... | 124,324 | 63,312 | 61,012 | 27·86 | 27·93 | 27·79 |
| Mahár ... ... ... ... | 1,472 | 720 | 752 | 0·33 | 0·32 | 0 34 |
| Sinvá ... ... ... .. | 7,587 | 3,868 | 3,719 | 1·70 | 1·71 | 1 69 |
| Golá ... ... ... ... | 5,984 | 2,910 | 3,074 | 1·34 | 1·28 | 1·40 |
| Bhangiyá ... ... ... ... | 30,960 | 15,625 | 15,335 | 6·94 | 6·89 | 6·99 |
| Meghvár ... ... ... . | 1,069 | 551 | 518 | 0·24 | 0·24 | 0·24 |
| Others ... ... ... .. | 6,617 | 3,398 | 3,219 | 1·48 | 1·50 | 1·47 |
| Total .. | 446,202 | 226,688 | 219,514 | 100 | 100 | 100 |

As has already been said, there are non-artisan castes included in this list; and though they are considered so low that their contact is considered a defilement by the higher castes, yet there are sub-divisions of castes among them also. The Dheds, however, form by themselves a very large caste, (though really they are supposed to be outcastes) and are more than 124 thousand strong; being over 27 per cent. of the Class total. The Bhangiyás are nearly 7 per cent. The workers in leather also are considered unclean and form over 10 per cent. of the Class population of the purely artisan classes, the Kumbhárs form the largest percentage, 11·17; these are followed by the Hajáms 7·07, Sutárs 5·67, and Luhárs 5·42 per cent. These are the castes that supply the most pressing wants of villages and are, naturally, largest in extent. The Darjis (tailors) and Ghanchis (oil-pressers) follow them. Kansárás, Saláts, Khatris and Dhobis are the smallest castes. Excepting among the Luhárs, Darjis and Dhobis, the males preponderate over the females.

**83. Sonis (Goldsmiths).**—The Sonis are workers in gold and silver ornaments; and these being indispensable marriage presents, the Sonis are found in large numbers in our cities and large towns. The villagers have recourse to the neighbouring town to make the purchases for the happy occasion. But these purchases are unfortunately not accurate criteria of the wealth of the community; for they are made but too often on money borrowed at heavy interest from the Bania; the memory of the event being kept green for over a generation, in some cases, by the annual payments of interest, or, failing that, by being sold out of house and farm, in liquidation of the debt.

It, however, cannot be denied, that after making due allowances for these spurious manifestations of wealth, a large population of Sonis is evidence of superfluous riches. Sonis would not be patronised to a large extent, unless the people first satisfied all the necessaries of life and then had enough left to deck the persons of their wives and children, and not unfrequently their own, with ornaments purchased from the unused earnings. Their numbers have decreased in the last decade. The divisional details of the deficit are as follows :—

| | Amreli. | Kadi. | Navsári. | Baroda. | City. | Total. |
|---|---|---|---|---|---|---|
| 1881 | 1,434 | 4,465 | 1,239 | 3,059 | 2,135 | 12,332 |
| 1891 | 1,401 | 4,180 | 1,717 | 2,949 | 2,004 | 12,251 |
| Variation | —33 | —285 | +478 | —110 | —131 | —81 |

Navsári alone has vastly improved ; everywhere else there has been a falling-off of goldsmiths. When we consider that by the natural process of increase in population we should have, *caeteris paribus*, expected an addition of 12 or 13 hundred, this actual deficit of 81 becomes very marked. I cannot discover any local causes ; if the decrease were confined to the Capital City alone, it could have been, and may even now be, accounted for by the fact of the change of administration, which has brought about a change of a sort in the expenditure of the Darbár. But the simultaneous falling-off in the Kadi, Baroda, and Amreli divisions leads only to the conclusion that the Sonis could not get a living for the numbers that actually did exist. The increasing prosperity of the City of Bombay, and of places like Ahmedábád in the neighbouring British territories, may possibly have tempted some of them to emigrate to places where their art could be more profitably employed. The large influx also, on the other hand, in Navsári is hard to account for. There are no reasons to believe that the material condition of the agriculturists has improved in Navsári in any special way, as contrasted with the other districts. The Sonis have sub-castes designated by their original localities. They are Gujaráti, Deccani (Sonárs), Márvádi and Hindustáni ; the numbers being 11,100, 971, 136 and 44 respectively. The corresponding numbers in 1881 were 11,630 Gujarátis, 600 Deccanies, 84 Márvádis and Hindustánis. Thus, though the numbers of the last three are proportionately small, still there has been an appreciable increase in all of them, of over 50 per cent. ; the entire falling-off being only in the numbers of Gujaráti Sonis. A large percentage of the Sonis follow the caste profession ; but a few of them are found following allied occupations, like those of lapidaries and jewellers, or do business as bankers and merchants and money-lenders, or seek employment in Darbár or private service. It is only among Sonis, out of all artisan castes, that widow-remarriage is prohibited ; due to an exaggerated belief in regard to their origin, as a class of sub-Brahmans. The intense desire which pervades the Hindu heart to indulge in a series of systematic division within division of castes, will be illustrated by referring to the caste-list of 207 sub-castes of Surat prepared in 1827 by Mr. Borradaile. As a curious example of this

incisive tendency, we can instance the sub-castes of the single caste of Sonis. These are (1) Soni Shrimáli Khambáti (of Cambay), (2) Soni Shrimáli Surti, (3) Soni Shrimáli Amedábádi, (4) Soni Muleri, (5) Soni Damania, (6) Soni Kharkhadia, (7) Soni Taria Ahmedábádi, (8) Soni Vadnagrá Surti, (9) Soni Deccani Muleri, (10) Soni Damaniá of the middle Chorá, (11) Soni Máru and (12) Soni Tragad Varachhiá. Thus the goldsmiths have first been divided into the main geographical divisions, as Gujaráti, Deccani, &c., sub-castes, which are as apart from each other as regards food and marriage as any two widely different castes; yet the separation does not stop there. There is, a further sub-clustering into 12 distinct divisions. *Inter se*, there are special rules governing them as to which of these sub-divisions are permitted or prohibited to join at common food or to intermarry. But these need not be entered into here. It is sufficient to note the names of these 12 sub-castes of the Sonis. The first three are Shrimáli Sonis, denoting a Márvádi origin as in the case of the Brahmans and Vánias of the same denomination. These three obviously formed only one sub-division, Shrimáli Sonis; but some of these Shrimáli Sonis having first taken up their abodes for any length of time at Amedábád and Cambay, those who had already settled isolated themselves from these new-comers; thus to the one geographical foreign name were added the three local Gujarát names, and a sub-section of Sonis came to be divided into three yet smaller groups. Numbers 5 and 10 appear to have carried the spirit of separation to a ridiculous extent. Both appear to hail from Daman, but at different times. The former settlers, Damaniá Sonis, not willing to take the new-comers into their fold, the latter were driven to cluster themselves in a separate block, adding to their town designation, a further qualification, indicating a street. This tendency, however ludicrous it may appear at first sight, is founded on strong practical arguments of economy and trade jealousy. The obligations for "feeding the caste people," which I have alluded to already, are naturally felt to be heavy burdens; and the smaller and more circumscribed the sub-caste the better it is for its members; and the natural tendency, therefore, of the members of the caste is to keep its expansion within bounds. Among artisans, trade-jealousy is obviously another strong incentive to throw obstacles in the way of new-comers easily obtaining a footing in the caste circle.

**84. Hajams, (Barbers).**—The Hajáms are an indispensable element of the village servants. In the internal economy of a village, the barber can give precedence, in point of importance, to the Kumbhar only. As all the Hindu castes shave clean, not only the chin but also the entire face and the scalp of the head, excepting only the tuft on the crown, every male member is bound to come under the barber's hands, about once a week. In some Gujaráti castes, the widows also have to submit to his razor, to compulsorily divest themselves of the beauty conferred by flowing hair. In addition to his legitimate work, the barber is the village torch-bearer; and in that capacity shows a remarkable agility of the lower limbs, in running for long distances in front of carriages or horses. To his lot

also falls the less dignified work of sweeping the floor of the residences and offices of all officials, and cleaning the pots. Some of them aspire to higher art, and, like their brethren in Europe, four or five centuries ago, lay claim to a knowledge of the healing art, specially as chirurgeons. The hundreds who may succumb under their razor-surgery are credited as victims of bad maladies, and the few who are cured stand as living evidences of the barber's skill. His wife has the reputation of being a midwife, though not in all cases; and even now her helping hand is kindly lent in bringing into the world the new arrivals in the families of the villagers all round. He has maintained in our villages his world-wide reputation of being an inveterate talker and newsmonger; he has also been known to be weak in intellect, but to have an inordinately conceited notion of the importance of what little he may possess. Against this weakness of his many a pointed proverb is aimed, just as others hinting at skilful purloining are aimed agaist the Soni. In spite of all his shaving and scrubbing, however, the Hajám is generally leisurely, in a community where all others are heavily occupied, and is consequently the most light-hearted. As in the case of the Sonis, we have Gujaráti, Deccani, Hindustáni and Márvádi Hajáms. There are 31,079 Gujaráti, 342 Deccani, 122 Hindustáni, and 14 Márvádi barbers, thus making a total of 31,557 Hindus of the barber caste. Of course, these four castes are distinct from each other; not only that, but the Gujaráti barbers themselves are in two separate castes, the Limáchia and the Bhátiá. Each of these has two sub-castes, Chókh and Bábar; the former considering themselves purer; they cook food for the Rajputs. Their numbers have increased from 29,388 in 1881 to 31,557,—an increase of 7·3 per cent., or only at the rate of two-thirds of the general increase. The reason of it lies in the fact of large numbers of the adults migrating to Bombay, where they can command an extensive practice. For the services imposed upon them, certain families of barbers had lands assigned to them free of assessment, in lieu of cash payment. The substitution of cash payment in place of alienated land has not been completely introduced yet; and many of the barbers, therefore, hold lands rent-free and cultivate them, sometimes to the exclusion of all other work. Some barbers are only field labourers.

**85. Luhars and Sutars, (Blacksmiths and Carpenters).**—Though these two are distinct by castes and occupations, still in the mouths of the villagers, their designations go together. They are again, in their own ways, equally useful to the agriculturist. Their professional services are required in mending the carts and the ploughs and other instruments, mostly. They also are required for building. It is curious to notice that some blacksmiths are carpenters also, and *vice versá*. So little of the skill of each sort is required in satisfying the limited wants of villagers that by coming in daily contact with each other, many can acquire mastery in both crafts. These also are *Vasváyás*, or artisans whose services are deemed essential for the village unity, and hence some of them are holders of *Pasaitá* (service) lands, as in the

case of Hajáms; and these they often themselves cultivate. They are also found as general labourers. Some of the Luhárs are skilled in giving an edge to weapons; these are known as Shikalgars; and some work as fitters. Some carpenters work as sawyers. The Sutárs have three sub-castes; the Gujjars, the Sais, and the Mevádi. They cannot eat together or intermarry. The numbers of Sutárs and Luhárs are also pretty nearly the same in this State:—there are 24,186 Luhárs and 25,312 Sutárs. As in the previous two cases, there are four provincial divisions also of the Sutárs and Luhárs; Gujaráti, Deccani, Hindustáni and Márvádi. Of the last three, the numbers of the Deccanis and Hindustánis, for each, are insignificant; but there are 74 Márvádi Luhárs, and 1,162 Márvádi Sutárs. The numbers of Luhárs and Sutárs were 22,019 and 24,031 respectively, in 1881; so the Luhárs have increased by 2,167, that is 9·8 per cent., and the Sutárs by 1,281, that is 5·3 per cent. Many Sutárs migrate to Bombay and other places for more remunerative work.

**86. Salat, (Stone-cutters and Masons).**—The fifth artisan caste is a small one, comprising only 1,672 souls, and forming only 0·38 per cent. of the Class total. The Saláts are also from the same four sources as the other artisan classes mentioned above, thus forming four sub-divisions. The Gujaráti Saláts have increased from 1,295 to 1,489, or by 194; that is by 15 per cent. This is a percentage higher than the general rate of increase, and may be attributed to the great number of Public Works buildings recently being constructed. The Saláts also polish grindstones, and some sell them, or work as quarry-men. A few also follow the common occupation of field labourers. Bracketed with the masons, as forming a kindred occupation, but of quite distinct castes, are the Kadiás (brick-masons), 837, and the Chhovári, (those who make cement or mortar of lime), 214.

**87. Kansara (Brass and Coppersmiths).**—The Kansárá form a small caste by themselves. They are chiefly occupied in turning out brass and copper pots and utensils of daily use. It is their shops in a native bazar that present a bright and polished show on a bright Indian day; nor are the shapes and sizes of the scores of different articles for various domestic uses less attracting; they are ranged in glittering rows from a little cup or goblet only large enough to hold a spoonful to the huge utensils used in cooking for the large caste dinners. Their work is, of course, most patronised in cities and large towns; but in villages, also, the ambition is never dormant, of replacing the humble store of the potter's workmanship by the handiwork of the Kansárá, so soon as his earnings or savings might give the agriculturist a chance. The opportunity is often too eagerly sought; because, the heart of the softer sex, be it from a desire of show (and what woman's heart was not susceptive to this weakness?) or from a desire of rivalry (which feeling, too, they say, is not unknown to the softer sex), is set upon balancing gaily on her head the copper pots in which she fetches water home, morning and evening, from the village tank or well, conscious of the effect she may

thereby produce on the sterner village folk. She considers it as affording evidence of her economic habits in her having become free from the *res angusta domi*, and of her cleanly habits in making the metal shine and shine again. Notices like these could not be secured on mere pots of clay. The numbers of Kansárás have increased but slightly since 1881, when there were enumerated 2,819 Kansárás. This very paltry increase of 2 per cent., taken with the actual decline of goldsmiths, shews that the demand had decreased in the past decade, as regards ability to invest in articles strictly beyond the commonest and cheapest for daily use. The most favourable view to take would be to consider it at a stand-still.

**88. Darji (Tailors).**—The seventh caste in the list is that of Darjis, tailors. It might, at first sight, appear strange that the representatives of this caste should form relatively such a small percentage only. They come to only a half of the barbers and less than a third of the Kumbhárs. They are 50 per cent. less even than the carpenters or blacksmiths. But on a closer enquiry into the modes of dress of the Hindu population, it will appear that there is hardly room for even so many tailors as are enumerated. Looking first to the ladies, who set the fashion for dress in other countries, and who would willingly pinch the larder to pay to the tailor, we find that there is one garment only for exterior use or show, the *Sari;* it covers the whole body from head to foot, and the top-end of it brought over the head in the manner of a hood, dispenses with the use of any other head-dress. All-usurping, again, though the *Sari* is, it has the other remarkable merit (in the eyes of all, excepting the tailors) of being an entire piece of cloth, requiring no sewing or stitching of any sort. It can, again, fit all shapes, sizes and ages of the soft wearers; and no reform or innovation is possible that could draw on the tailor's art. Going below the surface so entirely formed by the *Sari*, there are only two more pieces to form the lighter articles of a lady's outfit. The trousseau only consists of a petticoat and a bodice. The former is, again, a small piece of cloth, broad enough to go once round the waist and long enough to reach the feet. It is held in position by a string that passes right round the upper edge, through a loop, or sometimes only by two small bits of string tied to the corners; the open ends are sometimes stitched up. The bodice is the only article of a lady's clothing that requires any needlework; but that is of such a very rudimentary sort that the good offices of the tailor would be superfluous, except in the case of women of the higher castes, living in towns. Nor are the garments of ordinary wear for the rougher sex such as to cast a gleam of hope on the prospects of the tailor. The head-dress is a mere piece of cloth again, either wrapped loose round the head as in the case of the agricultural classes, or, as with Vánias and Brahmans, folded into a compact mass, in the form of an inverted bowl. The economic prudence of the race has not allowed the tailor to have a hand in the most important male garment also,—the *dhotar*. This is an unsewn piece of cloth wrapped ingeniously round the waist and

reaching down, twisted into several folds in the middle, both in the front and behind. Given the turban and the *dhotar*, the bulk of the masses requires no other integument. For state occasions, like attending a court or Kacheri or visiting a neighbouring village, a thin white cotton waist coat covers the hands and the body. The children, up to certain ages, in all the poorer castes, are innocent of any artificial clothing on their bodies. Thus very little remains to be done for the tailor, who never existed or will exist, as a member of the village community. Though he is thus left without a chance of an employment, the misfortune of the tailor does not end here. He has to face many a pointed shaft of proverbial humour; and it must be most galling to his sense of self-respect that in the matter of the only petty garment of women that he may have to sew, he is taunted with the proverbial remark that even from a bodice he would steal a bit of armpit-cloth. There are Hindustani and Márvádi Darjis also, the former being 61 in numbers, and the latter only 19. The Deccani tailors, or shimpis, fit out the Deccani population; and their numbers are slightly more,—191. The Gujarati Darjis number 16,037; there being about 4 per cent. more females than males. The total figures for the tailors have increased from 14,973 to 16,308; or by nearly 9 per cent.

**89. Khatris and Bhavsars (weavers and calico-printers, dyers)**:—Under group 23, weavers, calenderers and dyers, the principal castes, comprising over 1,000 souls, are the Khátris and Bhávsárs. The Khátris also called Vánjhás, are weavers in general. They assert pretensions to a higher caste, and so wear the thread. There are Mahomedans and Jains also who, following this occupation, are called Khátris. There are 4,254 persons in the caste of Khátris, and they form a little below one per cent. of the population of the Class. Their numbers, in the last decade, have increased by about 9 per cent. But the largest caste in this group is that of the Bhavsárs. Their occupation mostly is printing of calico, some are mere dyers also. The *Saris*, (or *Sallas* as they are ordinarily called in Gujarát), for the women, are almost all printed cloth. A large quantity is exported too. Hence the Bhávsár has a good field for his stuffs. Their present number is returned at 7,750 against 7,911 of the previous Census. This may lead to the inference that cheap foreign cloth is replacing the calico prints. The Sálvis also have fallen in numbers, from 1,026 to 639. They are weavers who work on the *Sál*, or hand-loom. They form a separate caste, by themselves, and are inferior in rank socially to the Khátris. Other small castes included under this group are Rangrej (29), Galiyárá (123), and Bandhará (114). The Rangrej differ from the large caste of Bhávsárs, in being only employed in colouring cotton stuffs, particularly the turbans with Kusumba (red) colour. The Galiyárás have a slightly larger caste than the Rangrej; they work in Gali, indigo. The Bandhárás are only washermen of silk clothes. They have special ways of washing, cleaning and glazing silk clothes so as not to spoil the texture or softness.

**90. Dhobis (washermen).**—The Dhobis also are not such a large caste as might be expected. There is not one Dhobi to 10 Hajáms, or to 8 Sutars or Luhárs, because, the washing is pretty fairly done at home. There were enumerated 2,889 Dhobis in all, 2,736 Gujarátís (including Hindustáni), and 153 Parits or Deccani Dhobis. The latter shew an increase; but the former, the indigenous caste, has decreased from 2,872 in 1881 to 2,736 or by 136; or an actual reduction of nearly 5 per cent.

**91. Cotton-cleaners.**—Under group 25, the Musalmans form a large caste; but there is a small Hindu caste of Pancholis (593 persons). Their occupation is that of cotton-cleaning, and they form a separate caste.

**92. Bharvads (Shepherds).**—In the next group, 26, comes the large caste (10,402) of Bharváds. These are not artisans, in their main profession of rearing and grazing cattle. Perhaps the term here implies wool-weavers only; the others being termed Rabáris. But this distinction has not been observed in the classification, and the Bharváds here enumerated are not wool-weavers only. The Bharváds do not differ in their occupations from the Rabáris, though the two are separate aboriginal castes, or rather two tribes of some very old immigrants, like the Huns. Their numbers have increased from 7,401 to 10,402; that is by over 42 per cent. This can hardly be correct, and the mistake probably arises from the Bharváds, Rabáris and other such castes not being distinctly marked out and uniformly enumerated in the two Censuses.

**93. Ghanchis (oil-pressers).**—The oil-pressers form a caste by themselves. There are large Vohora or Musalman Ghánchi castes also in many places; these being converts to Islàm. The Hindu Ghánchis besides being engaged chiefly in oil extracting and oil selling, are also found as corn or milk sellers, and sometimes following the occupations of the village Vániá shopkeepers. Their numbers have increased from 11,425 to 14,144, or by 24 per cent. nearly. This also is a very large percentage of increase.

**94. Kumbhars (Potters).**—The largest caste in this class is that of Kumbhárs. They number 49,863 souls, and form 11·27 per cent. of the entire Class total, or nearly 23 per cent. of the purely artisan castes. As I have already said, they are of primary importance in the village communial system, as a caste. They chiefly are employed in making earthen pots. As these are articles of which every individual stands in need everywhere, the Kumbhárs are greatly in demand. In addition to making the pots, their services are requisitioned immediately on the advent of officials or other visitors; for they have not only to supply them with all the pots they may temporarily require, but also to fetch water and fill in the water-pots daily. They have also to supply the tiles for the public buildings in the villages. For these services they have Pasáitá-lands granted to them, in addition to all waste-lands wherein to dig for earth. As they use the humble donkey for their loads, they are looked down upon socially, and

have their houses, in one or two blocks, at the end of the town or village. Some Kumbhárs are also brick-makers and brick-layers, and masons. Their numbers have greatly increased in the decade; from 43,513 to 49,863, or by 14 per cent.

**95. Machhi, Bhoi and Kharva (Fishermen, Palkhi-bearers, Tile-turners).**—Group 31, is Lime-burners; under this head there is only one small Hindu caste, Chunárá, (332). The next group, 32, Gold-washers, has no Hindu representatives. Under the next head, 35, fishermen, boatmen, palhki-bearers, cooks, &c., there are three large Hindu castes, Máchhi, Bhoi and Khárvá, besides a small one, Khavás. Of these the Máchhis, fishermen, are the most numerous; a little over 2 per cent. of the Class total, and containing 9,694 persons; the women being 9 per cent. more than the men. Of those who follow purely the occupation of the caste, there are some who simply sell fish and some who only catch them. A small number of them is employed in net-making and cord-weaving. The males are also seamen and boatmen; and their consequent absence may account, in some measure, for the excess of females enumerated. Some of this caste are also agriclturists, and a small number is employed in the country-liquor distilleries. Their numbers have increased by only 4 per cent., from 9,309 to 9,694. Allied to the fishermen, is the cognate, though separate, caste of Bhois. Though the Bhois also catch and sell fish, yet they do not take to the sea. They are ordinarily known as Pálkhi-bearers and carriers, though only a small number of them are so employed. A large number works as field labourers and cultivators. Their numbers have increased from 4,070 to 4,531, by 11 per cent., the general average. The Khárvás have no group wherein they can exactly suit; their main occupation is tile-turning; but some of them are seamen also, and in ordinary parlance a boatman is called a Khárvá. Hence they may be put as well under this group as under any other. About third of them are tile-turners, and an equal number are engaged in coir-rope making. Their numbers have increased from 1,456 to 1,579, that is by 8·5 per cent.

**96. Kalals and Bhandaris (Liquor sellers and Toddy-drawers).**—In the next caste group, 36, come the Kaláls, who manufacture country-liquor and sell it. The country-made spirit is generally distilled from the dried flowers of the Mowra tree, which grows abundantly in the vicinity of our Territories. Flowers are imported from there, and allowed to be distilled under certain stringent regulations; into the reason or object of these regulations it is needless to enter here. Country-liquor is also easily distilled from toddy. This toddy is a favourite, inevitable drink, so to say, with many large classes of the poor. It is the sap of the cocoanut or date-palm; the best being that drawn from the *Khajuri*, a date-palm of a peculiar growth in Gujarát, especially in our Navsári Division. The sap, when it is fresh drawn, is wholesome and innocuous; it is not only freely used without any bad effects, but is reported to possess medicinal properties. Those, at

least, who are used to it, cannot leave it off, without spoiling their health, to some extent. The Parsis of Navsári, male, female and children, who freely use it, both in drinking and cooking, are reputed to be ruddy, healthy and strong. The higher Hindu castes have their religious scruples against the use of toddy, and so also the Musalmans. But the lower orders of both find the same good in it that the Mobeds of Navsári do. It is again a cheap beverage, and the poor man's pence used to buy enough to serve also as a soup for rice or bread. A small cupful for children and a larger one for the adults would make them swallow the more easily and contentedly their coarse *Bájri* bread. But because the toddy if allowed to ferment for a long time, or if heated in a closed pot, on the fire, may be classed as a spirituous drink, therefore certain restrictions have been imposed on the free production of toddy, necessitating thereby an increase in price. The Tadwárás (or Bhandáris, as they are called, in the Deccan) climb up to the top of each tree, by the help of strong circular leather-straps and balance themselves on them, when at the top; the soles of their feet resting against the trunk. They then carefully make an incision, from which the sap dribbles slowly down and is received in a pot of clay tied below the cut. The incision requires a trained hand; as under bad use, the tree soon "dies" or becomes sapless. The Kaláls have increased in numbers from 1,521 to 1,626, and the Bhandáris have been reduced from 177 to 127.

**97. Mochis and Khalpas (Shoemakers, hide-curers and tanners).**—The 37th group, butchers, has no representative Hindu castes. The next group is of leather workers. Under this head, I include Mochis and Khálpás as large castes, though they have quite distinct occupations, and the Mochis form a caste socially much higher than the Khálpás. The Mochis are simply shoe-makers, and they purchase the cured and prepared leather for their stock in trade. The Mochis are not so numerous as might be expected; because the mass of people generally go without shoes, and cover their feet only in emergency. The shoe again is a long lasting article, being strongly-made and heavy. For this twofold reason, it is rarely that the mass of the people has to invest in shoes. Again, within doors, the shoe is universally condemned, both as an encumbrance and as positively dangerous to the smooth, soft cowdunged floor, which is the flooring of almost all houses. The shoe is also banned by religion, for obvious reasons, as unclean. So the shoemaker is as much handicapped as the Darji (tailor) in obtaining a free field of patronage. The character of the soil, the habits of the people, their economic conscience, and their religion are all combined in barring the door against the shoe. In Native Darbárs also, the shoe parts company of the wearer at the front-door and finds poor consolation in merely adorning the royal feet. A Hindu of a higher caste has to step out of his shoes when he wishes to have a drink of water, stepping into them again after the liquid has gone fairly down the throat. It is a process that is quite easy of performance; because all Indian shoes are only slippers in form. The dictates of religion can

thus be easily honoured, and no one need further trouble himself to enquire whether the water itself was not brought or hauled up in leather buckets. Thirst is paramount and can have no law. There were enumerated 9,599 Mochis against 9,008, in 1891; an increase of nearly 6·5 per cent. The Khálpás are much lower in the social scale, as I have said. The Mochis may rank with Hajáms, and even higher than Kumbhárs; but the Khálpás are as low as the Dheds, if not worse. They cut the hide off all dead animals, clean them and prepare them for the use of the shoemaker. In some places, they use the flesh of the animal, so coming under their hands, for food. Their number in this State is very large; 37,717 individuals, forming full 8 per cent. of the entire Class total. Such large numbers cannot all maintain themselves on the distinctive occupation of their caste; so, half of them are employed as field labourers, graziers, shoemakers, and general labourers. Their numbers have increased from 30,286, that is by nearly 25 per cent. This increase cannot but be due to the enumerations being not uniform. Khálpás, Dheds, Mahárs, Chamárs, and such other low castes are hard to strictly distinguish from each other. Allied to the Mochis are the Dabgars (869), Dhálgars (14) and Jingars (86). The Dabgars are far more numerous than the Dhálgars and Jingars, who merely confine themselves, the former to making shields and the latter to making saddles. The Dabgars, though their name restricts them to making only the leather tops of drums, are yet engaged in making leather covers and leather cases for a variety of things. These sub-castes of Mochis are all distinct from each other. The Khálpás have also an internal division, and claim superiority socially over the caste of the Chamárs or Chámbhárs, (136), who confine themselves more particularly to the skinning of carcasses.

**98. Dheds.**—Group 38*a* is headed village watchmen. These are not artisans; but the reason why they are included in Class D is already given. Under this head comes the very extensive caste of Dheds, one of the most numerous castes or classes in the State. The Kanbis, who are the agriculturists in this intensely agricultural State, and the Kolis, who under a generic name include various Aboriginal classes, number, as is already seen, over 4 hundred thousand souls. After them, the Bráhmans figure at over 130 thousand; but they are split into so many territorial divisions and internal subdivisions, that no single sub-caste can approach the large number, 124,324, of the Dheds. They are the chief of the village watchmen, and form an element, however low, of the village unity. Their duty it is to watch the boundaries of the fields, the hedges of the village sites, and the limits of the village area; in fact, this portion of their work comprises for one village what the Revenue and Survey Departments do for the whole State, in respect to the important work of defining, marking and preserving the holdings and other divisions of land. The Dheds also form the village Police, watching the standing crops and the corn-stacks, and patrolling the villages by night. Though remunerated for these duties very poorly, by the grant of service-lands, and some petty perquisites, these humble guardians of the village had a pride in faith-

fully discharging their duties; and many have been the trying occasions when they have laid down their lives in the defence of the villagers or their properties. The Dhed is the first to harbinger all visitors to the village, as he has to go out some distance, to guide them in the proper cart-track in a flat country, like ours, where there is nothing prominent to guide the bewildered stranger to the right turning. He has also to sweep the *Chorá*, to make the beds, and do all menial service; and is the last to bid the stranger good-bye "at the edge of" the village limits. They are a feeble race, and content on little, though their surnames indicate Rajput descent. The village service, however, can occupy but a mere fraction of this extensive caste; and the bulk of them have to contrive to exist by a variety of occupations, such as require no great ingenuity or capital. The largest portion, about a third of the working hands, are weavers of coarse cloth, such as is used by the peasantry; and another equally large number lives by labour, in the field or otherwise. The rest work as spinners, graziers, leather dyers or tanners and cultivators. In the previous Census, they were enumerated at 110,040; hence, they have increased by 13 per cent., or slightly better than the average population. A sub-caste of the Dheds is enumerated under the designation of Sinvás; these are found almost wholly in the Kadi Division, being altogether unknown in the Amreli and Navsari Divisions. Their numbers have increased from 6,718 to 7,587. The Mahárs (1,472) and Mángs (115) are not indigenous. They are not, therefore, employed as watchmen nor in much of the other work that the Dheds do. They are mostly labourers, sweepers, beggars, or leather-workers.

**99. Golas.**—The Golás form a caste by themselves and have a not very reputable origin, though in a way rich blood flows in their veins. They are the offsprings, or rather the descendants of the offsprings, of the illicit intercourse of Rajput Chiefs with the maids of the Harem. In the good old times, not so very old after all, the brides brought with them to their Thákore husbands, servant girls from their homes. These girls were generally very smart and devoted; and where the *zenáná* contained many "wives" these girls had to be secretly and confidentially employed; and instances are not rare in which these servant girls have played the rôle of their mistresses, even to the extent of seating their bastard sons on the Gadi. Such maids often attracted the eye of the Thákores or Chiefs, and, having generally no connubial restraint upon them, added largely to the population of the Harem. During the lives of their parents, some of this progeny naturally exercised a certain influence at Court; but the majority fell back and formed the caste of Golás. A few, under the designation of Khawás, manage to find shelter in the Darbárs, as confidential servants; but the large remnant have taken to the occupation of corn cleaning, husking and grinding.

**100. Bhangiyas (Scavengers, sweepers).**—The last group in Class D, No. 39, is that of scavengers, under which comes the large caste of Bhangiyás. It is their lot to follow the lowest of all occupations, as a

caste. Not only to the high caste Hindu, but to many non-Hindus also, their touch is defiling; and obviously for good reason. The whole caste is not engaged in the unclean occupation. There are some who do not follow it at all; yet the taint of blood is not thereby purified completely. The higher orders of cultivators would have nothing to do with them. Still, in certain localities and with some cultivators, they do find livelihood as field labourers and day labourers; some sell grass, some work in leather and some are graziers. Most of the old sweepers live on charity. From 30,881 their numbers have only slightly increased to 30,960. This, I believe, is due to many Bhangiyás trying to pass themselves off as Dheds or Sinvás or Meghwárs.

13. *Vagrant and minor artisan Hindu castes.*

**101. Hindus, Class E—Vagrants, minor artisans and Performers.**—We now have to consider the last Class of Hindu castes. In the synopsis of castes, it comprises, eight groups from No. 40 to No. 47. The first of these grindstone-makers and stone-quarriers, have no representatives in this State as a separate caste of Hindus; the other groups are stated below, with their totals, entire and by sexes, and the class percentages of each group.

TABLE No. XVIII.

*Hindus, Class E.—Vagrants, minor artisans, and Performers.*

| No. | Group. | Name of the Group. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | Total. | Males. | Females. |
| 1 | 41 | Earth workers and stone dressers ... | 1,969 | 1,029 | 940 | 4·38 | 4·43 | 4·32 |
| 2 | 42 | Knife-grinders ... ... ... ... | 571 | 298 | 273 | 1·27 | 1·28 | 1·26 |
| 3 | 43 | Mat-makers and cane splitters ... .. | 787 | 396 | 391 | 1·75 | 1·70 | 1·80 |
| 4 | 44 | Hunters, Fowlers, &c. ... ... ... | 34,581 | 17,933 | 16,648 | 76·90 | 77·23 | 76·55 |
| 5 | 45 | Miscellaneous and disreputable livers .. | 2,331 | 1,156 | 1,175 | 5·18 | 4·98 | 5 40 |
| 6 | 46 | Tumblers and acrobats ... ... ... | 3,616 | 1,873 | 1,743 | 8·04 | 8·07 | 8·02 |
| 7 | 47 | Jugglers, snake charmers and animal exhibitors ... ... .. ... | 1,113 | 536 | 577 | 2·48 | 2·31 | 2·65 |
| | | Total..... | 44,968 | 23,221 | 21,747 | 100 | 100 | 100 |

More than three-fourths of the number will be found to be included in only one group, that of Hunters and fowlers. This group alone contains a large number of persons, 34,581; the other groups are poorly represented; one below 4,000; one slightly over, and two below 2,000; and two more less than a thousand each.

**102. Hindus, Class E—Important castes, above 1,000.**—In the following statement I give a list of the important castes separately, falling in this Class.

## TABLE No. XIX.

*Hindus, Class E.—Important castes above* 1,000.

| No. | Name of Caste. | Total. | Males. | Females. | Percentage to the total of the Class | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 1 | Oda ... ... ... ... ... ... | 1,969 | 1,029 | 940 | 4·38 | 4·43 | 4·33 |
| 2 | Vághri .. ... ... ... ... | 34,442 | 17,846 | 16,596 | 76·59 | 76·85 | 76·32 |
| 3 | Bávachá ... ... ... ... ... | 2,077 | 1,015 | 1,062 | 4·62 | 4·37 | 4·88 |
| 4 | Bajániá ... ... ... ... ... | 2,936 | 1,533 | 1,403 | 6·53 | 6·60 | 6·45 |
| 5 | Vádi ... ... ... .. ... .. | 1,113 | 536 | 577 | 2·47 | 2·30 | 2·65 |
| 6 | Others ... ... ... ... .. | 2,431 | 1,262 | 1,169 | 5·41 | 5·45 | 5·37 |
| | **Total Class E..** | 44,968 | 23,221 | 21,747 | 100 | 100 | 100 |

The first caste in order belongs to the 41st group. It is the caste of Odas. Their ancestors were first called from Malva, by Sidhraj, to dig the extensive tanks for the new cities founded by him. Their advent lives in romance and ballad from the king being captivated with the beauty of an Oda woman working on the excavations. The members of the caste mostly follow the same occupation; a few, as is usual with many castes, finding occupation as day-labourers; some also are bricklayers and masons. Their numbers have increased from 1,732 to 1,969 or by 13·7 per cent.

**103. Groups 42 and 43.**—The only caste under group 42, knife grinders, is that of Shikalgars, who are 571 in numbers. Under group 43 are the castes of Kotváls, Buruds, Vánsphodás and Timaliyás. The Buruds are workers in cane, and the Vánsphodás are bamboo-splitters. The Kotváls generally are Aborigines and Animistics; but having returned themselves as Hindus they are included in this group, though not properly belonging to it. They follow indifferently the occupations of weaving, village-watchmen, and also of scavengers.

**104. Vaghris (Fowlers).**—In the group, 44, Hunters and fowlers, there are small sub-castes, Thoris, Párdhis and Pásis; but the chief caste is that of Vághris, 34,442 in numbers. They do not follow their eponymous occupation, that of ensnaring birds and animals, as they can hardly live thereby. So they are found as labourers, fruit and vegetable-sellers and cultivators. Their numbers have increased from 29,785, that is, by 15 per cent.

**105. Bavchas.**—In the next group, 45, are included miscellaneous and disreputable livers. The Bávchás are included in this group, as a caste, only because there is no other place for them. They are not at all disreputable livers; they are generally labourers and stable and domestic servants. Their numbers have increased from 1,808 to 2,077, or by nearly

15 per cent. The Aryás are also included in this group; only 11 individuals have so registered themselves; 3 in the Amreli and 8 in the Kadi Divisions. They are reformers and belong to no caste, as they include in their circle members of all castes, who follow their way of thinking. In this group are also included "unspecified" castes and wandering and labouring small castes of Hindus, altogether about 200 individuals.

**106. Bajanias.**—The Bajániás, along with Jethimals, Pomlás and Mals, have been included as separate castes under group, 46, tumblers and acrobats. The Jethimals (556 souls) are acrobats and prize-fighters. Of the Bajániás some are music-players, dancers and actors; and hence they are put in this group; though by far the largest numbers live by labour and cultivating. Their numbers have increased from 1,654 apparently to 2,936. But such a large increase in a small caste is not probable, and the numbers for the very petty castes cannot be very reliable, as I have already remarked. The curious and absurd custom of the female stirring out of the house after delivery and the male remaining confined for a time is vouched for in the previous Census Report of this State.

**107. Vadis.**—In the last group, No. 47, jugglers, snake-charmers and animal exhibitors come the Vádis, who include Garodis, Madáris and others. Most of the caste follow the avocation denominated, but some are also labourers and servants. Their numbers have increased from 706 to 1,113. This is a large percentage of increase apparently.

14. *Musalmans, their classes and castes.*

**108. The Divisions of Musalmans.**—Really speaking, there are no castes among the Musalmans; they can all eat with each other; and though, generally, marriages among them are restricted, as will be seen further on, among members of certain groups and tribes only, yet there is nothing like outcasting or excommunication for marrying beyond these limits. The main distinction between Musalmans is that founded on their being foreigners or indigenous. The foreigners are those who themselves have actually come from beyond India or are descendants of those who have migrated into India and settled there. The others are converts to Islam, from the mass of the people of India. It is remarkable that though professing the same religion, the two have never mingled and have remained apart for centuries. The Musalmans coming from the mother land of Islám abstain from mingling their blood with that of the old inhabitants of the soil, who are Indian converts after all in their estimation. Hence, there is a sort of caste distinction though from causes altogether different from those which we have seen for the famous Hindu system of castes. The distinction again does not end here. The foreigners are from various countries and belong to various tribes. They stand on common ground in India, yet as a rule they may not intermarry, although there is no religious or other barrier. But among the Indian Musalmans, as we may call the converts, the divisions are yet more marked. As I have already

said before, a good deal of latitude was allowed to the converts, varying in degree, according to circumstances. If a saintly priest was fired with the fervour of proselyting, under the protection of a Mahomedan chief, in a peaceful country, the converts had to abandon all their old beliefs and to take in as much of the new religion as could be forced into them. In troublous times, on the other hand, when the conquering leader had to convert whole villages on march, he was usually satisfied with the outward profession of the faith, hurriedly made; and the converts were allowed to settle it as best they may, between the old and new religions, for themselves. Thus it is that some of the converts, like the Momnás or Molesaláms, are more Hindus than Mahomedans, in their dress, names, and observances. It is natural to expect that these would still adhere to their old notions of castes; because, by so doing, they not only preserved their separate entity, but would continue their caste occupations. The Vohora Ghánchis, though Musalmans by conversion, still follow the occupation of oil-pressing, their old occupation, as if they were never converted and still formed the Hindu caste of Ghánchis. Thus the Musulmans living in India are first divided into foreigners and converts, and each of these divisions is subdivided, the first into subdivisions founded on nationality, and the other into those founded on their old castes (Rajputs Vániás, &c.) and occupations.

**109. Indian and Foreign Mahomedans.**—The following table gives the numbers and other particulars of the total Mahomedan population of this State.

TABLE No. XX.

*Musalmans in different Classes.*

| Name of Classes. | Total. | Males | Females. | Percentage of | | | Percentage to Indian Musalman total. | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. | Total. | Males. | Females. |
| *Indian.* | | | | | | | | | |
| A—Agricultural ... | 60,191 | 30,389 | 29,802 | 31·89 | 31·28 | 38 53 | 50·2 | 49·9 | 50·7 |
| B—Professional ... | 8,476 | 4,531 | 3,945 | 4·49 | 4·67 | 4·31 | 7 | 7·4 | 6·7 |
| C—Commercial ... | 19,923 | 10,172 | 9,751 | 10·56 | 10·47 | 10·65 | 16·5 | 16·7 | 16·6 |
| D—Artisan and village menial... ... | 30,171 | 15,294 | 14,877 | 15 99 | 15·75 | 16·24 | 25·2 | 25·2 | 25·2 |
| E—Vagrant, minor artisans, and performers, &c, ... | 935 | 457 | 478 | 0·49 | 0·47 | 0·52 | 0·8 | 0·8 | 0·8 |
| Total .. | 119,696 | 60,843 | 58,853 | ... | ... | ... | 100 | 100 | 100 |
| *Foreign.* | | | | | | | | | |
| F—Races and nationalities ... ... | 69,044 | 36,295 | 32,749 | 36·58 | 37·36 | 35·75 | ... | ... | ... |
| **Total** ... | **188,740** | **97,138** | **91,602** | **100** | **100** | **100** | ... | ... | ... |

The first five divisions are founded on occupations and are strictly applicable to Indian Musalmans only; the last takes up all outsiders. The total number of Musalmans is 188,740; of these 69,044 are foreigners and 119,696 are of Indian extraction. The foreigners are thus about 36½ per cent. and the converts 63½ per cent. of the total Mahomedan population. Of the Indian Musalmans, just over 50 per cent., or 60,191 are Agriculturists. The Musalman agricultural classes comprise over a half of the Indian Musalmans, and a little short of a third (31·9 per cent.) of the total Mahomedan population. Just half these numbers fall under Class **D**, artisans and village menials, which number 30,171 individuals; and a third of the agricultural Musalmans are engaged in commerce, Class **C**, with 19,923 persons. A much smaller number, 8,476, is entered as professional, Class **B**, and only 935 as vagrants, minor artisans and performers. The foreigners slightly exceed the single class of agriculturists.

**110. Musalmans and Hindus contrasted by Classes.**—The following table contrasts the percentages of the Hindu and Indian Musalman populations in each class.

TABLE No. XXI.

*Percentages of Hindus and Indian Musalmans in each Class.*

| Religion. | Class A Agricultural. | Class B Professional. | Class C Commercial. | Class D Artisan and village menial. | Class E Vagrant, minor artisans and performers &c. |
|---|---|---|---|---|---|
| Hindus ... ... ... | 62·91 | 9 93 | 4·19 | 20·87 | 2 1 |
| Indian Musalmans ... ... | 49·8 | 7 | 16·5 | 25· | 0·8 |

There are 13 per cent. more Hindus as agriculturists, 3 per cent. more as professionals, and 1·3 per cent. more as vagrants, minor artisans, &c. On the other hand, there are 11·5 per cent. more Musalmans in the Commercial Class and 4·2 per cent. more in the Artisan Class. Taking equal numbers there would be four times as many Musalmans as Hindus in class **C**, Commerce, and they would also exceed the Hindus by 20 per cent. as Artisans. The strength of the Hindus lies mainly in Class **A**, Agriculturists.

**111. Important castes above 5,000.**—The following table furnishes the important castes above 5,000.

TABLE No. XXII.

*Musalmans, Important castes above 5,000.*

| Name of Caste | Total. | Males. | Females. | Percentage on the Musalman population. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Molesalám... ... ... | 16,072 | 8,334 | 7,703 | 8 52 | 8·61 | 8·41 |
| Malek ... ... ... | 12,079 | 6,250 | 5,829 | 6·40 | 6·43 | 6·36 |
| Vohora (agricultural) ... | 15,198 | 7,301 | 7,897 | 8·05 | 7 52 | 8 62 |
| Muman ... .. ... | 5,457 | 2,707 | 2,750 | 2·89 | 2·79 | 3 |

TABLE No. XXII.—*continued.*

| Name of caste. | Total. | Males. | Females. | Percentage on the Musalman population. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| Fakir ... ... ... | 6,484 | 3,524 | 2,960 | 3·44 | 3·63 | 3·23 |
| Vohorá (commercial) ... | 10,880 | 5,416 | 5,464 | 5·77 | 5·57 | 5 97 |
| Meman ... ... .. | 6,621 | 3,524 | 3,097 | 3·51 | 3·63 | 3·33 |
| Momná ... ... ... | 8,065 | 4,207 | 3,858 | 4·27 | 4·33 | 4·21 |
| Pinjárá ... ... ... | 5,179 | 2,623 | 2,556 | 2·74 | 2·70 | 2·79 |
| Ghánchi ... ... ... | 5,117 | 2,688 | 2,429 | 2·71 | 2·77 | 2·65 |
| Saiyad ... ... ... | 9,326 | 4,801 | 4,525 | 4 94 | 4·94 | 4·94 |
| Shaikh ... ... ... | 29,316 | 15,257 | 14,059 | 15·53 | 15·70 | 1·535 |
| Pathán ... ... ... | 17,496 | 9,728 | 8,248 | 9·52 | 10·02 | 9·01 |
| Others ... ... ... | 40,970 | 20,748 | 20,222 | 21·71 | 21·36 | 22·08 |
| **Total** ... | **188,740** | **97,138** | **91,602** | **100** | **100** | **100** |

Of the Indian Musalmans, the largest class or caste is that of the Molesaláms. Their numbers have increased by nearly 9 per cent., from 14,759 to 16,072. They are closely approached by the agricultural Vohorás. The Molesaláms are Rajputs by descent, and the Vohoras were either Kanbis or Vániás; the former became agricultural, and the latter, commercial, Vohorás. Thus though the two have got the same name after conversion, they obviously belonged to two quite distinct Hindu castes. The agricultural Vohorás now number 15,198 and the commercial 10,880 while 5,117 come in as Ghánchis. The Vohorás are Sunnis or Shias; the former preponderate nearly in the ratio of 4 to 1. The Shia Vohorás are divided into smaller sub-divisions, which in the order of numbers in this State thus arrange themselves:—Daûdi, Sulemáni, Aliá, Jáfari and Nágoshi.

**112. Maleks, Mumans, and others.**—After these come the Maleks 12,079 in numbers; their numbers have increased from 10,576, or by 14 per cent.

**113. Fakirs.**—The Fakirs are mendicants who lay claim to a more or less saintly life which is believed to invest them with healing powers. Those of them who fail to maintain themselves in this way, by offerings from the pious and by working miraculous cures betake themselves to the humbler occupation of guarding and preserving the tombs of some holy saints, dead long since. They are mostly Indian Musalmans, though not a few are foreigners also. They go under various names, often designating some great saint or founder of a school, such as Abdáli, Nakshabandh, Raphái, Hussaini, Madári and Nánakshái. Their work appears to be flourishing, and their numbers have increased from 5,956 to 6,484, or about 8 per cent.

**114 Saiyads, Shaikhs and Pathans.**—The most numerous of the foreign or non-Indian Mahomedans are the Shaikhs; they being 29,316 out of a total of 69,044 individuals. Of these three classes, the Saiyads are esteemed as the most deserving of veneration; they are supposed to be the lineal descendants of the prophet. They consider themselves as very select people, and rarely give their children in marriage outside their circle. Their numbers have increased from 8,954 to 9,326. Shaikh is more a honorific title than a caste or class name, and all who come from foreign parts are called by this name, if they do not belong to a distinct caste or nationality like Saiyads and Mogals. There are nearly 18 thousand Patháns. The other foreign Mahomedans in this State are Kureshi (3,105), Sidis (1,482), Mogals (1,328), Baluchi (1,319), Arabs (669), Makráni (467), Gori (456), Mirdhá (238), and one Agar.

**115. Other Musalman castes.**—Beyond the leading divisions of Indian Musalmans already enumerated, there are nearly a hundred minor divisions according to occupations. But the Sindhis stand by themselves, as immigrants from Sindh; they are 4,746 in numbers. Of the others, there are Táis (weavers) 1,964, Mirs 1,139, Sipais 1,849, Bhádelá (boatmen) 1,217, Khátki (butchers) 1,091, Mochis 367, Malájádás 605, Hajáms (barbers) 928, Kadiá (bricklayers) 446, Gándharvas (musicians) 340, Bhavaiya (dancers and mimes) 125, Kumbhárs (potters) 949, Rangrej (dyers) 378, and Chhipa (calico-printers) 769.

15. *Jains.*

**116. Jains in different Classes.**—The reforming tenets of Jainism, founded probably on the teaching of Buddha, discarding the orthodox religion of the *Vedas*, once bid fair to overspread the whole of Gujarát. Polemic disputations between representatives of the old and new religions were boldly carried on in the Courts of some of the Gujarát kings; and although, in the end, the Brahmans were able to maintain their own, a portion of the people had seceded to belief in the twenty-four *Tirthankaras* who had crossed the ocean of troubles and were enjoying imperturbable lasting repose. Though originally intended as a religion to break through distinctions of caste, yet, the converts from the old faith, who even as Musalmans maintained their caste isolations, could not be expected to forget them, when simply changing into what the majority believed, or was led to believe, to be only a reformed form of the old religion. So strong is this conception in Gujarát, that the Jains call themselves Hindus by religion and Jains only by sect. The social and religious convulsion is not at all comparable to what it is in the case of a Hindu leaving entirely his ancient gods for the foreign religion of the Prophet. To such an extent is this change of faith to Jainism unfelt, so to say that as I have already said above, Hindu and Jain Vániás of the same denomination eat with each other, and give and take in marriage; and without any scruples of conscience, the ancient gods or the Jain Mahávirs are worshipped

alternately by women born in one faith marrying into the other, according as they happen at the time to be living with their parents or their husbands. Though the caste divisions are not so rigorous as among the Hindus, yet castes are recognised among the Jains. Jain Vániás of different names can eat with each other, as opposed to Hindu Vániás; but they may not intermarry. Again though Jain Vániás, of all classes may meet at a common dinner, a Jain Vániá would not eat with a Jain Bhávsár, much less would members of the Jain Vániá caste marry into any other caste of Jains. The following table gives the numbers of Jains in each Class:—

TABLE No. XXIII.

*Jains in the different Classes.*

| No. | Name of class. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 1 | A—Agricultural ... .. | 761 | 438 | 323 | 1·51 | 1·70 | 1·31 |
| 2 | B—Professional ... ... | 500 | 236 | 264 | 0·99 | 0·92 | 1·07 |
| 3 | C—Commercial ... .. | 47,078 | 24,029 | 23,049 | 93·54 | 93·34 | 93·74 |
| 4 | D—Artisan and village menial | 1,993 | 1,040 | 953 | 3·96 | 4·04 | 3·88 |
| | Total... | 50,332 | 25,743 | 24,589 | 100 | 100 | 100 |

It will be seen that 94 per cent. of the Jains are Commercial, Class C; and no Jain is a member of Class E,—vagrants, minor artisans and performers. There are nearly 4 per cent. of them as artisans, and 1½ and 1 per cent. only agricultural and professional respectively.

**117. Important castes of Jains.**—Of the Jain Commercial Class, which is so strong, the most numerous, nearly 58 per cent., are Shrimáli Vániás, 28,112 in numbers; after them are the Purváls 10,235, the Osváls 3,804 and the Umads 1,300. The others are Nágar 49, Khadáyatá 9, Mevádá 924, Modh 45, Lád 31, Páncha 4, Disávál 111, Khedávál 16, Agarvál 4, Narsinhpurá 265, Sorathiá 22, and Kandoi 16, together with 2,133 "others" whose castes were not mentioned. Of the artisan Jains, the Bhávsárs (calico-printers) form the largest class, 1,333, nearly 66 per cent. of the total for the class; after them are the Sálvis (weavers), 477, in numbers. Of the other artisan castes of Jains there are 16 Sonis, 22 Khatris, 14 Bandhárás, 9 Ghánchis, 7 Kumbhárs, and 116 others. In the agricultural class there are 748 Kanbis, almost the full number of the class, the remaining 13 being Mális. Of the 500 Jains in the professional class, 426 are Bhojaks (temple servants) and 72 Gorjis or Jain priests, 54 males and 28 females; persons who are rare, but noteworthy, objects in the panoramic street population of a large town, with their yellow garment wrapped round the body and forming a hood on their shaven heads, their mouths having a padding of cloth cover-

ing it to prevent animalcules from entering them, a long bamboo or stick in one hand, and a thick carpet-brush in the other, to sweep the ground before sitting on it. The following list gives the details of these Jain castes :—

TABLE No. XXIV.

*Jains.—Important castes above 50 except the Vániás, who are taken above 500.*

| No. | Name of caste. | Total. | Males. | Females. | Percentage to the total Jain Population. | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 1 | Kanbi .. ... .. | 748 | 427 | 321 | 1·48 | 1·66 | 1·31 |
| 2 | Jains Gorji ... ... .. | 74 | 54 | 20 | 0·15 | 0·21 | 0·08 |
| 3 | Bhojak ... ... .. | 426 | 182 | 244 | 0·85 | 0·71 | 0·99 |
| 4 | Vániá Shrimáli ... ... | 28,112 | 14,263 | 13,849 | 55·85 | 55·40 | 56·32 |
| 5 | Do. Purvál ... .. | 10,235 | 5,205 | 5,030 | 20·33 | 20·22 | 20·46 |
| 6 | Do. Umad ... .. | 1,300 | 620 | 680 | 2·58 | 2·41 | 2·76 |
| 7 | Do. Osvál ... ... | 3,804 | 1,977 | 1,827 | 7·56 | 7·68 | 7 43 |
| 8 | Do. Others ... ... | 3,627 | 1,964 | 1,663 | 7·21 | 7·63 | 6·76 |
| 9 | Sálvi ... ... .. | 477 | 237 | 240 | 0·95 | 0 92 | 0·98 |
| 10 | Bhávsár ... ... .. | 1,333 | 704 | 629 | 2·65 | 2·73 | 2·56 |
| 11 | Others ... ... .. | 196 | 110 | 86 | 0 39 | 0·43 | 0·35 |
| | Total... | 50,332 | 25,743 | 24,589 | 100 | 100 | 100 |

16. *Castes returned in lieu of religion.*

**118. Animistics by Classes and Castes.**—The Aboriginals have also caste distinctions in a way. Though there is no great restriction as regards common food, yet persons of different tribes (or castes) do not intermarry. The following two statements give their numbers and other details, by Classes and by tribes :—

TABLE No. XXV.

*Castes returned in lieu of religion by Classes.*

| No. | Name of the class. | Total. | Males. | Females. | Percentage of | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total. | Males. | Females. |
| 1 | A—Agricultural ... ... ... | 29,743 | 15,116 | 14,627 | 99·63 | 99 64 | 99 61 |
| 2 | E—Vagrants, minor artisans and performers... ... ... | 111 | 54 | 57 | 0·37 | 0·36 | 0·39 |
| | Total ... | 29,854 | 15,170 | 14,684 | 100 | 100 | 100 |

## TABLE No. XXVI.

*Castes returned in lieu of religion—Important castes above* 100.

| No. | Name of caste | Total. | Males. | Females. | Percentage of Total. | Percentage of Males | Percentage of Females |
|---|---|---|---|---|---|---|---|
| 1 | Bhil ... ... . ... | 20,621 | 10,472 | 10,149 | 69·07 | 69·03 | 69·11 |
| 2 | Dhánká .. ... ... ... | 159 | 86 | 73 | 0·53 | 0·57 | [illegible] |
| 3 | Náyaká ... ... .. .. | 2,162 | 1,119 | 1,043 | 7·24 | 7·37 | 7·1 |
| 4 | Chodhrá ... ... ... .. | 2,850 | 1,464 | 1,386 | 9·55 | 9·65 | 9·44 |
| 5 | Válvi ... . ... ... | 315 | 154 | 161 | 1·06 | 1·02 | 1·10 |
| 6 | Gámit ... .. .. .. | 3,378 | 1,675 | 1,703 | 11·31 | 11·04 | 11·[illegible] |
| 7 | Kotvál . ... | 111 | 54 | 57 | 0·37 | 0·36 | 0·39 |
| 8 | Others . ... .. .. | 258 | 146 | 112 | 0·87 | 0·96 | 0·76 |
| | Total ... | 29,854 | 15,170 | 14,684 | 100 | 100 | 100 |

They belong to only one Class, namely A, agricultural, almost entirely; there being only 111 of them, Kotváls, in Class E, following the minor occupation of basket-making. Over 99 per cent. of them, 29,743 in numbers are connected with agriculture. Of these castes or tribes, the most numerous are the Bhils. They number 20,621 and form over 69 per cent. of the Animistic population of the State. They, as well as the other tribes, are found only in the Navsári Division, and in the few forest tracts of the Baroda Division. The Gámits, Chodhrás, and Náyakás number each over 2,000 people; the Válvis and Dhánkas are much fewer. These aboriginals live mostly by working in the forests; some are cultivators on a small scale, and the rest are labourers or domestic servants. Of the other aboriginals, there are 15 Dhundiás, one Taláviá, 4 Káthodis, 23 Koknas, and 203 unspecified.

### 17. *Divisional distribution of the Classes of Hindus.*

**119. Numbers of Hindus, in the Divisions, by Classes.**—The following statement gives the total numbers of Hindus, males and females, in each Division, according to the classes :—

## TABLE No. XXVII.

*Divisional numbers of Hindus by sexes, in the different classes.*

| Name of class. | Amreli. | | | Kadi. | | | Navsari. | | | Baroda. | | | Baroda City. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| A.—Agricultural ... ... | 82,680 | 43,063 | 39,617 | 612,502 | 316,951 | 295,551 | 199,436 | 100,758 | 98,678 | 450,131 | 241,628 | 208,503 | 30,604 | 16,403 | 14,201 |
| B.—Professional ... ... | 18,876 | 10,258 | 8,618 | 100,608 | 50,982 | 49,626 | 20,678 | 11,263 | 9,415 | 71,892 | 39,873 | 32,019 | 22,826 | 12,984 | 9,842 |
| C.—Commercial ... .. | 13,177 | 6,879 | 6,298 | 41,917 | 21,305 | 20,612 | 3,671 | 2,014 | 1,657 | 30,824 | 15,999 | 14,825 | 8,366 | 4,359 | 4,007 |
| D.—Artisan and village menial | 40,079 | 20,594 | 19,485 | 213,633 | 108,081 | 105,552 | 47,374 | 23,538 | 23,836 | 145,116 | 74,475 | 70,641 | 22,951 | 11,879 | 11,072 |
| E.—Vagrant, minor artisans and performers, &c. ... ... | 1,769 | 888 | 881 | 26,244 | 13,425 | 12,819 | 941 | 492 | 449 | 16,014 | 8,416 | 7,598 | 4,242 | 2,143 | 2,099 |
| **Total.....** | **156,581** | **81,682** | **74,899** | **994,904** | **510,744** | **484,160** | **272,100** | **138,065** | **134,035** | **713,977** | **380,391** | **333,586** | **88,989** | **47,768** | **40,221** |

**120. The same, by percentages.**—To give a clearer view of these figures I append a table giving the percentages of Hindus, by sexes in each Division and in the City, according to the occupation Classes :—

TABLE No. XXVIII.

*Divisional percentages of Hindus by sexes, in the different classes.*

| Name of Class. | PERCENTAGE OF | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Amreli. | | | Kadi. | | | Navsari. | | | Baroda. | | | Baroda City. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| A.— Agricultural ... ... ... | 52·80 | 52·72 | 52·89 | 61·57 | 62·06 | 61·04 | 3·29 | 72·98 | 73·62 | 63·05 | 63·52 | 62·51 | 34·39 | 34·34 | 34·46 |
| B.— Professional ... ... ... | 12·05 | 12·56 | 11·51 | 10·11 | 9·98 | 10·25 | 7·59 | 8·16 | 7·02 | 10·06 | 10·48 | 9·59 | 25·65 | 27·19 | 23·87 |
| C.— Commercial ... ... ... | 8·42 | 8·42 | 8·41 | 4·21 | 4·17 | 4·26 | 1·35 | 1·46 | 1·24 | 4·32 | 4·21 | 4·45 | 9·40 | 9·13 | 9·72 |
| D.— Artisan and Village Menial .. | 25·60 | 25·21 | 26·01 | 21·47 | 21·16 | 21·80 | 17·42 | 17·05 | 17·78 | 20·33 | 19·58 | 21·18 | 25·77 | 24·87 | 26·86 |
| E.— Vagrant, minor artisans and performers, &c. | 1·13 | 1·09 | 1·18 | 2·64 | 2·63 | 2·65 | 0·35 | 0·35 | 0·34 | 2·24 | 2·21 | 2·27 | 4·77 | 4·47 | 5·09 |
| Total... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Taking the chief head, Agriculture, it will be seen that Navsári is the most agricultural Division. Over 73 per cent. follow this profession there. This arises from the fact, already stated, of all the Forest Tribes coming under this head. Baroda and Kadi run pretty close, with 63 and 61·6 per cent. of the population as agriculturists respectively. Amreli, having an inferior soil and less facilities for cultivation, shows only 52·8 per cent. In the City, the agricultural population is naturally the lowest, 34·4 per cent.; very few of them being actual cultivators. But there, as was to be expected, we have comparatively large percentages (25 per cent. in each case) of artisans and professionals; the servants of the State swelling the latter number. It is remarkable that the commercial element in the Capital City is represented by only 9·4 per cent. The artisan classes in the Amreli Division have the same percentage as in the City; and the commercial classes are also in nearly the same proportion. This is due to the fact of there being many small ports and coast villages in that Division. In Kadi, the Hindu trading element is only 4 per cent. of the Hindu population; while in Navsári it is so low as 1·35 per cent. The Hindu artisans in Kadi and Navsári are 21 and 17 per cent. of the Hindu populations respectively. This shews that the State is strictly agricultural, that there are not many resources for the development of arts and manufactures, that there is no commerce beyond the ordinary village and town trade, and that so long as the masses of the people are content to labour and cultivate on their own larger or smaller patches of land and thereby maintain themselves, they cannot have an inclination of going out of the beaten path; perhaps the tendency is to avoid all the attendant risks. The State also is happy in its easily-earned revenue, and is content to let alone its avenues of income, unwilling to incur the worry and anxiety consequent on the opening up of expensive and costly industrial or commercial schemes, as experiments.

18 *Sex percentages for all castes.*

**121. Sex percentages.**—The following statement gives the complete details regarding sex percentages for each caste and sub-caste, considered above. Columns 3 and 4, headed males and females, give the percentages of males and females respectively, on the total male and female population. The fifth column gives the numbers of females for 1,000 males in each caste and sub-caste.

## TABLE No. XXIX.

*Percentage of each caste to total population, by sex; and number of females to 1,000 males.*

| Caste | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| **1.** | | | | |
| Káthi ... ... ... ... ... | Hindu ... ... ... | 0·156 | 0·151 | 915 |
| Vádhel... ... ... ... .. | Do. ... ... ... | 0·001 | 0·002 | 1,117 |
| Rajput... ... ... ... ... | Do. ... ... ... | 4·11 | 3·92 | 897 |
| Kshatri Hindustáni ... ... ... | Do. ... ... ... | 0·087 | 0·056 | 604 |
| Purabiá ... ... ... .. | Do. ... ... ... | 0·021 | 0·017 | 748 |
| Maráthá ... ... ... ... | Do. ... ... ... | 0·843 | 0·806 | 888 |
| Játt ... ... ... ... ... | Do. ... .. ... | 0·008 | 0·002 | 21[illegible] |
| Sikh ... ... ... ... .. | Do. ... ... .. | 0·004 | 0·0004 | [illegible] |
| Sikh ... ... ... ... ... | Musalman ... ... | 0·0003 | 0·0003 | 1,000 |
| Sikh ... ... ... ... .. | Sikh ... ... ... | 0·0007 | ..... | ..... |
| Molesalám ... ... ... ... | Musalman ... .. | 0·668 | 0·663 | 922 |
| Vágher ... ... ... ... | Hindu ... ... .. | 0·185 | 0·175 | 832 |
| Meher... ... ... ... ... | Do. .. ... ... | 0·002 | 0·002 | 1,083 |
| Pindhará ... ... ... .. | Musalman ... .. | 0·014 | 0·017 | 1,110 |
| Sipai ... ... ... ... .. | Do. ... .. | 0·078 | 0·075 | 892 |
| **2 a.** | | | | |
| Madrasi Naidu ... ... .. | Hindu ... ... ... | 0·0001 | 0·0002 | 1,500 |
| Kanbi Levá ... ... ... .. | Do. ... ... .. | 8·664 | 7·795 | 835 |
| Do. Kaidvá... ... ... ... | Do. ... ... .. | 8·195 | 8·377 | 948 |
| Do. Anjaná ... ... ... ... | Do. ... ... ... | 1·279 | 1·131 | 966 |
| Do. Udá ... ... ... ... | Do. ... ... ... | 0·064 | 0·064 | 940 |
| Do. Revá ... ... ... ... | Do. ... ... .. | 0·0004 | 0·0003 | 800 |
| Do. Gujjar .. ... ... ... | Do. ... ... ... | 0·007 | 0·008 | 1,057 |
| Do. Deccam... ... ... ... | Do. ... ... ... | 0·023 | 0·024 | 935 |
| Do. Hindustám ... ... ... | Do. ... ... .. | 0·067 | 0·072 | 993 |
| Do. Márvádi ... ... ... | Do ... ... ... | 0·005 | 0·001 | 119 |
| Do. Matiá ... ... ... ... | Do. .. ... ... | 0·011 | 0·010 | 793 |
| Do. Matiá ... ... ... .. | Musalman ... .. | 0·002 | 0·002 | 1,143 |
| Do. Gujaráti ... .. ... | Jain ... ... .. | 0·034 | 0·028 | 752 |
| Do. Saiyad Panthi .. ... ... | Musalman .. .. | 0·0001 | ..... | ..... |
| Do. (Other than specified) .. .. | Hindu ... ... . | 0·196 | 0·179 | 85[illegible] |
| Mumná Patidár ... ... ... | Musalman . ... | 0·015 | 0·012 | 761 |

TABLE No. XXIX.—*continued.*

| Caste. | Religion. | Males. | Females. | Females to 1,000 males |
|---|---|---|---|---|
| Lodh ... ... ... ... .. | Hindu ... ... ... | 0·002 | 0·0003 | 150 |
| Káchhiá Gujaráti ... ... .. | Do. ... ... ... | 0·365 | 0·373 | 948 |
| Do. Hindustáni ... ... ... | Do. ... ... .. | 0·001 | 0·0003 | 333 |
| Khamár ... ... ... .. | Do. ... ... .. | 0·021 | 0·022 | 981 |
| Máli Gujaráti... ... ... .. | Do. ... ... ... | 0·181 | 0·186 | 952 |
| Do. Márvádi .. ... ... .. | Do. ... ... .. | ..... | ..... | ..... |
| Mali ... ... ... ... .. | Musalman ... ... | 0·0002 | 0·0003 | 1,500 |
| Máli ... ... ... ... .. | Jain ... ... ... | 0·001 | 0·0002 | 182 |
| Sathavárá ... ... ... .. | Hindu ... ... ... | 0·264 | 0·283 | 993 |
| Sagariá... ... ... ... .. | Do. ... .. ... | 0·072 | 0·068 | 865 |
| Kharak ... ... ... .. | Do. ... ... ... | ..... | ..... | ..... |
| Chímthá ... ... ... .. | Do. ... ... ... | 0·001 | 0·001 | 700 |
| Koli Chunváhá ... ... .. | Do. ... ... ... | 0·241 | 0·245 | 943 |
| Do. Pátanvádiá ... ... ... | Do. ... ... .. | 0·870 | 0·855 | 912 |
| Do. Talapdá ... ... .. | Do. . ... ... | 0·159 | ..... | 911 |
| Do. Maráthi and Gháti ... ... | Do. ... ... .. | 0·004 | 0·004 | 872 |
| Do. Kokni ... ... .. .. | Do. ... ... .. | 0·0004 | 0·0003 | 600 |
| Do. (other than specified) ... .. | Do. ... ... ... | 12·463 | 12·260 | 913 |
| Mumná Koli ... ... ... .. | Musalman ... ... | 0·00008 | ..... | ..... |
| Sindhi ... ... ... ... .. | Do. ... ... .. | 0·192 | 0·202 | 973 |
| Lodhi ... ... ... ... .. | Do. ... ... .. | 0·004 | 0·004 | 1,043 |
| Malek ... ... ... ... ... | Do. ... ... .. | 0·499 | 0·502 | 933 |
| Makváná ... ... ... .. | Do. ... ... .. | 0·006 | 0·008 | 1,173 |
| Germendi ... ... ... ... | Do. ... ... ... | 0·0002 | 0·0004 | 1,666 |
| Sekhadá ... ... ... ... | Do. ... ... ... | 0·00008 | ..... | ..... |
| Vohorá ... ... ... .. | Do. ... ... ... | 0·583 | 0·679 | 1,081 |
| Jamál ... ... ... ... ... | Do. ... ... ... | 0·0004 | 0·00009 | 200 |
| Chadhiá ... ... ... ... | Do. ... .. .. | 0·0005 | 0·001 | 1,333 |
| Miáná ... ... ... ... ... | Do. ... ... ... | 0·00008 | ..... | ..... |
| Muman .. ... ... .. | Do. ... ... .. | 0·216 | 0·237 | 1,016 |
| Malajádá ... ... ... ... | Do. ... ... . . | 0·025 | 0·026 | 984 |
| Tanávaliá Hindvál ... ... ... | Do. ... ... .. | 0·0001 | ..... | ..... |
| **2 b.** | | | | |
| Rabári ... ... ... ... ... | Hindu ... ... .. | 2·374 | 2·438 | 953 |
| Ahir Gujaráti... ... ... ... | Do. ... ... ... | 0·213 | 0·208 | 908 |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Ahir Hindustáni ... .. .. | Hindu ... ... .. | 0·007 | 0·003 | 432 |
| Gavali Deccani ... ... .. | Do. ... ... .. | 0·002 | 0·001 | 577 |
| Khát Dhádigar ... ... .. | Do. ... ... .. | 0·025 | 0·028 | 1,009 |
| Nágori ... ... ... ... .. | Musalman ... ... | 0·013 | 0·013 | 930 |
| **2 c.** | | | | |
| Dublá... ... ... ... .. | Hindu ... ... .. | 0·304 | 0·363 | 970 |
| Do. ... ... ... ... .. | Caste returned in lieu of religion ... .. | 0·001 | 0·001 | 667 |
| Dhundiá ... ... ... ... | Hindu ... ... ... | 0·651 | 0·671 | 955 |
| Do ... ... .. ... .. | Caste returned in lieu of religion ... ... | 0·0005 | 0·0003 | 667 |
| Talává .. ... ... ... ... | Hindu ... ... ... | 0·684 | 0·699 | 948 |
| Do. ... ... ... ... .. | Caste returned in lieu of religion ... . | 0·0001 | ..... | ..... |
| Depalá .. ... ... . .. | Hindu ... ... ... | 0·0001 | ..... | ..... |
| Kamáthi ... ... ... .. | Do. ... ... .. | 0·0004 | 0·0002 | 400 |
| Agricultural low castes (other than specified)... ... ... ... | Do. ... ... ... | 0·015 | 0·016 | 1,045 |
| **2 d.** | | | | |
| Agricultural and Pastoral castes (other than specified) . ... .. | Hindu ... ... ... | 0·050 | 0·048 | 897 |
| Do. do. do. | Musalman ... ... | 0·110 | 0·123 | 1,036 |
| **4.** | | | | |
| Bhil ... ... ... .. .. | Hindu ... ... .. | 1·599 | 1·624 | 942 |
| Do. ... ... ... ... .. | Caste returned in lieu of religion ... .. | 0·836 | 0·873 | 969 |
| Dhanka ... ... ... .. | Hindu ... ... ... | 1·127 | 1·180 | 972 |
| Do ... ... ... ... .. | Caste returned in lieu of religion ... ... | 0·007 | 0·005 | 849 |
| Náyakadi ... .. ... ... | Hindu ... ... .. | 0·259 | 0·276 | 989 |
| Náyaká ... ... ... ... | Caste returned in lieu of religion ... ... | 0·089 | 0·090 | 932 |
| Chodhrá ... ... ... ... | Hindu ... ... .. | 1·086 | 1·122 | 959 |
| Do. ... ... ... ... ... | Caste returned in lieu of religion ... .. | 0·117 | 0·119 | 947 |
| Várli ... ... .. ... ... | Hindu ... ... .. | 0·056 | 0·059 | 978 |
| Valvi ... ... ... ... .. | Do. ... ... .. | 0·096 | 0·105 | 1,023 |
| Do. ... .. ... ... ... | Caste returned in lieu of religion ... .. | 0·012 | 0·014 | 1,045 |

## TABLE No. XXIX.—*continued.*

| Caste. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Kolvá ... ... ... ... ... | Caste returned in lieu of religion ... ... | ..... | ..... | ..... |
| Gámit ... ... ... ... ... | Hindu ... ... .. | 1·548 | 1·621 | 972 |
| Do. ... ... ... ... ... | Caste returned in lieu of religion ... ... | 0·133 | 0·147 | 1,017 |
| Káthodi ... ... ... ... | Hindu ... ... ... | 0·011 | 0 012 | 944 |
| Do. ... ... ... ... .. | Caste returned in lieu of religion ... ... | 0·0008 | 0·0003 | 3,000 |
| Kokna... ... ... ... ... | Hindu ... ... .. | 0·229 | 0·233 | 942 |
| Do. ... ... ... ... ... | Caste returned in lieu of religion ... .. | 0·0009 | 0·001 | 1,091 |
| Mávchi ... ... ... ... | Hindu ... ... ... | 0·079 | 0·080 | 964 |
| Khát ... ... ... ... ... | Do. ... ... ... | 0·062 | 0·069 | 978 |
| Mená ... .. .. ... ... | Do. ... ... ... | 0·004 | 0·004 | 755 |
| Nenatiá ... ... ... .. | Do. ... ... .. | 0·032 | 0·032 | 957 |
| Agri ... ... ... ... ... | Do. ... ... ... | 0·00008 | ..... | ..... |
| Forest tribes (other than specified) .. | Do. ... ... .. | 0·021 | 0·020 | 870 |
| Do. do. do. | Caste returned in lieu of religion ... .. | 0·009 | 0·007 | 735 |
| 5. | | | | |
| Brahman Nágar Vadnagará Gujaráti. | Hindu ... .. .. | 0·141 | 0·141 | 953 |
| Do. do. Visnagará do. | Do. ... ... .. | 0·222 | 0·241 | 1,005 |
| Do. do. Chitrodá do. | Do. ... ... .. | 0·005 | 0·006 | 942 |
| Do. do. Sáthodrá do. | Do. ... ... .. | 0·020 | 0·021 | 938 |
| Do. do. Prashnorá do. | Do. ... ... ... | 0·003 | 0·002 | 794 |
| Do. do. Krishnorá do. | Do. .. ... .. | ..... | ..... | 3,000 |
| Do. do. Barad do. | Do. ... ... ... | 0·003 | 0·003 | 1,081 |
| Do. Rodhvál do. | Do. ... ... .. | 0·001 | ..... | 286 |
| Do. Devrukhá do. | Do. ... ... .. | 0·002 | 0·002 | 862 |
| Do. do. Deccani. | Do. ... ... ... | 0 031 | 0·026 | 763 |
| Do. Dadhichya Gujaráti. | Do. ... ... .. | 0·003 | 0·003 | 795 |
| Do. Purvál do. | Do. ... ... ... | ..... | ..... | 1,500 |
| Do. Karhádá do. | Do. ... ... .. | 0·001 | 0·001 | 1,143 |
| Do. do. Deccani. | Do. ... ... .. | 0·080 | 0·071 | 817 |
| Do. Válmik Gujaráti. | Do. ... ... .. | 0 079 | 0·048 | 961 |
| Do. Nándorá do. | Do. ... ... .. | 0·055 | 0·060 | 1,003 |
| Do. Khedvá do. | Do. ... ... ... | ..... | ..... | 500 |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| Bráhman Gugli Gujaráti ... .. | Hindu .. ... ... | 0·074 | 0·082 | 1,034 |
| Do. Girnárá do. ... .. | Do. ... ... .. | 0·004 | 0·003 | 552 |
| Do. Jámbu do. ... .. | Do. ... ... .. | 0·154 | 0·158 | 950 |
| Do. Shirgod do. ... ... | Do. ... ... .. | 0·108 | 0·104 | 892 |
| Do. Audichya Tolakiyá Gujaráti. | Do. ... .. .. | 0·241 | 0·248 | 954 |
| Do. do. Sahasra do. .. | Do. ... .. . | 1·763 | 1·846 | 970 |
| Do. Chovisá Gujaráti ... ... | Do. ... ... .. | 0·041 | 0·047 | 1,046 |
| Do. Khedával do. .. ... | Do. ... ... . | 0·181 | 0·169 | 862 |
| Do. Borsadá do. ... .. | Do. ... . .. | 0·021 | 0·022 | 985 |
| Do. Mevádá do. .. .. | Do. ... ... .. | 0·293 | 0·287 | 905 |
| Do. Modh do. ... ... | Do. ... ... . | 0·491 | 0·513 | 968 |
| Do. Anávalá (Bhátela) do. ... | Do. ... . . .. | 0·473 | 0·148 | 877 |
| Do. Jharolá Gujaráti . . .. | Do. ... ... . | 0·007 | 0·011 | 1,277 |
| Do. Bhárgav do. . .. | Do. .. .. .. | 0·015 | 0·018 | 1,083 |
| Do. Shrimáli do. ... . | Do. ... ... | 0·083 | 0·090 | [illegible] |
| Do. do. Marvádi ... .. | Do. .. ... . | 0·001 | ... .. | 250 |
| Do. Ráyakvál Gujaráti .. | Do. ... ... .. | 0·014 | 0·015 | 1,040 |
| Do. Nápal do. ... . | Do. .. ... .. | 0·004 | 0·004 | 780 |
| Do. Vadádará do. ... .. | Do. . . .. ... | 0·018 | 0·007 | 377 |
| Do. Disávál do. ... .. | Do. ... . .. | 0·003 | 0·007 | 1,062 |
| Do. Kapil do. ... .. | Do. ... ... .. | ..... | ..... | 500 |
| Do. Khadáyatá do. ... .. | Do. ... ... .. | 0·001 | 0·001 | 889 |
| Do. Unevál do. ... .. | Do. ... . .. | 0·062 | 0·072 | 1,071 |
| Do. Sáchorá do. ... .. | Do. ... ... .. | 0·015 | 0·014 | 897 |
| Do. Sompurá do. ... ... | Do. ... .. .. | 0·001 | 0·001 | 823 |
| Do. Motálá do. .. .. | Do. ... .. ... | 0·002 | .. . | 10,000 |
| Do. Sajodará do. ... ... | Do. ... . .. | 0·001 | 0·001 | 614 |
| Do. Uaumbar do. ... .. | Do. ... ... .. | 0·001 | . . . | 550 |
| Do. Bháradváj do. ... ... | Do. ... .. ... | ... .. | .. .. | 500 |
| Do. Pushkarná do. ... ... | Do. .. .. . | 0·002 | 0·002 | 903 |
| Do. do. Márvádi .. | Do. ... .. .. | ..... | . .. | 667 |
| Do. Gomtivál do. ... .. | Do. .. ... ... | 0·005 | 0·005 | 773 |
| Do. Gadhiyá do. ... .. | Do. ... ... . | ..... | . .... | 400 |
| Do. Gayávál do. ... .. | Do. .. ... . | 0·003 | ... . | ... .. |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Bráhman Gayával, North Indian ... | Hindu ... ... .. | 0·001 | 0·002 | 1,118 |
| Do. Kandoliá Gujaráti ... | Do. ... ... ... | 0·015 | 0·019 | 116 |
| Do. Nárdik do. ... .. | Do. ... ... ... | ..... | ..... | ..... |
| Do. Pallivál do. ... ... | Do. ... ... ... | 0·001 | ..... | 111 |
| Do. do., North Indian ... | Do. ... ... ... | ... .. | ..... | 333 |
| Do. Kavál Gujaráti ... .. | Do. ... ... ... | 0·005 | 0·005 | 913 |
| Do. Sorathiá do. ... .. | Do. ... .. .. | 0·001 | 0·001 | 444 |
| Do. Váyadá do. ... .. | Do. ... ... .. | 0·001 | 0·002 | 1,600 |
| Do. Harsorá do. ... .. | Do. ... ... ... | ..... | ..... | ..... |
| Do. Páráshar do. ... .. | Do. ... ... ... | ..... | ..... | ..... |
| Do. Ráynthadá do. ... ... | Do. ... ... ... | ..... | .. ... | 2,000 |
| Do. Talájiá do. .. ... | Do. ... ... ... | 0·001 | 0·002 | 1,000 |
| Do. Máru do. ... ... | Do. ... ... .. | 0·001 | 0·001 | 733 |
| Do. Sanávada do. ... ... | Do. ... ... .. | 0·004 | 0·001 | 222 |
| Do. Harshaiva ... ... .. | Do. ... ... ... | ..... | ..... | 333 |
| Do. (other than specified) .. | Do. ... ... ... | 0·086 | 0·064 | 686 |
| Do. Konkanastha Deccani .. | Do. ... ... ... | 0·159 | 0·142 | 827 |
| Do. Deshastha do. ... | Do. ... .. ... | 0·308 | 0·296 | 891 |
| Do. Yajurvedi do. .. | Do. ... ... .. | 0·040 | 0·40 | 904 |
| Do. Kannhav do. ... | Do. .. ... ... | 0·005 | 0·005 | 836 |
| Do. Karnátaki do. .. | Do. ... .. ... | ..... | ..... | 600 |
| Do. Dravid do. .. | Do. ... ... ... | 0·004 | 0·002 | 528 |
| Do. Tailang do. ... | Do. ... ... ... | 0·010 | 0·009 | 824 |
| Do. Sárasvat, (Shenvi Gaud) do... | Do. ... ... .. | 0·014 | 0·012 | 734 |
| Do. Sárasvat Degraded .. | Do. ... .. .. | 0·006 | 0·004 | 506 |
| Do. Sárasvat North Indian ... | Do. ... ... ... | 0·009 | 0·006 | 647 |
| Do. (other than specified) Deccani | Do. ... ... .. | 0·074 | 0·061 | 764 |
| Do. Kárátiá Degraded ... | Do. ... ... ... | 0·004 | 0·005 | 915 |
| Do. Vyás do. .. | Do. ... ... .. | 0·034 | 0·032 | 850 |
| Do. Bhojak do. .. | Do. ... ... .. | 0·001 | 0·001 | 1,364 |
| Do. Rájgor do. ... | Do. ... ... | 0·045 | 0·045 | 904 |
| Do. Vánjhágor do. ... | Do. ... ... .. | ..... | 0·001 | 1,333 |
| Do. Kanojiá, North Indian ... | Do. ... ... ... | 0·142 | 0·037 | 239 |
| Do. Gaud do. ... | Do. ... ... .. | 0·020 | 0·011 | 361 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Bráhman Brijvási, North Indian ... | Hindu ... ... ... | ..... | ..... | 600 |
| Do. Sanádiá do. ... | Do. ... ... ... | 0·002 | 0·001 | 393 |
| Do. Murái do. ... | Do. ... ... ... | 0·001 | ..... | 142 |
| Do. Gangáputra Gujaráti .. | Do. ... ... ... | ..... | ..... | ..... |
| Do. (other than specified) Gujaráti ... ... | Do. ... ... ... | 0·016 | 0·006 | 211 |
| Do. Sanodia Marvádi ... ... | Do. ... ... ... | ..... | ..... | ..... |
| Do. (other than specified) Marvádi ... ... | Do. ... ... ... | 0·008 | 0·005 | 519 |
| Total Bráhmans ... | ..... | 5·749 | 5·618 | 907 |
| Garodá ... ... ... ... | Hindu ... ... ... | 0·284 | 0·335 | 9,092 |
| Bhojak ... ... ... .. | Jain ... ... ... | 0·015 | 0·020 | 1,340 |
| Jains' Gorji ... ... ... ... | Do. ... ... ... | 0·004 | 0·002 | 370 |
| 6 | | | | |
| Shravák ... ... ... ... | Hindu ... ... ... | 0·001 | 0·002 | 1,118 |
| Gosái (Atit) ... ... ... ... | Do. ... ... ... | 0·462 | 0·382 | 766 |
| Khákhi ... ... ... ... | Do. ... ... ... | 0·016 | 0·002 | 99 |
| Verági ... ... ... .. | Do. ... ... ... | 0·064 | 0·042 | 603 |
| Jogi ... ... ... ... ... | Do. ... ... ... | 0·067 | 0·060 | 829 |
| Nánakshái ... ... ... ... | Do. ... ... ... | 0·008 | 0·0008 | 85 |
| Do. ... ... ... ... | Sikh ... ... ... | ..... | ..... | ..... |
| Do. ... ... ... ... | Musalman ... ... | ..... | 0·0006 | 1,400 |
| Jangam ... ... ... ... | Hindu ... ... ... | 0·001 | 0·0006 | 437 |
| Sádhu ... ... ... ... | Do. ... ... ... | 0·229 | 0·090 | 365 |
| Sádhus of Dheds ... ... ... | Do. ... ... ... | 0·013 | 0·015 | 1,082 |
| Sannyáshi ... ... ... ... | Do. ... ... ... | 0·007 | ..... | 47 |
| Brahmachári ... ... ... ... | Do. ... ... ... | 0·006 | ..... | ..... |
| Kápadi ... ... ... ... | Do. ... ... ... | 0·005 | 0·005 | 915 |
| Kánphatá ... ... ... ... | Do. ... ... ... | 0·002 | 0·001 | 700 |
| Gorji ... ... ... ... | Do. ... ... ... | ..... | ..... | ..... |
| Náth Deccani ... ... ... ... | Do. ... ... ... | ..... | ..... | 400 |
| Digambar ... ... ... ... | Do. ... ... ... | 0·001 | ..... | 83 |
| Bává ... ... ... ... ... | Do. ... ... ... | 0·167 | 0·135 | 755 |
| Mendicant castes (other than specified). | Do. ... ... .. | 0·022 | 0·015 | 657 |
| Abdáli ... ... ... ... ... | Musalman ... ... | 0·012 | 0·012 | 859 |
| Khánvá ... ... ... ... | Do. ... ... | 0·006 | 0·005 | 772 |

## TABLE No. XXIX.—*continued.*

| CASTE | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Rafái ... ... ... ... | Musalman ... .. | 0·004 | 0·003 | 750 |
| Rasulsháhi ... ... .. .. | Do. ... .. | ..... | ..... | ..... |
| Huseni ... ... ... .. | Do. ... .. | 0·001 | ..... | 625 |
| Phakir Madári ... ... .. | Do. ... .. | 0·050 | 0·042 | 790 |
| Phakir ... ... ... .. | Do. ... .. | 0·011 | 0·011 | 922 |
| Mendicant castes (other than specified). | Do. . ... | 0·196 | 0·180 | 850 |
| **7.** | | | | |
| Tapodhan ... ... ... ... | Hindu ... ... ... | 0·223 | 0·229 | 952 |
| Aboti ... ... ... ... ... | Do. . .. ... | 0·025 | 0·027 | 987 |
| Sevak .. ... ... .. ... | Do. ... ... ... | 0·0005 | ..... | ..... |
| Gurav Hindustáni ... ... .. | Do. ... ... ... | 0·011 | 0·013 | 1,115 |
| Do. Deccani .. ... ... | Do. ... ... ... | 0·001 | 0·001 | 466 |
| Degraded Bráhmans (other than specified)... ... ... .. | Do. ... ... ... | 0·004 | 0·002 | 466 |
| **8.** | | | | |
| Bhát (Bárot) . .. ... ... | Hindu .. .. ... | 0·924 | 0·848 | 851 |
| Bhát ... ... ... .. .. | Musalman ... ... | 0·009 | 0·010 | 1,055 |
| Chárun ... ... ... .. | Hindu .. ... .. | 0·123 | 0·112 | 843 |
| **9.** | | | | |
| Golak . ... .. . ... | Hindu ... ... ... | 0·001 | 0·001 | 727 |
| Brahmakshatri ... ... ... | Do. .. .. ... | 0·073 | 0·069 | 882 |
| Prabhu Káyastha ... ... .. | Do. ... ... .. | 0·122 | 0·121 | 923 |
| Do. Patána ... ... ... | Do. ... . ... | 0·001 | 0·001 | 857 |
| Káyastha ... .. ... . | Do. .. ... . | 0·019 | 0·019 | 912 |
| Vidur .. ... ... ... ... | Do. .. .. ... | 0·003 | 0·002 | 563 |
| Bengáli Ghose .. ... .. | Do. .. . . | 0·0003 | 0·0001 | 250 |
| **11.** | | | | |
| Gandhary ... ... ... ... | Hindu .. ... | 0·003 | 0·002 | 844 |
| Do. .. ... ... . | Musalman .. .. | 0·012 | 0·017 | 1,313 |
| Gondhali ... ... .. .. | Hindu .. .. ... | 0·004 | 0·006 | 1,399 |
| Dhadhi ... .. ... ... | Do. . ... .. | 0·001 | 0·002 | 1,286 |
| Mir .. ... ... ... .. | Do. ... ... ... | 0·002 | 0·001 | 773 |
| Mir (Dhibaugha) .. ... . | Musalman ... ... | 0·048 | 0·046 | 882 |
| Bharthári .. ... ... . | Hindu ... ... ... | 0·016 | 0·018 | 1,005 |
| Holár .. .. ... ... ... | Do. .. ... .. | 0·002 | 0·004 | 1,518 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| Tánschi ... ... ... ... | Musalman ... ... | ..... | ..... | 333 |
| **12.** | | | | |
| Kamaliá ... ... ... ... | Hindu ... ... ... | 0·007 | 0·007 | 830 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·004 | 0·0004 | 87 |
| Hijadá ... ... ... ... ... | Hindu ... ... ... | 0·001 | 0·001 | 579 |
| Targálá ... ... ... ... | Do. ... ... ... | 0·160 | 0·236 | 1,371 |
| Nat ... ... ... ... ... | Do. ... .. ... | 0·008 | 0·011 | 1,276 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·0004 | 0·0004 | 1,000 |
| **13.** | | | | |
| Bhavaiá ... ... ... ... | Hindu ... ... ... | 0·065 | 0·069 | 993 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·004 | 0·007 | 1,717 |
| Bhánd ... ... ... ... ... | Hindu ... ... .. | 0·0008 | 0·0004 | 400 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·003 | 0·005 | 1,282 |
| Tuti ... ... ... ... ... | Hindu ... ... ... | 0·060 | 0·074 | 1,037 |
| Bahurupi ... ... ... ... | Musalman ... ... | 0·0006 | 0·0004 | 625 |
| **14 and 15.** | | | | |
| Vánia Nágar ... ... ... .. | Hindu ... ... .. | 0·198 | 0·226 | 1,[illegible] |
| Do. Do. ... ... ... .. | Jain ... ... ... | 0·002 | 0·002 | 1,042 |
| Do. Khadáyatá ... ... .. | Hindu ... ... ... | 0·157 | 0·150 | 885 |
| Do. Do. ... ... .. | Jain ... ... .. | 0·0004 | 0·0004 | 1,250 |
| Do. Do. ... ... ... | Arya ... ... ... | 0·0004 | 0·0002 | 500 |
| Do. Jhárolá ... ... ... ... | Hindu ... ... ... | 0·099 | 0·108 | 1,007 |
| Do. Shrimáli ... ... ... | Do. ... ... ... | 0·196 | 0·199 | 945 |
| Do. Do. ... ... ... . | Jain ... ... ... | 1·138 | 1·191 | 971 |
| Do. Mevádá ... ... ... ... | Hindu ... ... ... | 0·029 | 0·029 | 929 |
| Do. Do. ... .. ... ... | Jain ... ... ... | 0·039 | 0·037 | 882 |
| Do. Purvál ... .. ... ... | Hindu ... ... .. | 0·068 | 0·072 | 989 |
| Do. Do. .. ... ... .. | Jain ... ... .. | 0·415 | 0·433 | 960 |
| Do. Nándorá .. ... ... | Hindu ... ... ... | 0·002 | 0·002 | 864 |
| Do. Modh ... ... ... .. | Do. ... ... ... | 0·156 | 0·157 | 935 |
| Do. Do. ... ... ... ... | Jain ... ... ... | 0·002 | 0·002 | 1,045 |
| Do. Lád ... ... ... ... | Hindu ... ... ... | 0·369 | 0·372 | 934 |
| Do. Do. ... ... ... ... | Jain ... ... ... | 0·002 | 0·001 | 292 |
| Do. Pánchá ... ... ... ... | Hindu ... ... ... | 0·008 | 0·007 | 812 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| Vánia Pánchá ... ... ... | Jain ... ... ... | 0·0002 | 0·0001 | 333 |
| Do. Meshri ... ... ... ... | Hindu ... ... ... | 0·027 | 0·030 | 1,039 |
| Do. Disáwál ... ... ... ... | Do. ... ... ... | 0 395 | 0 426 | 999 |
| Do. Do. ... ... ... .. | Jain ... ... ... | 0·005 | 0·004 | 850 |
| Do. Nimá ... ... ... .. | Hindu ... ... ... | 0·005 | 0·004 | 828 |
| Do. Khedáwál ... ... ... | Do. ... ... ... | 0·001 | 0·0003 | 444 |
| Do. Do. ... ... ... ... | Jain ... ... ... | 0·0001 | 0·0001 | 1,000 |
| Do. Kapol ... ... ... ... | Hindu ... ... ... | 0·096 | 0·089 | 865 |
| Do. Váyadá ... ... ... ... | Do. ... ... ... | 0·038 | 0·039 | 934 |
| Do. Agarwál ... ... ... ... | Do. ... .. .. | 0·005 | 0 002 | 448 |
| Do. Do. ... ... ... ... | Jain ... ... .. | 0·002 | 0·0002 | 1,000 |
| Do. Umad ... ... ... ... | Hindu ... ... .. | 0·001 | 0·0001 | 91 |
| Do. Do. ... ... ... ... | Jain ... ... .. | 0·049 | 0 059 | 1,097 |
| Do. Báj ... ... ... ... | Hindu ... ... ... | 0·009 | 0·012 | 1,136 |
| Do. Harsorá ... ... ... ... | Do. ... ... ... | 0·0003 | 0·0001 | 250 |
| Do. Gujjar ... ... ... ... | Do. ... ... ... | 0·005 | 0·005 | 596 |
| Do. Dindu ... ... ... ... | Do. ... ... .. | 0·0002 | ..... | ..... |
| Do. Narsinhpurá ... ... .. | Jain ... ... ... | 0 012 | 0·010 | 803 |
| Do. Sorathiá ... ... ... | Hindu .. ... ... | 0·023 | 0·023 | 944 |
| Do. Do. ... ... ... ... | Jain ... ... ... | 0·001 | 0·001 | 1,200 |
| Do. Nágadará ... ... ... | Hindu ... ... ... | 0·003 | 0·002 | 812 |
| Do. Jámbu (Jambusará) ... ... | Do. ... ... ... | 0·0001 | 0·0003 | 3,000 |
| Do. Soni ... ... ... ... | Do. ... ... .. | 0·034 | 0·033 | 910 |
| Do. Osawál ... ... ... ... | Do. ... ... .. | 0·002 | 0·002 | 1,000 |
| Do. Do. ... ... ... ... | Jain ... ... ... | 0·158 | 0·157 | 924 |
| Do. Sanádiá ... ... ... ... | Hindu ... ... ... | 0·0002 | 0 0002 | 667 |
| Do. (other than specified) Gujaráti... | Do. ... ... .. | 0·026 | 0·021 | 732 |
| Do. Deccani ... ... ... ... | Do. ... ... ... | 0·001 | 0·001 | 1,091 |
| Do. Senain North Indian ... .. | Do. ... ... ... | 0·0002 | 0·0001 | 333 |
| Do. Kasarváni do. ... ... | Do. ... ... .. | 0·0002 | 0·0004 | 2,500 |
| Do. Dhunsar do. ... ... | Do. ... ... ... | 0·0001 | ..... | ..... |
| Do. Agarári do. ... ... | Do. ... ... ... | 0·0004 | ..... | ..... |
| Do. (other than specified) ... ... | Do. ... ... ... | 0·005 | 0·001 | 341 |
| Do. Kandoi ... ... ... ... | Jain ... ... ... | 0·001 | 0·001 | 1,154 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| Váníá Trading Castes (other than specified) ... ... ... .. | Jain ... ... ... | 0·093 | 0·084 | 834 |
| Lingáyat Panchamsháli ... .. | Hindu ... ... ... | ..... | ..... | ..... |
| Do. Jangam ... ... ... | Do. ... ... ... | 0·001 | ..... | 363 |
| Do.. (other than specified) ... | Do. ... ... ... | 0·004 | 0·002 | 592 |
| Bhátiá ... ... ... ... .. | Do. ... ... ... | 0·037 | 0·042 | 1,042 |
| Komti ... ... ... ... ... | Do. ... ... ... | .. ... | 0·0018 | 1,500 |
| Laváná... ... ... ... .. | Do. ... ... ... | 0·464 | 0·455 | 910 |
| Bhansáli ... ... ... .. | Do. ... ... ... | ..... | ..... | ..... |
| Vohorá Aliyá ... ... ... .. | Musalman ... ... | 0·068 | 0·062 | 845 |
| Do. Nágoshi ... ... ... | Do. ... ... | 0·001 | 0·001 | 857 |
| Do. Sulemáni ... ... .. | Do. ... ... | 0·019 | 0·024 | 1,185 |
| Do. Daudi ... ... .. | Do. ... .. | 0·112 | 0·135 | 1,112 |
| Do. Jáfari ... ... .. | Do. ... ... | 0·005 | 0·005 | 930 |
| Do. (other than specified) ... .. | Do. ... ... | 0·228 | 0·242 | 994 |
| Meman ... ... ... ... | Do. ... ... | 0·281 | 0·266 | 879 |
| Khojá ... ... ... .. | Do. ... ... | 0·077 | 0·075 | 903 |
| Trading Castes of Hindu converts (other than specified) ... ... | Do. ... ... | 0·021 | 0·027 | 1,2[illegible]5 |
| **16.** | | | | |
| Vanjhárá ... ... ... ... | Hindu ... ... ... | 0·037 | 0·025 | 629 |
| Rávaliá ... ... ... ... | Do. ... ... ... | 1·188 | 1·197 | 935 |
| Sábaliá ... ... ... ... | Musalman ... .. | 0·0007 | 0·0006 | 800 |
| **17.** | | | | |
| Soni Gujaráti ... ... .. | Hindu ... ... ... | 0·451 | 0·472 | 960 |
| Sonár Deccani ... ... ... | Do. ... ... .. | 0·038 | 0·042 | 1,029 |
| Soni Márvádi ... ... ... | Do. ... ... ... | 0·006 | 0·005 | 888 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | 0·002 | 0·002 | 760 |
| Soni ... ... ... ... .. | Musalman ... ... | 0·0005 | 0·0006 | 1,000 |
| Do. Shrimáli .. .. ... | Jain ... ... ... | 0·0006 | 0·0007 | 1,000 |
| **18.** | | | | |
| Hajám Gujaráti ... ... ... | Hindu ... ... ... | 1·255 | 1·320 | 976 |
| Do. Deccani ... ... ... | Do. ... ... ... | 0·013 | 0·015 | 1,036 |
| Do. Márvádi ... ... ... | Do. ... ... ... | 0·0006 | 0·0005 | 750 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | 0·0006 | 0·004 | 584 |
| Hajám ... ... ... ... ... | Musalman ... ... | 0·036 | 0·042 | 1,076 |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| **19.** | | | | |
| Luhár Gujaráti ... ... .. | Hindu ... ... ... | 0·941 | 1·053 | 1,038 |
| Do. Márvádi .. ... ... ... | Do. ... ... ... | 0·006 | 0·007 | 1,054 |
| Do. Hindustáni ... ... ... | Do. .. ... ... | ..... | ..... | ..... |
| Do. Deccani ... ... ... | Do. ... ... ... | ..... | ..... | 333 |
| Luhár ... ... ... ... .. | Musalman ... ... | 0·002 | 0·003 | 1,013 |
| **20.** | | | | |
| Panchkalshi ... ... ... .. | Hindu ... ... ... | ..... | ..... | ..... |
| Sutár Gujaráti ... ... ... | Do. ... ... ... | 0·934 | 0·969 | 962 |
| Do. Deccani ... ... ... | Do. ... ... ... | 0·001 | 0·001 | 444 |
| Do. Márvádi ... ... .. | Do. ... ... ... | 0·093 | 0·098 | 985 |
| Do. Hindustáni ... ... ... | Do. ... ... .. | 0·001 | ..... | 222 |
| Sutar ... ... ... ... .. | Musalman ... .. | 0·016 | 0·17 | 966 |
| Kharádi ... ... ... .. | Hindu ... ... .. | 0·020 | 0·026 | 1,238 |
| Chudigar ... ... ... ... | Musalman ... ... | 0·002 | 0·0 2 | 808 |
| Lakhvárá ... ... ... ... | Hindu ... ... ... | 0·002 | 0·001 | 818 |
| Do. ... ... ... ... | Musalman ... .. | ..... | ..... | 500 |
| **20 a.** | | | | |
| Kadiyá Gujaráti ... ... ... | Hindu ... ... ... | 0·036 | 0·033 | 853 |
| Do. do. ... ... .. | Musalman ... .. | 0 017 | 0·020 | 1,072 |
| Gavandi Deccani ... ... .. | Hindu ... ... ... | ..... | ..... | 2,000 |
| Chhovári ... ... ... .. | Do. ... ... . | 0 009 | 0·009 | 981 |
| Chhovárá ... ... ... ... | Musalman ... ... | 0·001 | 0·001 | 545 |
| Salát Gujaráti ... ... ... | Hindu ... ... ... | 0·057 | 0·067 | 1,091 |
| Do. Márvádi ... ... ... | Do. ... ... ... | 0·006 | 0·005 | 840 |
| Do. Hindustáni ... ... ... | Do. ... ... .. | 0·001 | 0·001 | 500 |
| Do. Deccani ... ... .. | Do. ... ... ... | 0·001 | 0·001 | 333 |
| Salát ... .. ... ... ... | Musalman ... ... | ..... | ..... | ..... |
| **20 b.** | | | | |
| Chitárá ... ... .. ... | Hindu ... ... ... | 0·0001 | 0·0003 | 2,000 |
| **21** | | | | |
| Kansárá Gujaráti ... ... ... | Hindu ... ... ... | 0·115 | 0·119 | 960 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | ..... | ..... | ..... |
| Támbat Deccani ... ... ... | Do. ... ... ... | 0·001 | 0 001 | 1,153 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| **22.** | | | | |
| Darji Gujaráti ... ... ... .. | Hindu ... ... .. | 0·627 | 0·705 | 1,043 |
| Do. Hindustáni ... ... .. | Do. ... ... ... | 0·002 | 0·003 | 1,259 |
| Do. Márvádi ... ... ... .. | Do. ... ... ... | 0·001 | 0·001 | 727 |
| Shimpi Deccani ... ... .. | Do. ... ... ... | 0·008 | 0·008 | 946 |
| **22 a.** | | | | |
| Bhádbhunjá Gujaráti ... ... .. | Hindu ... ... ... | 0·009 | 0·008 | 796 |
| Do. Hindustáni ... .. | Do. ... ... ... | 0·007 | 0·006 | 862 |
| Bhádbhunjá ... ... ... ... | Musalman ... ... | 0·0004 | 0·0001 | 400 |
| Bhatiárá ... ... ... ... | Do. ... ... | 0·008 | 0·010 | 144 |
| Kandoi ... ... ... ... | Hindu ... ... ... | 0·016 | 0·015 | 884 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | 0·001 | 0·001 | 100 |
| **22 b.** | | | | |
| Tanboli ... ... ... ... | Hindu ... ... ... | 0·028 | 0·028 | 887 |
| Saraiyá ... ... .. .. | Musalman ... ... | 0·002 | 0·001 | 733 |
| **23.** | | | | |
| Khátri (Vánjhá) ... ... .. | Hindu ... ... ... | 0·180 | 0·172 | 838 |
| Khátri ... ... ... ... ... | Musalman ... .. | 0·004 | 0·004 | 977 |
| Do. ... ... ... ... ... | Jain ... ... ... | 0·001 | 0·001 | 692 |
| Rangrej ... ... ... .. | Hindu ... ... ... | 0·001 | 0·002 | 795 |
| Do. ... ... ... ... .. | Musalman ... .. | 0·016 | 0·016 | 918 |
| Sálvi (Sáli) ... ... .. .. | Hindu ... ... ... | 0·026 | 0·028 | 978 |
| Do. ... ... ... .. | Jain ... ... ... | 0·019 | 0·021 | 1,012 |
| Bhávsár (Chhipá) ... ... ... | Hindu ... ... ... | 0·313 | 0·329 | 974 |
| Bhávsár ... ... ... .. | Jain ... ... ... | 0·056 | 0·054 | 893 |
| Chhipá ... ... ... .. | Musalman ... ... | 0·030 | 0·034 | 1,067 |
| Galiárá ... ... ... .. | Hindu ... ... ... | 0·005 | 0·004 | 867 |
| Do. ... ... ... ... ... | Musalman ... .. | 0·003 | 0·003 | 900 |
| Patvá ... ... ... ... ... | Hindu ... ... ... | ..... | ..... | ..... |
| Bandhárá ... ... ... ... | Do. ... ... .. | 0·005 | 0·004 | 900 |
| Do. ... ... ... .. | Musalman ... ... | 0·002 | 0·003 | 1,269 |
| Do. ... ... ... ... | Jain ... ... ... | 0·001 | 0·001 | 1,000 |
| Ráchabhará ... ... ... ... | Hindu ... ... ... | ..... | ..... | 1,500 |
| Momná ... ... ... ... ... | Musalman ... ... | 0·336 | 0·332 | 917 |

TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 males. |
|---|---|---|---|---|
| Chundadigará ... ... ... ... | Musalman ... .. | ..... | ..... | .. ... |
| Pánjanigará ... ... ... .. | Do. ... ... | 0·013 | 0·014 | 1,012 |
| Tái ... ... ... ... ... | Do. ... .. | 0·072 | 0·091 | 1,168 |
| **23 a.** | | | | |
| Kásár Deccani ... ... ... | Hindu ... ... ... | 0·001 | ..... | 977 |
| Artisan Castes (other than specified) | Musalman ... .. | 0·057 | 0·048 | 787 |
| Do. do. do. ... | Jain ... ... .. | 0·005 | 0·005 | 916 |
| **24.** | | | | |
| Dhobi Gujaráti ... ... ... | Hindu ... ... ... | 0.103 | 0·113 | 1,021 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | 0·006 | 0·006 | 1,013 |
| Do. Márvádi ... ... ... | Do. ... ... ... | 0·0001 | 0·0003 | 2,000 |
| Parit Deccani .. ... ... ... | Do. ... ... .. | 0·007 | 0·006 | 800 |
| Dhobi ... ... ... ... ... | Musalman ... ... | 0·013 | 0·016 | 193 |
| **25.** | | | | |
| Pinjárá ... ... ... ... | Hindu ... ... ... | 0·0002 | 0·0004 | 2,000 |
| Do. ... ... ... ... | Musalman ... ... | 0·209 | 0·220 | 974 |
| Pancholi ... ... ... ... | Hindu ... ... ... | 0·023 | 0·026 | 1,073 |
| **26.** | | | | |
| Bharvád ... ... ... ... | Hindu ... ... ... | 0·397 | 0·397 | 927 |
| Dhangar Deccani ... ... ... | Do. ... ... ... | 0·032 | 0·036 | 1,038 |
| **27.** | | | | |
| Ghánchi Gujaráti ... ... ... | Hindu ... ... ... | 0·571 | 0·571 | 897 |
| Teli ... .. ... ... ... | Do. ... ... ... | 0·004 | 0·004 | 846 |
| Do. Hindustáni .. ... ... | Do. ... ... ... | 0·0002 | 0·0002 | 666 |
| Ghánchi ... ... ... ... | Musalman ... ... | 0·215 | 0·209 | 904 |
| Do. ... ... ... ... | Jain ... ... ... | 0·0006 | 0·0002 | 286 |
| **28.** | | | | |
| Dalvádi ... ... ... ... | Hindu ... ... .. | 0·004 | 0·005 | 1,299 |
| Kumbhár Gujaráti ... ... ... | Do. ... ... .. | 2·031 | 2·087 | 953 |
| Do. Deccan ... ... ... | Do. ... ... ... | 0·0002 | ..... | ..... |
| Do. Márvádi ... ... ... | Do. ... ... ... | 0·007 | 0·004 | 548 |
| Do. Hindustáni ... ... ... | Do. ... ... ... | 0·0002 | 0·0004 | 1,333 |
| Kumbhár ... ... ... ... | Musalman ... ... | 0·037 | 0·041 | 1,028 |
| Do. ... ... ... ... | Jain ... ... ... | 0·0003 | 0·0003 | 750 |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| **31.** | | | | |
| Lonári ... ... ... ... ... | Hindu ... ... ... | 0·0003 | ..... | 2,250 |
| Chunárá ... ... ... ... | Do. ... ... ... | 0·014 | 0·013 | 855 |
| Do. ... ... ... ... | Musalman ... ... | 0·00008 | ..... | ..... |
| **33.** | | | | |
| Dhuldhoyá ... ... ... ... | Musalman ... .. | 0·002 | 0·001 | 739 |
| **35** | | | | |
| Khárvá ... ... ... .. | Hindu ... ... ... | 0·060 | 0·072 | 1,111 |
| Bhadelá ... ... ... .. | Musalman ... ... | 0·045 | 0·061 | 1,400 |
| Bhoi ... .. ... ... .. | Hindu ... ... .. | 0·195 | 0·179 | 852 |
| Do. Potaliá ... ... ... ... | Musalman ... .. | 0·00008 | 0·0003 | 3,000 |
| Máchhi ... ... ... ... | Hindu ... ... ... | 0·370 | 0·435 | 1,088 |
| Do. ... ... ... ... | Musalman ... .. | 0·00008 | 0·00008 | 1,000 |
| Khavás ... ... ... ... | Hindu .. ... ... | 0·005 | 0·006 | 1,150 |
| Pakháli (Bhisti) ... ... ... | Do. ... ... ... | 0·0003 | 0·0007 | 2,000 |
| Pakháli ... ... ... ... | Musalman ... ... | 0·006 | 0·006 | 1,133 |
| Domestic service castes (other than specified) ... ... .. ... | Hindu ... ... ... | 0·0008 | 0·0004 | 4,000 |
| Do. do. do. .. | Musalman ... ... | 0·004 | 0·002 | 477 |
| **36.** | | | | |
| Kalál ... ... ... ... .. | Hindu ... ... .. | 0·066 | 0·068 | 950 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·006 | 0·006 | 1,000 |
| Bhandári ... ... ... ... | Hindu ... ... ... | 0·006 | 0·004 | 549 |
| **37.** | | | | |
| Khátki ... ... ... .. | Musalman ... ... | 0·045 | 0·045 | 941 |
| **38.** | | | | |
| Mochi ... ... ... ... ... | Hindu ... ... ... | 0·395 | 0·400 | 938 |
| Do. ... ... ... ... ... | Musalman ... ... | 0·014 | 0·016 | 1,121 |
| Dabgar ... ... ... .. | Hindu ... ... ... | 0·035 | 0·037 | 989 |

TABLE No. XXIX.—*continued.*

| Caste. | Religion | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Dhálgar ... ... .. ... | Hindu ... ... ... | 0·001 | ..... | 750 |
| Jingar Gujaráti ... ... ... | Do. ... ... ... | 0·003 | 0·002 | 857 |
| Do. Deccani ... ... ... | Do. .. ... ... | 0·001 | 0·001 | 909 |
| Khálpá... ... ... ... .. | Do. ... ... .. | 1·553 | 1·570 | 938 |
| Chámbhár ... ... ... .. | Do. ... ... ... | 0·006 | 0·005 | 743 |
| Chámadiyá ... ... ... .. | Musalman ... ... | 0·001 | ..... | 125 |
| **38 a.** | | | | |
| Rámoshi ... ... ... .. | Hindu ... ... ... | ..... | ..... | 667 |
| Máng ... ... ... ... .. | Do. ... ... .. | 0·005 | 0·005 | 1,017 |
| Dhed ... ... ... ... ... | Do. ... ... ... | 5·053 | 5·249 | 964 |
| Parvári ... ... ... ... | Do. ... ... ... | 0·001 | 0·001 | 1,285 |
| Mahár... ... ... ... ... | Do. ... ... ... | 0·057 | 0·065 | 1,044 |
| Sinvá ... ... ... ... ... | Do. ... .. .. | 0·309 | 0·320 | 961 |
| Gadai ... ... ... ... ... | Musalman ... ... | 0·011 | 0·013 | 1,121 |
| Golá ... ... ... ... ... | Hindu ... ... .. | 0·232 | 0·264 | 1,056 |
| Do. ... ... ... ... .. | Musalman ... ... | ..... | ..... | 1,333 |
| Mapárá ... ... ... ... | Do. ... .. .. | ..... | ..... | 250 |
| **39.** | | | | |
| Bhangiyá ... ... ... .. | Hindu ... ... .. | 1·247 | 1·319 | 981 |
| Do. . . ... ... ... ... | Musalman ... .. | 0·0001 | 0·0001 | 1,000 |
| Meghvár ... ... ... ... | Hindu ... ... .. | 0·044 | 0·044 | 940 |
| **41.** | | | | |
| Oda ... ... ... ... .. | Hindu ... ... .. | 6·082 | 0·080 | 913 |
| Shikalgar .. ... ... .. | Do. ... ... .. | 0·024 | 0·023 | 916 |
| Do. ... ... ... .. | Musalman ... .. | 0·002 | 0·002 | 900 |
| **43.** | | | | |
| Vánsphoda ... ... ... ... | Hindu ... ... .. | 0·003 | 0·004 | 1,342 |
| Burud ... ... ... ... ... | Do. ... ... .. | 0·006 | 0·006 | 888 |
| Kotvál ... ... ... ... | Do. ... ... .. | 0·022 | 0·23 | 964 |
| Do. ... ... ... ... .. | Caste returned in lieu of religion ... ... | 0·004 | 0·005 | 1,055 |

## TABLE No. XXIX.—*continued.*

| Caste. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Timaliyá ... ... ... ... | Hindu ... ... .. | 0·001 | 0·001 | 1,000 |
| **44.** | | | | |
| Thori ... ... ... ... ... | Hindu .. ... ... | 0·003 | 0·002 | 713 |
| Vághri ... ... ... ... | Do. ... ... .. | 1·424 | 1·427 | 930 |
| Párdhi ... ... ... ... | Do. ... ... .. | 1·002 | 1·002 | 764 |
| Pási ... ... .. ... | Do. ... ... ... | 0·002 | 0·0001 | 125 |
| **45.** | | | | |
| Arya ... ... ... ... ... | Hindu ... ... ... | 0·0004 | 0·0004 | 833 |
| Kasban ... ... ... ... | Do. ... ... ... | .. ... | 0·002 | 18,000 |
| Do. ... ... ... ... ... | Musalman ... .. | ..... | 0·004 | ..... |
| Jágir Jágari Pátar .. ... ... | Hindu ... ... .. | 0·002 | 0·002 | 1,182 |
| Jágari Pátar ... .. ... .. | Musalman ... ... | 0·0001 | 0·0001 | 1,000 |
| Bárchá ... ... ... ... | Hindu ... ... .. | 0·081 | 0·091 | 1,046 |
| Gelot ... ... ... ... .. | Do. .. ... ... | ..... | 0·0001 | 2,000 |
| Noli .. ... ... ... .. | Do. ... ... .. | ..... | ..... | ..... |
| Panadá ... ... ... .. | Do. ... ... .. | ..... | .. ... | ..... |
| Wandering and Labouring Tribes (other than specified) ... ... .. | Do. ... ... ... | 0·008 | 0·005 | 597 |
| Do. do. do. .. | Musalman ... ... | 0·025 | 0·027 | 959 |
| Ghorkhodiyá ... ... ... .. | Do. ... ... | 0·002 | 0·002 | 875 |
| Caste unspecified ... ... .. | Religion unspecified .. | 0·0001 | ..... | ..... |
| Minor Professional castes (other than specified) ... ... ... ... | Hindu ... ... ... | 0·0004 | 0·0002 | 500 |
| Do. do. do. .. | Musalman ... .. | 0·001 | 0·002 | 934 |
| **46.** | | | | |
| Jethimal ... .. ... .. | Hindu ... ... .. | 0·021 | 0·025 | 1,051 |
| Bajániá ... ... ... ... | Do. ... ... .. | 0·112 | 0·120 | 915 |
| Pomlá ... ... ... ... .. | Do. .. ... ... | 0·003 | 0·003 | 890 |
| Mal ... ... ... ... .. | Do. ... ... ... | 0·003 | 0·002 | 687 |
| Do. ... ... ... ... . | Musalman .. ... | 0·002 | 0·002 | 1,083 |
| **47.** | | | | |
| Vádi ... ... ... ... .. | Hindu ... ... .. | 0·043 | 0·049 | 1,036 |
| Madári... ... ... ... .. | Musalman ... ... | 0·003 | 0·004 | 931 |
| **48.** | | | | |
| Saiyad ... ... ... ... .. | Musalman ... ... | 0·383 | 0·389 | 943 |

## TABLE No. XXIX.—*continued.*

| CASTE. | Religion. | Males. | Females. | Females to 1,000 Males. |
|---|---|---|---|---|
| Shaikh ... ... ... ... ... | Musalman ... ... | 1·218 | 1·210 | 921 |
| Mogal ... ... ... ... ... | Do. ... ... ... | 0·055 | 0·055 | 916 |
| Pathán... ... ... ... ... | Do. ... ... ... | 0·777 | 0·710 | 848 |
| Arab ... ... ... ... ... | Do. ... ... ... | 0·029 | 0·027 | 1,148 |
| Baluchi ... ... ... ... | Do. ... ... ... | 0·055 | 0·054 | 912 |
| Makráni ... ... ... ... | Do. ... ... ... | 0·019 | 0·020 | 979 |
| Mirdhá... ... ... ... ... | Do. ... ... ... | 0·009 | 0·015 | 1,052 |
| Agar ... ... ... ... ... | Do. ... ... .. | 0·00008 | ..... | 1,000 |
| Kureshi ... ... ... ... | Do. ... ... ... | 0·127 | 0·132 | 959 |
| Gori ... ... ... ... ... | Do. ... ... ... | 0·018 | 0·019 | 1,000 |
| Musalman of foreign origin (other than specified) ... ... ... ... | Do. ... ... ... | 0·148 | 0·120 | 816 |
| Bábi ... ... ... ... ... | Do. ... ... ... | 0·0003 | 0·0002 | 500 |
| Parsi ... ... ... ... .. | Parsi ... ... ... | 0·286 | 0·398 | 1,289 |
| Jew (Israelite) .. ... ... ... | Jew (Israel) ... ... | 0·001 | 0·002 | 1,118 |
| Chinese ... ... ... ... | Buddhist ... .. | 0·00008 | ..... | 1,000 |
| Rumi ... ... ... ... ... | Musalman ... ... | 0·001 | 0·001 | 1,084 |
| Turk ... ... ... ... ... | Do. ... ... ... | 0·0008 | ..... | 1,000 |
| **50.** | | | | |
| Sidi ... ... ... ... ... | Musalman ... ... | 0·060 | 0·063 | 970 |
| English ... ... ... ... | Christian ... ... | 0·004 | 0·003 | 611 |
| Scotch ... ... ... .. | Do. ... ... ... | 0·001 | ..... | 250 |
| Irish ... ... ... ... ... | Do. ... ... ... | 0·001 | ..... | 538 |
| Danes ... ... ... .. | Do. ... ... .. | ..... | ..... | 200 |
| Dutch ... .. . ... ... | Do. ... ... ... | ..... | ..... | ..... |
| German ... ... ... ... | Do. ... ... ... | ..... | ..... | 333 |
| French ... ... ... ... .. | Do. ... ... .. | ..... | ..... | ..... |
| Italian ... ... ... ... .. | Do. ... ... ... | 0·001 | ..... | ..... |
| American ... ... ... ... | Do. ... ... .. | 0·001 | ..... | 3,333 |
| **51.** | | | | |
| Eurasian ... ... ... ... | Christian ... .. | 0·004 | 0·004 | 895 |
| **52.** | | | | |
| Native Christians ... ... .. | Christian ... ... | 0·014 | 0·005 | 339 |
| Goanese ... ... ... ... | Do. ... ... ... | 0·005 | 0·003 | 484 |
| Christian unspecified ... ... ... | Do. ... ... ... | 0·002 | 0·002 | 562 |

Of those most remarkable as regards paucity of females are Játs 219, Hindu Sikhs 108, Kanbi Márvádi 119, Lodh 150, Máli (J.) 182, Hindustáni Káchhiá 333, Musalman Jamáls 200, Shrimáli Márvádi Brahmans 250, Pallivál Gujaráti Brahmans 111, Pallival North Indian 333, Sanávad Gujaráti Brahmans 222, Harshaiva Gujaráti Brahmans 333, Murai North India Brahmans 142, Khákhi 99, Nánakshái 85, Sanyási 47, Digambar 83, Tánschi (M.) 333, Kamáliá (M.) 87, Jain Lád Vániás (292), Jain Pánchá Vániás 333, Umad Vániás (H) 91, Harsorás 250, Sutár Hindustani 222, Chámadiá (M.) 125, Pasi 125, Germans 333, Scotch 250, and Danes 200. The Europeans, like Scotch, Germans and Danes, are all below 20 in numbers, and very few of them are permanent residents. The Khákhis, Nánakshais, &c., are devotees, generally single males. The Musalman Gandharvas, Tánschis, &c., are players on musical instruments, mostly males from foreign parts. The other sub-castes mentioned above are very small in numbers and comprise foreigners, only temporarily resident in this State; they are mostly small Brahman and Vániá castes from the Deccan, Márwár or Northern India. It will be observed that as a rule in the Hindu and Musalman castes and sub-castes, the males preponderate. As a class, the Parsis form an exception; they shew 1,289 females to 1,000 males. Excluding the non-Asiatic nations there are 341 castes and sub-castes that have fewer females than males, and 124 in which the case is otherwise.

**122. Important castes in which the females are less than 80 per cent. of the males.**—The following statement supplies a list of the important castes or tribes, wherein the females number less than 80 per cent. of the males.

TABLE No. XXX.

*List of important castes or tribes in which the proportion of females is less than 80 per cent. on the males.*

| No | Name of caste. | Religion | Number of females to 1,000 males. | Total numbers. | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| 1 | Kshatri Hindustáni ... ... ... ... | Hindu ... ... | 604 | 1,095 | 661 |
| 2 | Purabiá ... ... ... ... ... | Do. ... .. | 748 | 263 | 197 |
| 3 | Kanbi Gujaráti ... ... ... ... | Jain ... ... | 752 | 427 | 321 |
| 4 | Mumná Pátidár ... ... ... ... | Musalman .. | 761 | 188 | 143 |
| 5 | Máli ... ... ... ... ... ... | Jain ... ... | 182 | 11 | 2 |
| 6 | Gavali Deccani ... ... ... .. | Hindu ... .. | 577 | 26 | 15 |
| 7 | Ahir Hindustáni ... ... ... .. | Do. .. .. | 432 | 88 | 38 |
| 8 | Dhundiá ... ... ... ... .. | Caste returned in lieu of religion | 667 | 6 | 4 |
| 9 | Forest tribes (other than specified) ... .. | Do. ... | 735 | 269 | 234 |
| 10 | Brahman Dévrukhá Deccani ... ... | Hindu ... ... | 763 | 397 | 303 |
| 11 | Do. Dadhichya Gujaráti ... ... | Do. ... ... | 795 | 44 | 35 |
| 12 | Do. Sárasvat Deccani ... ... ... | Do. ... ... | 734 | 184 | 135 |

TABLE No. XXX—*continued.*

| No. | Name of caste. | Religion. | Number of females to 1,000 males. | Total numbers. | |
|---|---|---|---|---|---|
| | | | | Males | Females. |
| 13 | Brahman Deccani (other than specified) .. | Hindu ... ... | 764 | 933 | 713 |
| 14 | Do. Kanojiá North Indian ... ... | Do. ... ... | 239 | 1,780 | 426 |
| 15 | Gosái (Atit) ... ... ... ... .. | Do. ... .. | 766 | 5,787 | 4,434 |
| 16 | Khákhi ... ... ... ... ... | Do. ... .. | 99 | 201 | 20 |
| 17 | Verági ... ... ... ... ... | Do. ... ... | 603 | 807 | 487 |
| 18 | Sádhu ... ... ... ... .. | Do. ... ... | 365 | 2,863 | 1,046 |
| 19 | Bává .. ... ... ... ... ... | Do. ... ... | 755 | 2,037 | 1,574 |
| 20 | Mendicant castes (other than specified) ... | Do. ... ... | 657 | 271 | 178 |
| 21 | Fakir Madári ... ... ... ... | Musalman .. | 790 | 623 | 492 |
| 22 | Gandharva ... ... ... ... ... | Hindu ... ... | 844 | 32 | 27 |
| 23 | Vániá Lád ... ... ... ... .. | Jain ... ... | 292 | 24 | 7 |
| 24 | Do. Khedávál ... ... ... .. | Hindu ... .. | 444 | 9 | 4 |
| 25 | Do. Gujjar ... ... ... .. | Do. ... ... | 596 | 57 | 34 |
| 26 | Hajám Deccani ... ... ... ... | Do. ... .. | 1,036 | 168 | 174 |
| 27 | Khatri ... ... ... ... .. | Jain ... ... | 692 | 13 | 9 |
| 28 | Chámbhár ... ... ... ... .. | Hindu ... .. | 743 | 78 | 58 |
| 29 | English ... ... ... ... ... | Christian ... | 611 | 54 | 33 |
| 30 | Native Christian ... ... ... .. | Do. ... ... | 339 | 180 | 61 |
| 31 | Goanese ... ... ... ... .. | Do. ... ... | 484 | 64 | 31 |

The first eight castes are either small in numbers or foreign, as Hindustáni. The ninth is unspecified forest tribes; and from the 10th to the 14th are Brahman sub-castes, mostly foreign; from the 15th to the 20th are devotees under different names; 21st and 22nd are Musalman music players; Nos. 23 to 25 are small castes of Vániás; the others are foreigners. It will be seen that 8 of these sub-castes number over 1,000 souls; only one coming up to 10,000,—Gosais, a caste of male (but marrying) mendicants. Nine of the sub-castes number less than 100 individuals each.

**123. Excess of males in the castes and sub-castes.**—I append the following useful statement on the subject of the paucity of females to males, on the plan of the one given by Mr. Drew for Bombay. It gives the percentage of females to 1,000 males, and in addition gives the exact numbers by which the males exceed the females. The latter element will help to decide, at a glance, where the deficit is really worthy of consideration, and where it arises apparently, merely from the fact of a few members of foreign castes or tribes or nationalities, temporarily visiting the State.

# TABLE No. XXXI.

*Numerical excess of males over females in all sub-castes, &c.*

| Serial number. | Caste. | Religion. | Number of females to 1,000 males. | Excess of males. |
|---|---|---|---|---|
| 1 | Sádhu ... ... | Hindu. | 365 | 1,817 |
| 2 | Veragi ... ... | Do. | 603 | 320 |
| 3 | Kshatri Hindustáni .. | Do. | 604 | 434 |
| 4 | Bává ... ... ... | Do. | 754 | 513 |
| 5 | Gosai (Atit)... ... | Do. | 766 | 1,353 |
| 6 | Artizan castes (other than specified) ... | Musalman. | 787 | 152 |
| 7 | Fhakir Madári ... | Do. | 790 | 131 |
| 8 | Musalman of foreign origin (other than specified) ... ... | Do. | 810 | 337 |
| 9 | Jogi ... ... ... | Hindu. | 829 | 144 |
| 10 | Kanbi Levá ... | Do. | 835 | 17,053 |
| | Vania trading caste (other than specified) ... ... | Do. | 835 | 193 |
| 11 | Cháran ... ... | Do. | 843 | 242 |
| 12 | Vohorá Aliá... ... | Musalman. | 845 | 132 |
| 13 | Pathán ... ... | Do. | 848 | 1,480 |
| 14 | Kanbi (other than specified) .. .. | Hindu. | 850 | 368 |
| | Fakir (other than specified) .. .. | Musalman. | 850 | 368 |
| 15 | Bhát (Bárot)... ... | Hindu. | 851 | 1,728 |
| 16 | Bhoi ... ... ... | Do. | 852 | 361 |
| 17 | Sagariá ... ... | Do. | 865 | 123 |
| | Kapol ... ... | Do. | 865 | 162 |
| 18 | Memon ... ... | Musalman. | 879 | 427 |
| 19 | Vágher ... ... | Hindu. | 882 | 273 |
| | Brahmakshatri ... | Do. | 882 | 107 |
| | Mir (Dhádhilanghá). | Musalman. | 882 | 71 |
| 20 | Khátri (Vánjhá) ... | Hindu. | 888 | 252 |
| | Maráthá ... ... | Do. | 888 | 113 |
| 21 | Sipai ... ... ... | Musalman. | 892 | 105 |
| 22 | Bhávsár ... ... | Jain | 893 | 75 |
| 23 | Rajput ... ... | Hindu. | 897 | 5,321 |
| | Ghanchi Gujaráti ... | Do. | 897 | 703 |
| | Agricultural and Pastoral castes (other than specified) ... ... | Do. | 897 | 64 |
| 24 | Khojá ... ... | Musalman. | 903 | 93 |
| 25 | Ghánchi ... ... | Musalman. | 904 | 250 |
| 26 | Total Bráhmans .. | Hindu. | 907 | 6,728 |
| 27 | Ahir Gujaráti ... | Do. | 908 | 246 |
| 28 | Laváná ... ... | Do. | 910 | 523 |
| 29 | Koli Talapdá ... | Do. | 911 | 6,794 |
| 30 | Do. Pátanvádia. | Do. | 912 | 964 |
| | Baluchi ... ... | Musalman. | 912 | 61 |
| 31 | Koli (other than specified) ... | Hindu. | 913 | 193 |
| | Oda ... ... | Do. | 913 | 89 |
| 32 | Káthi ... ... | Do. | 915 | 167 |
| | Bajániá ... ... | Do. | 915 | 130 |
| 33 | Mogal ... ... | Musalman. | 916 | 58 |
| 34 | Momná ... ... | Do. | 917 | 349 |
| 35 | Saikh ... ... | Do. | 921 | 1,198 |
| 36 | Molesalám ... | Do. | 922 | 656 |
| 37 | Prabhu Káyastha . | Hindu. | 923 | 117 |
| 38 | Vaniá Osval ... | Jain. | 924 | 150 |
| 39 | Bharvád ... ... | Hindu. | 927 | 361 |
| 40 | Vághri ... ... | Do. | 930 | 1,250 |
| 41 | Náyaká ... ... | Do. | 932 | 36 |
| 42 | Malek ... ... | Musalman | 933 | 471 |
| 43 | Vániá Lád ... | Hindu. | 934 | 307 |
| 44 | Do. Modh ... | Do. | 935 | 127 |
| | Rávaliá ... ... | Do. | 935 | 967 |
| 45 | Khálpá ... ... | Do | 938 | 1,199 |
| 46 | Kanbi Udá ... | Do. | 940 | 48 |
| 47 | Khátki ... ... | Musalman. | 941 | 33 |
| 48 | Bhil ... ... | Hindu. | 942 | 1,168 |
| | Kokná ... ... | Do. | 942 | 168 |
| 49 | Saiyad ... ... | Musalman. | 943 | 276 |
| | Koli Chunváliá ... | Hindu. | 943 | 171 |
| 50 | Vániá Shrimáli ... | Do. | 945 | 135 |
| 51 | Chodhrá ... ... | Caste returned in lieu of religion. | 947 | 78 |
| 52 | Taláviá ... ... | Hindu. | 948 | 443 |
| | Kanbi Kaidvá ... | Do. | 948 | 5,394 |

TABLE No. XXXI.—*continued.*

| Serial number. | Caste. | Religion. | Number of females to 1,000 males. | Excess of males. | Serial number. | Caste. | Religion. | Number of females to 1,000 males. | Excess of males. |
|---|---|---|---|---|---|---|---|---|---|
| 53 | Káolhiá Gujaráti ... | Hindu. | 948 | 196 | 66 | Vániá Shrimáli ... | Jain. | 971 | 414 |
| 54 | Kalál... ... ... | Do. | 950 | 42 | 67 | Dhánká ... ... | Hindu. | 972 | 398 |
| 55 | Tapodhan ... ... | Do. | 952 | 133 | | Gámit ... ... | Do. | 972 | 551 |
| | Máli Gujaráti ... | Do. | 952 | 109 | 68 | Sindhi ... ... | Musalman. | 973 | 66 |
| 56 | Babári ... ... | Do. | 953 | 1,407 | 69 | Bhávsár (Chhipá). | Hindu. | 974 | 102 |
| | Kumbhár ... ... | Do. | 953 | 1,192 | | Pinjárá ... ... | Musalman. | 974 | 67 |
| 57 | Dhundiá ... ... | Do. | 955 | 365 | 70 | Hajám Gujaráti ... | Hindu. | 976 | 379 |
| 58 | Khureshi ... ... | Musalman. | 959 | 65 | 71 | Khát ... ... | Do. | 978 | 18 |
| | Chodhrá ... ... | Hindu. | 959 | 560 | | Várli ... ... | Do. | 978 | 15 |
| 59 | Kansará Gujaráti ... | Do. | 960 | 58 | 72 | Bhangiyá ... ... | Do. | 981 | 290 |
| 60 | Sinvá .. ... .. | Do. | 961 | 149 | 73 | Sutár Márvádi ... | Do. | 985 | 18 |
| 61 | Sutár Gujaráti ... | Do. | 962 | 449 | 74 | Náyakadá ... | Do. | 989 | 36 |
| 62 | Dhed ... .. | Do. | 964 | 2,300 | | Vániá Purvál .. | Do. | 989 | 9 |
| | Mávachi ... ... | Do. | 964 | 35 | 75 | Sathvárá ... ... | Do. | 993 | 22 |
| 63 | Kanbi Anjaná ... | Do. | 966 | 548 | 76 | Kanbi Hindustáni | Do. | 993 | 6 |
| | Soni Gujaráti .. | Do. | 966 | 192 | | Bhavaiá ... | Do. | 993 | 6 |
| | Vániá Purvál ... | Jain. | 966 | 175 | 77 | Vohorá (other than specified) Commercial. | Musalman. | 994 | 16 |
| 64 | Bhil ... ... ... | Caste returned in lieu of religion. | 969 | 323 | 78 | Vániá Disávál ... | Hindu. | 999 | 5 |
| 65 | Dublá ... ... | Hindu. | 970 | 492 | 79 | | | | |
| | Sidi ... ... ... | Musalman | 970 | 22 | | | | | |

The defect of females is most remarkable in the two largest castes or classes, the Kanbis and the Kolis, the backbone of our population. The Levá Kanbis have 835 females only to 1,000 males, and the males preponderate by such a large number as 17,953. The Kaidvá Kanbis have 948 females to 1,000 males, and the males preponderate by 5,304. The large class of Talapdá Kolis also has no more than 911 females to 1,000 males, with 6,794 more males numerically. Taking all the Bráhmans together also there are 907 females to 1,000 males, with a surplus balance of 6,728 males. But the deficit in the Bráhmans is mostly due to many of them being immigrants only. The case of the Kanbis and Kolis is very noteworthy; and I have already, in another chapter, spoken at such length about the deficiency of females in the Kanbis, that I would now only draw attention once more to those remarks. Whether the Rajputs are yet averse to give fair play to female children or are only reticent in enumeration cannot well be decided. I attribute the defect of females to both these causes. They have only 897 females to 1,000 males,

and so many as 5,311 males are in excess of females, being worse off even than the Kaidva Kanbis. The large class of Dheds also suffers, though not so sharply, for want of females; they have 964 females to 1,000 males, and 2,300 males in excess.

**124. Castes in which the proportion of females is highest.**—The following table gives the sub-castes in which the proportion of females to males is 1,500 to 1,000 and over.

TABLE No. XXXII.

*Castes in which the proportion of females to males is highest.*

| No. | Caste. | Religion. | No. of females to 1,000 males. | Numbers. | |
|---|---|---|---|---|---|
| | | | | M. | F. |
| 1 | Domestic service castes (other than specified) | Hindu. | 4,000 | 1 | 4 |
| 2 | American ... ... ... ... .. | Christian. | 3,333 | 3 | 10 |
| 3 | Bhoi Potalia ... ... ... ... .. | Musalman. | 3,000 | 1 | 3 |
| 4 | Vániá Jámbu ... ... ... ... .. | Hindu. | 3,000 | 1 | 3 |
| 5 | Káthodi ... ... ... ... ... | Caste returned in lieu of religion. | 3,000 | 1 | 3 |
| 6 | Krishnorá Nágar Bráhmans ... ... ... | Hindu. | 3,000 | 2 | 6 |
| 7 | Vániá Kasarváni ... ... ... ... | Do. | 2,500 | 2 | 5 |
| 8 | Lonári ... ... ... ... ... | Do. | 2,250 | 4 | 9 |
| 9 | Chitárá ... ... ... ... .. | Do. | 2,000 | 2 | 4 |
| 10 | Bráhman Ráyathadá ... ... ... ... | Do. | 2,000 | 1 | 2 |
| 11 | Dhobi Márvádi ... ... ... .. | Do. | 2,000 | 2 | 4 |
| 12 | Pinjárá ... ... ... ... ... | Do. | 2,000 | 2 | 4 |
| 13 | Pakháli (Bhisti) ... ... ... .. | Do. | 2,000 | 4 | 8 |
| 14 | Gelot ... ... ... ... ... .. | Do. | 2,000 | ... | 2 |
| 15 | Gavandi Deccani ... ... ... .. | Do. | 2,000 | 1 | 2 |
| 16 | Bhavaiá Musalmans ... ... ... ... | Musalman. | 1,717 | 46 | 79 |
| 17 | Germendi ... .. ... ... ... | Do. | 1,666 | 3 | 5 |
| 18 | Holár ... ... ... ... ... | Hindu. | 1,518 | 209 | 210 |
| 19 | Ráchabhará ... ... ... ... ... | Do. | 1,500 | 2 | 3 |

TABLE No. XXXII.—*continued.*

| No. | Caste. | Religion. | No of females to 1,000 males. | Numbers. | |
|---|---|---|---|---|---|
| | | | | M. | F. |
| 20 | Komti ... ... ... ... ... | Hindu. | 1,500 | 6 | 9 |
| 21 | Máli... ... ... ... ... .. | Musalman. | 1,500 | 2 | 3 |
| 22 | Purvál Bráhman ... ... ... .. | Hindu. | 11,500 | 2 | 3 |
| 23 | Madrási Náidu ... ... ... ... | Do. | 1,500 | 2 | 3 |

It will be seen that all these sub-castes are small ones, and none of them is representative. The first is simply no caste, because there is none which is specially called 'domestic service caste." But women so employed having not mentioned the exact castes to which they may belong, they are all lumped under this single head. They must be mostly Brahmans, and have thus reduced to some extent the numbers of Brahman females.

19. *Sex percentage, by civil conditions and age-periods, for castes.*

**125. Proportion of females by civil conditions and age-periods.**—I am indebted to Mr. Drew's Bombay Census Report for compiling the following statement, giving for each caste or group the proportion of females to 1,000 males for each civil condition and for certain age-groups. Mr. Drew's remarks on the utility of such a table are deserving of much consideration. Table E (Castes, &c., by Civil Condition and Age), given along with the Imperial Tables for this State, affords scope for very valuable deductions and commentaries as regards the civil condition, age of marriage, and relative proportion of vitality between the sexes. In that Table the total figures and those for each civil condition are given separately for the sexes, for all ages and for several useful age-periods for all sub-castes and groups. Though the deductions are to be drawn with caution, making allowance principally for the practice of the formal marriage being different from the consummation of it, yet they would lead to many noteworthy inferences. But the task is very heavy and would take up much space; and is one that may appropriately be taken up by itself, as a very important problem of social statistics, particularly for the Gujaráti Hindu subjects of this State. The figures would be quite misleading for such castes as are not local. In imitation, however, of Table No. 5, page 166 of the Bombay Report, I give the following summary of Table E:—

## TABLE No. XXXIII.

*Sex percentage, in the castes, for each condition and age period.*

| Caste or Group. | Religion. | Number of females to 1,000 males. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | Of each condition. | | | Of each age. | | | | |
| | | | Single. | Married. | Widowed. | 0—9 | 10—14 | 15—24 | 25—39 | 40 and over. |
| Káthi ... .. | Hindu. | 915 | 631 | 1,020 | 2,836 | 922 | 971 | 890 | 821 | 1,028 |
| Rajput ... ... | Do. | 897 | 576 | 970 | 3,714 | 965 | 717 | 852 | 862 | 1,002 |
| Kshatri Hindustáni... | Do. | 604 | 295 | 609 | 2,431 | 1,048 | 730 | 606 | 385 | 679 |
| Maráthá ... ... | Do. | 888 | 545 | 754 | 4,315 | 991 | 902 | 858 | 677 | 1,153 |
| Molesalám ... ... | Musalman. | 922 | 580 | 971 | 4,312 | 969 | 670 | 821 | 944 | 1,071 |
| Vágher ... ... | Hindu. | 882 | 637 | 1,068 | 2,632 | 957 | 598 | 838 | 896 | 942 |
| Kanbi Levá ... | Do. | 835 | 866 | 973 | 1,954 | 909 | 717 | 819 | 799 | 864 |
| Do. Kaidvá ... | Do. | 948 | 216 | 1,022 | 2,134 | 1,043 | 893 | 854 | 924 | 966 |
| Do. Anjaná ... | Do. | 966 | 626 | 1,019 | 3,196 | 1,004 | 864 | 852 | 957 | 1,093 |
| Do. (other than specified) .. | Do. | 850 | 512 | 925 | 1,832 | 904 | 862 | 800 | 772 | 928 |
| Káchhiá Gujaráti ... | Do. | 948 | 576 | 973 | 2,158 | 981 | 773 | 999 | 893 | 1,006 |
| Máli do. ... | Do. | 952 | 568 | 1,043 | 2,404 | 905 | 812 | 949 | 1,006 | 1,021 |
| Sathavárá .. ... | Do. | 993 | 651 | 1,059 | 3,450 | 1,043 | 740 | 967 | 1,013 | 1,112 |
| Koli Chunváliá ... | Do. | 943 | 748 | 1,006 | 2,318 | 1,003 | 762 | 953 | 904 | 993 |
| Do. Pátanvádiá ... | Do. | 912 | 620 | 984 | 2,405 | 993 | 643 | 951 | 873 | 974 |
| Do. Talapdá ... | Do. | 911 | 634 | 986 | 2,622 | 936 | 692 | 903 | 919 | 1,003 |
| Do. (other than specified) ... ... | Do. | 913 | 721 | 983 | 2,618 | 965 | 723 | 915 | 811 | 941 |
| Sindhi ... ... | Musalman. | 973 | 672 | 998 | 3,702 | 990 | 744 | 1,095 | 892 | 1,070 |
| Malek ... .. | Do. | 932 | 592 | 963 | 4,250 | 995 | 734 | 885 | 902 | 1,107 |
| Vohorá ... ... | Do. | 1,082 | 749 | 1,129 | 3,157 | 1,001 | 849 | 1,221 | 1,129 | 1,163 |
| Muman ... ... | Do. | 1,016 | 788 | 1,024 | 2,754 | 981 | 1,013 | 1,044 | 970 | 1,117 |
| Rabári ... ... | Hindu. | 953 | 709 | 1,007 | 2,046 | 969 | 848 | 926 | 902 | 1,089 |
| Ahir Gujaráti ... | Do. | 908 | 685 | 979 | 2,651 | 959 | 753 | 910 | 799 | 1,085 |
| Group 2b ... ... | ..... | 948 | 709 | 1,000 | 2,080 | 970 | 840 | 927 | 889 | 1,080 |
| Dub'á ... ... | Hindu. | 970 | 868 | 1,004 | 1,619 | 1,040 | 836 | 1,105 | 936 | 862 |
| Dhundiá ... ... | Do. | 955 | 837 | 1,000 | 2,268 | 972 | 782 | 1,093 | 859 | 1,082 |
| Taláviá ... ... | Do. | 948 | 791 | 997 | 2,215 | 1,016 | 734 | 1,080 | 906 | 868 |
| Agricultural and Pastoral castes (other than specified) ... ... | Musalman. | 1,037 | 724 | 1,038 | 5,041 | 1,079 | 678 | 917 | 1,092 | 1,237 |

## *TABLE No. XXXIII.—*continued.*

| Caste or Group. | Religion. | Number of females to 1,000 males | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | Of each condition. | | | Of each age. | | | | |
| | | | Single. | Married. | Widowed. | 0—9 | 10—14 | 15—34 | 35—39 | 40 and over. |
| Bhil ... ... | Hindu. | 942 | 801 | 992 | 2,288 | 1,034 | 760 | 1,011 | 899 | 872 |
| Do. ... .. | Caste returned in lieu of religion. | 969 | 846 | 1,022 | 2,139 | 1,045 | 739 | 1,105 | 917 | 897 |
| Dhánká ... ... | Hindu. | 972 | 814 | 986 | 2,723 | 1,051 | 809 | 1,061 | 901 | 945 |
| Náyakadá ... ... | Do. | 989 | 913 | 996 | 1,757 | 1,096 | 909 | 1,019 | 871 | 1,000 |
| Náyaká ... .. | Caste returned in lieu of religion. | 932 | 812 | 1,006 | 3,266 | 998 | 735 | 1,051 | 870 | 919 |
| Chodhrá ... ... | Hindu. | 959 | 843 | 1,002 | 2,269 | 1,023 | 802 | 1,031 | 867 | 1,021 |
| Do. ... ... | Caste returned in lieu of religion. | 947 | 840 | 985 | 1,952 | 934 | 735 | 1,063 | 947 | 1,012 |
| Válvi ... ... | Hindu. | 1,023 | 890 | 1,094 | 2,267 | 1,013 | 894 | 1,239 | 1,065 | 876 |
| Gámit ... ... | Do. | 972 | 866 | 1,011 | 2,038 | 1,029 | 856 | 1,077 | 899 | 963 |
| Do. ... ... | Caste returned in lieu of religion. | 1,011 | 947 | 1,012 | 2,050 | 1,094 | 852 | 1,114 | 957 | 1,005 |
| Kokná ... ... | Hindu. | 942 | 823 | 999 | 2,089 | 999 | 886 | 1,087 | 856 | 867 |
| Group 4 ... ... | ..... | 962 | 843 | 1,001 | 2,239 | 1,033 | 813 | 1,060 | 895 | 933 |
| Brahman ... ... | Hindu. | 907 | 493 | 957 | 3,289 | 994 | 781 | 866 | 848 | 970 |
| Garedá ... ... | Do. | 1,092 | 746 | 1,161 | 5,088 | 1,004 | 834 | 1,171 | 1,129 | 1,347 |
| Gosái (Atit)... ... | Do. | 766 | 401 | 1,055 | 3,168 | 958 | 633 | 779 | 725 | 697 |
| Sádhu ... ... | Do. | 865 | 139 | 822 | 1,750 | 889 | 514 | 424 | 297 | 258 |
| Bava .. ... ... | Do. | 754 | 447 | 1,010 | 2,040 | 1,076 | 639 | 833 | 606 | 662 |
| Mendicant castes (other than specified) ... ... | Musalman. | 850 | 562 | 911 | 2,634 | 968 | 750 | 911 | 792 | 806 |
| Tapodban ... ... | Hindu. | 952 | 518 | 1,031 | 4,130 | 904 | 841 | 825 | 986 | 1,171 |
| Bhát (Bárot) ... | Do. | 851 | 429 | 992 | 3,469 | 853 | 718 | 799 | 808 | 1,004 |
| Chárun ... ... | Do. | 843 | 540 | 911 | 3,000 | 937 | 791 | 694 | 763 | 1,019 |
| Group 8 ... .. | ..... | 851 | 444 | 982 | 3,439 | 866 | 728 | 782 | 806 | 1,005 |
| Prabhu Káyastha ... | Hindu. | 923 | 642 | 983 | 3,328 | 1,091 | 786 | 990 | 753 | 920 |
| Group 9 ... ... | ..... | 902 | 625 | 941 | 2,871 | 1,111 | 719 | 934 | 758 | 916 |

## TABLE No. XXXIII.—*continued.*

| Caste or Group. | Religion. | Number of females to 1,000 males. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | Of each condition. | | | Of each age. | | | | |
| | | | Single. | Married. | Widowed. | 0—9 | 10—14 | 15—24 | 25—39 | 40 and over. |
| Group 11 ... .. | ..... | 997 | 693 | 1,046 | 2,847 | 1,034 | 924 | 917 | 909 | 1,198 |
| Targálá ... ... | Hindu. | 1,371 | 607 | 1,805 | 5,462 | 954 | 1,233 | 1,599 | 1,747 | 1,721 |
| Vániá ... ... | Hindu, Jain and Arya (Brahmo). | 956 | 600 | 982 | 3,093 | 1,030 | 841 | 913 | 912 | 1,013 |
| Lavaná ... ... | Hindu. | 910 | 674 | 971 | 2,604 | 983 | 837 | 835 | 912 | 917 |
| Vohorá Dándi .. | Musalman | 1,112 | 751 | 1,395 | 2,449 | 928 | 1,049 | 1,766 | 1,315 | 909 |
| Do. (other than specified) ... ... | Do. | 994 | 740 | 1,006 | 2,366 | 994 | 775 | 1,027 | 1,064 | 1,010 |
| Meman ... ... | Do. | 879 | 751 | 905 | 2,188 | 1,019 | 801 | 814 | 846 | 823 |
| Rávaliá ... .. | Hindu. | 935 | 689 | 1,018 | 2,340 | 959 | 747 | 975 | 911 | 1,007 |
| Soni Gujaráti .. | Do. | 966 | 588 | 982 | 3,048 | 945 | 868 | 978 | 968 | 1,016 |
| Group 17 ... .. | ..... | 971 | 601 | 983 | 3,079 | 967 | 885 | 984 | 959 | 1,010 |
| Hajám Gujaráti ... | Hindu. | 976 | 627 | 1,035 | 2,841 | 1,000 | 794 | 928 | 988 | 1,083 |
| Luhár do. ... | Do. | 1,038 | 700 | 1,083 | 3,561 | 960 | 837 | 1,105 | 1,127 | 1,137 |
| Sutár do. ... | Do. | 961 | 611 | 1,009 | 3,187 | 974 | 771 | 960 | 952 | 1,064 |
| Do. Márvádi ... | Do. | 985 | 508 | 1,073 | 4,016 | 901 | 874 | 1,016 | 1,000 | 1,113 |
| Kansárá Gujaráti ... | Do. | 960 | 655 | 973 | 2,185 | 908 | 865 | 1,059 | 931 | 1,006 |
| Darji do. ... | Do. | 1,013 | 660 | 1,139 | 2,645 | 981 | 890 | 1,094 | 1,132 | 1,075 |
| Khatri (Vánjhá) .. | Do. | 888 | 624 | 997 | 1,250 | 928 | 941 | 938 | 772 | 910 |
| Bhávsár (Chhipa) .. | Do. | 974 | 657 | 1,006 | 2,575 | 1,040 | 742 | 958 | 1,026 | 993 |
| Momna ... .. | Musalman. | 917 | 744 | 976 | 1,511 | 1,070 | 841 | 849 | 915 | 832 |
| Táí ... ... .. | Do. | 1,168 | 896 | 1,204 | 2,754 | 1,150 | 972 | 1,298 | 1,497 | 996 |
| Dhobi, Gujaráti ... | Hindu. | 1,021 | 709 | 1,036 | 3,265 | 1,036 | 961 | 1,008 | 907 | 1,190 |
| Pinjárá ... .. | Musalman. | 974 | 706 | 1,006 | 2,685 | 971 | 826 | 1,056 | 974 | [illegible] |
| Bharvád ... ... | Hindu. | 927 | 664 | 982 | 2,164 | 986 | 768 | 807 | 898 | 1,140 |
| Group 26 ... ... | ..... | 936 | 657 | 980 | 2,375 | 973 | 779 | 816 | 908 | 1,171 |
| Ghánchi Gujaráti ... | Hindu. | 897 | 695 | 924 | 1,975 | 1,005 | 772 | 862 | 826 | 956 |
| Ghánchi ... .. | Musalman. | 904 | 634 | 993 | 2,038 | 928 | 756 | 965 | 880 | 929 |
| Group 27 ... ... | ..... | 898 | 676 | 940 | 1,994 | 985 | 768 | 884 | 842 | 945 |
| Kumbhár Gujaráti.. | Hindu. | 953 | 671 | 995 | 2,320 | 969 | 795 | 940 | 954 | 1,042 |
| Group 28 ... ... | ..... | 954 | 672 | 995 | 2,349 | 972 | 794 | 941 | 952 | 1,042 |
| Bhoi ... ... | Hindu. | 852 | 628 | 877 | 2,333 | 964 | 553 | 894 | 884 | 781 |

TABLE No. XXXIII.—*continued.*

| Caste or Group. | Religion. | Number of females to 1,000 males. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | Of each condition. | | | Of each age. | | | | |
| | | | Single. | Married. | Widowed. | 0—9 | 10—14 | 15—24 | 25—39 | 40 and over. |
| Máchhi ... ... | Hindu. | 1,089 | 763 | 1,142 | 3,344 | 979 | 913 | 1,205 | 1,162 | 1,187 |
| Group 35 ... ... | ..... | 1,040 | 731 | 1,085 | 3,177 | 970 | 814 | 1,140 | 1,125 | 1,095 |
| Do. 36 ... ... | ..... | 920 | 638 | 922 | 2,852 | 961 | 931 | 686 | 855 | 1,086 |
| Mochi ... .. | Hindu. | 938 | 637 | 1,004 | 2,553 | 980 | 818 | 910 | 885 | 1,042 |
| Khálpá ... ... | Do. | 938 | 738 | 962 | 3,319 | 982 | 771 | 896 | 979 | 970 |
| Group 38 ... ... | ..... | 938 | 719 | 971 | 3,107 | 984 | 777 | 905 | 959 | 989 |
| Dhed ... ... | Hindu. | 964 | 741 | 985 | 2,856 | 1,018 | 799 | 931 | 970 | 994 |
| Sinvá ... ... | Do. | 961 | 807 | 959 | 3,000 | 1,035 | 799 | 952 | 947 | 974 |
| Golá ... ... ... | Do. | 1,056 | 738 | 1,008 | 3,647 | 1,103 | 896 | 1,077 | 878 | 1,356 |
| Group 38a ... .. | ..... | 968 | 746 | 985 | 2,936 | 1,024 | 807 | 441 | 964 | 1,010 |
| Bhangiyá ... ... | Hindu. | 981 | 756 | 997 | 3,203 | 1,026 | 799 | 994 | 948 | 1,055 |
| Group 39 ... ... | ..... | 980 | 755 | 998 | 3,175 | 1,025 | 798 | 993 | 948 | 1,049 |
| Oda ... ... ... | Hindu. | 914 | 323 | 966 | 1,836 | 1,046 | 719 | 983 | 880 | 843 |
| Group 41 ... ... | ..... | 914 | 323 | 966 | 1,836 | 1,046 | 719 | 983 | 880 | 843 |
| Vághri ... ... | Hindu. | 930 | 796 | 982 | 2,068 | 1,003 | 695 | 1,021 | 916 | 857 |
| Group 44 ... .. | ..... | 928 | 795 | 980 | 2,078 | 1,002 | 697 | 1,016 | 912 | 857 |
| Bívachá ... ... | Hindu. | 1,046 | 802 | 1,039 | 2,897 | 1,187 | 654 | 2,000 | 893 | 990 |
| Group 45 ... ... | ..... | 1,027 | 800 | 1,064 | 3,166 | 1,109 | 695 | 1,280 | 900 | 1,059 |
| Bajániá ... .. | Hindu. | 915 | 766 | 935 | 2,608 | 958 | 765 | 968 | 903 | 882 |
| Saiyad ... ... | Musalman. | 943 | 624 | 952 | 3,991 | 905 | 809 | 979 | 962 | 988 |
| Shaikh ... ... | Do. | 921 | 661 | 941 | 2,566 | 1,011 | 829 | 927 | 860 | 937 |
| Pathán ... .. | Do. | 848 | 572 | 876 | 2,967 | 946 | 698 | 824 | 701 | 909 |
| Kureshi ... ... | Do. | 959 | 658 | 1,062 | 3,776 | 970 | 849 | 896 | 1,068 | 937 |
| Musalman of foreign origin (other than specified) ... ... | Do. | 816 | 613 | 806 | 2,473 | 1,015 | 797 | 692 | 668 | 944 |
| Parsi ... ... | Parsi. | 1,289 | 849 | 1,434 | 4,643 | 1,029 | 932 | 1,071 | 1,498 | 1,550 |
| Group 48 ... ... | ..... | 936 | 650 | 971 | 3,166 | 984 | 810 | 930 | 898 | 995 |

Turning to the column for the unmarried, the most noticeable figure is that of the Kaidva Kanbis, who have only 216 unmarried females to 1,000 unmarried males. This is due to the duo-decennial marriage season, which I have already described. All girls, including babies of all ages, must be married at

the season; for, missing that, they would be over 12, at the next season, an age beyond the one prescribed, as is the belief, by the *Shástrás*. The more detailed figures for the Kaidva Kanbis are:—

| | 0—9. | | | 10—14. | | | 15—24. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| Males... | 12,892 | 14,501 | 620 | 1,929 | 10,065 | 202 | 1,618 | 16,854 | 464 |
| Females... | 3,655 | 25,308 | 264 | 102 | 10,535 | 258 | 65 | 15,772 | 366 |

In the very first age-period, 0-9, over 14,000 boys and 25,000 girls are married; there is almost the same number of single boys, but the unmarried girls are only 3,655. Even this number, proportionately trifling as it is, is due to the marriage-season having gone by 2 years before the Census was taken. In the next age-group, the spinsters are only 102 to 10,535 married; or less than one per cent.; and in the third, 65 to 15,772 or only 0·4 per cent. Leaving aside the class of mendicants and small foreign castes, there are from 600 to 800 unmarried females, on an average, in all the important castes, to 1,000 unmarried males, of all ages. The proportion is the same nearly for the Musalmans as for the Hindus; the Parsis have 849, or a much larger proportion of spinsters. For the married, the ratio of married females to married males varies, excepting the exceptional cases, from 1,080 to 940. The lowest ratios for the important castes are those of Brahmans, 957, and Vániás, 982. This is explained from the fact of many of either class, who are foreigners leaving their families behind. The general tendency is towards marriages. If there were no polygamy at all, the disparity between married males and married females would arise only from emigration outside the State. Polygamy does prevail to a small extent, both among Hindus of all castes and Musalmans. In fact, there is no religious prohibition against it; and the system, if anything, is cherished among the Musalmans. Another cause increasing the numbers of married females proportionately is stated to be that of emigration of the male members to the neighbouring British districts or to Bombay, in search of employment. This would be the case specially with the more useful artisan classes; and to this cause I attribute the 1,139 Darji females and 1,083 Luhár females to 1,000 male Darjis and Luhárs respectively. This also accounts for 1,434 married females to 1,000 males among the Parsis of Navsári. There is a third cause of increase also; and that is the return temporarily to their parents' homes of such females as have married from our State into the neighbouring British districts. The reciprocal, so to say, of this cause, namely,—the return to their parents' homes in the British territories of such women as have married into our districts is the only way to account for the deficiencies of married women. I cannot bring myself to believe that this single cause would operate (except in the case of foreigners) to account for all the cases; and I suspect that widowers have got themselves registered as married, from two causes. First, because in ordinary conversation widowers are always called married, and the sharp distinction required in the schedules is liable to be neglected. Secondly, because widowers may have a sort of repugnance to call themselves such. This,

again, would not be a conscious misrepresentation of any moment, because in a majority of castes, there is no widower who is not on the point of being "married." This same cause tends obviously to increase the ratio of widows to widowers, great though it otherwise undoubtedly would be. The prohibition of widow re-marriage among the higher castes of Hindus and the aping of the customs of the higher castes by the middle ones, to pass for "respectable people," added to the natural repugnance of widows of a certain age to re-marry, combine to over-load the ratio of widows to widowers. Another cause is the widower being *semper paratus* for another venture, in all castes. A delay exceeding a few months is deemed derogatory to the *Abru* of the widower, except only in those few castes where spinsters are scarce. The proportion of widows, in some cases, appears very high, not because there are so many widows, but because there are so few widowers; *e.g.*, in the Gujaráti Dhobi caste there are 68 widowers to 222 widows; a proportion of 3,257 widows to 1,000 widowers; though the number of widows *per se* is not so very large.

**126. Proportion of sexes, in the age periods.**—Among the Hindus generally, the females are less than the males in the first age-periods. The number is greater among the Aboriginals of the Forest Tribes, many of whom have got themselves entered as Hindus this time. Taking the most numerous castes, the female ratio is as high as 1,013 for Brahmans, 1,030 for Vániás, 1,050 for Kaidvá Kanbis, and 1,018 for Dheds. Whereas for the Levá Kanbis, the proportion is only 909, a fact which strengthens what I have already remarked upon as the suspicious practices of the Levás. But the universal fall of percentages in the next age-period 10-14 is appalling. The percentage of the Rajputs falls from 965 to 717, of the Maráthás from 991 to 902, of the Molesaláms (Musalman converts) from 969 to 670, of the Vághers from 957 to 598, of the Levá Kanbis from 909 to 717, of the Kaidvás from 1,050 to 894, of the Kolis from 936 to 692, of the Vohorás from 1,001 to 849, of the Bhils from 1,034 to 760, of the Forest Tribes generally from 1,033 to 813, of the Brahmans from 1,013 to 781, of the Prabhus from 1,091 to 786, of the Vániás from 1,030 to 841, of the Memans (Musalmans) from 1,019 to 801, of the chief artisan classes from 973 to 779, of the Dheds from 1,018 to 799, of the Bhangiyás from 1,206 to 799, and of the Vághris from 1,003 to 675. This terrible falling-off in the numbers of females to males can only be accounted for by the untimely death of girls in the second age-periods, owing to premature cohabitation and early maternity. A part of the deficiency may, no doubt, be attributable to the reticence of some in regard to the enumeration of girls of nubile years, that is, of this particular age-period; but the scale cannot at all rise so high owing to that cause. It is possible also that the ages are not correctly mentioned, and some of those who should fall in this group are credited to the next higher one, 15 to 24. That these two causes play some part in diminishing the percentage of girls in the second age-group is patent from the fact of there being a general resilience in the third age-group. It must, however, be borne in mind that the third age-group is most fatal to

young men, as being just that period of their lives when they turn into manhood and have to face the world. As already remarked in a previous chapter, the greater vitality of females is apparent from the last column where the percentage is greatly in their favour, in spite of the severe drawbacks of the earlier age-periods. The conclusions we arrive at are—(1) that there is less female birth, (2) that in the first age-period there is a suspicion of unfair dealing to the girls among the Levás and perhaps among the Rajputs, (3) that, as a rule, the percentage of girls falls off to an appalling extent in the second age-period, due chiefly to early deaths owing to premature cohabitation, and partly to concealment of girls or mis-statement of age, (4) that in the third age-period, the males die in larger proportions and the females gain over the males and (5) that the females continue to gain more and more up to the end, owing to greater vitality.

20. *Divisional sex percentages in certain age-periods.*

**127. Marriage details for the Divisions by ages.**—I now subjoin a statement on the model of the one given at page 137 of the Bombay Report for 1881. It is intended to supply the details of marriages among boys and girls, below the age of 15, and the ratios of husbands and wives, after 15. The last columns throw some light on the proportions of those in the widowed state.

TABLE No. XXXIV.

*Certain marriage details, for the Divisions, by ages, among the Hindus.*

| Division. | Ratio per 1,000 Hindus. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Under 15. | | | | 15 and upwards. | | All ages. | | | |
| | | | | | | | | Widowed. | | |
| | Husbands to total Males. | Wives to total Females. | Husbands to Wives. | Wives married to husbands over 15. | Husbands to Wives. | Wives to husbands. | Wives to husbands. | Widowers to husbands. | Widows to wives. | Widowers to widows. |
| Amreli ... ... ... | 69 | 123 | 603 | 397 | 1,056 | 947 | 987 | 108 | 270 | 406 |
| Kadi ... ... ... | 185 | 324 | 610 | 390 | 1,093 | 915 | 1,020 | 85 | 244 | 341 |
| Navsári ... ... ... | 86 | 158 | 555 | 445 | 1,036 | 965 | 1,027 | 110 | 230 | 466 |
| Baroda ... ... ... | 119 | 265 | 509 | 491 | 1,165 | 858 | 944 | 114 | 296 | 407 |
| Baroda City ... ... | 135 | 289 | 505 | 497 | 1,337 | 148 | 824 | 131 | 452 | 353 |
| **Total** ... | **143** | **269** | **576** | **424** | **1,108** | **903** | **992** | **99** | **261** | **384** |

The first column of figures gives the number of husbands under 15, and the second column of wives under 15 to 1,000 of either sex respectively. It will be seen that the ratios in these columns are varying; the extremes in either case are found in Amreli and Kadi. To a thousand males there are 69 married males in Amreli, and 185 in Kadi; and for the same number of total females there are 123 married girls in Amreli and 324 in Kadi. Thus

in Kadi a third of the female population nearly is already married before the age of 15; in Amreli, which stands at the opposite extreme, one-eighth are already married at this tender age. In the City, as an example of the urban and more civilised population, 13 and 29 per cent. of the total male and female populations respectively are married at 15. For the whole State the average percentage is 14 for males and 27 for females. The third column furnishes the numbers of husbands under 15 to 1,000 wives under 15. Amreli here has comparatively a high percentage. This shews that fewer girls are married before 15 in Amreli than in the other Divisions. In Baroda City and Baroda Division the number of married boys under 15 is just half of the corresponding number for girls. In Navsári 57 and in Kadi 61 boys under 15 are married to 100 married girls of the same age. The average for the State is 57 married boys under 15 to 100 married girls. To see how many of these girls are married to young men and how many to mere boys, the fourth column of figures gives the number of wives married to husbands under 15. In this view, Kadi shews the smallest number; that is, out of 1,000 girls married under 15 in Kadi 390 only are married to boys under 15, while so many as 610 are married to young men and others over 15. Of course the third and fourth columns are complementary; their sum is 1,000 in each case. Taking the entire State, out of 100 girls married under 15, there are 57 who have husbands under 15, and 42 over that. The next two columns treat of the ratios of husbands to wives and *vice versâ* for age over 15. To 1,000 wives over 15, there are 1,108 husbands over 15, for the whole State; the superfluous number of husbands being married to girls in the previous age-period. Then, for all ages, the wives are 992 to 1,000 husbands, for the whole State. This shews partly that many males are immigrants who have left their families behind, and partly, that the wives who have their parental homes in adjoining districts have temporarily migrated there. For the latter inference it is necessary to suppose that we take more wives from the adjoining British districts than we give to them. The general average and that for the Baroda Division is affected by the remarkably small number, 824, for the City of Baroda. The numbers of wives exceed those of the husbands in Kadi and Navsári. It is not ascertainable what part of this may be due to polygamy; the other cause of disparity being the absence (as we have noted in the case of some artisan castes) of the male members in contiguous districts. The last three columns, which refer to widowhood, shew the very large number of widows from different points of view. In the whole State, there are so many as 1,000 widows to only 384 widowers; or for every widower there are more than 2½ widows. This is a result that would naturally be expected in a State where the higher classes prohibit widow re-marriage and others think it respectable to imitate them. Contrasting again the first two columns under "widowed" we find that there are only 99 widowers to a thousand husbands, while there are so many as 261 (over 2½ times) widows to 1,000 wives. More than one-fourth the number of wives are widows; or, out of every 5 married women one is a widow. The

case is the worst for the City; there are 452 widows to 1,000 wives; or there is one widow pretty nearly in every 3 married women! It is hard to account for the widows in the City being so many in comparison with those in the Districts, except on the supposition that the widows are better taken care of in the City and have not to work hard for their maintenance after the death of their husbands. It may also be that to the City, the widows may migrate, to pass their remaining days under the roofs of their relatives. In the Districts, Amreli shews a very high percentage, 27 widows to 100 wives; and Navsári, 23 to 100, the least; Baroda percentage rises owing to the high percentage of the City. It will be noticed that the ratios of wives to husbands and of widows to wives are reciprocal; that is, where the ratio of wives to husbands rises, that of widows to wives falls, and *vice versâ*.

**128. Musalmans.**—It is not necessary to give a tabular statement separately for the Musalmans; but it may be noted that they do not differ from the Hindus, in any marked degree. The only ratios favourable in their case are those of boy-husbands; they are below 600; and for the City the ratio of husbands under 15 to wives under 15 is only 429 boys to 1,000 girls. The widows are as numerous proportionately, perhaps more so. In the City there are so many as 427 widows to 1,000 wives, and as an average for the whole State there are no less than 335 widows to 1,000 wives; or, out of 4 married Mahomedan women, one is a widow. This surpasses the Hindu average. The reason of it lies in the fact that in higher Musalman families the widows never re-marry, and the Rajput and other converts to Islám have carried with them their prejudice to widow re-marriage. If it be further noted that the Musalmans are more polygamous than the majority of Hindus, and that divorce is often resorted to, a thing unknown among the Hindus, the higher proportion of widows to wives among the Musalmans appears still more striking. Among the Musalmans of this State, I find 333 widowers to 1,000 widows. This figure also contrasted with 384 for the Hindus shews that proportionately there are more widows among the Musalmans than among the Hindus. This may in some part be due to the same cause which increases the number of wives,—polygamy; because the death of one single male may leave behind 3 or 4 widows.

21. *Baroda City.*

**129. Caste ratios for the Baroda City.**—Without making any remarks I give below a statement which I consider to be useful for purposes of reference, of the Hindu, Musalman and Jain Castes, in the Capital City; it gives the numbers for the total and sex populations of each caste, and the ratios.

## TABLE No. XXXV.

*Numbers and ratios of the sexes in the castes above 50. Baroda City.*

| Name of Caste. | Total. | Males. | Females. | Percentage to the total Population. | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females |
| **HINDUS.** | | | | | | |
| Rajput ... ... ... | 2,910 | 1,633 | 1,277 | 2·587 | 2·696 | 2·459 |
| Kshatri Hindustáni .. .. | 788 | 506 | 282 | 0·700 | 0·835 | 0·543 |
| Maráthá ... ... ... | 14,045 | 7,132 | 6,913 | 12·487 | 11·777 | 13·316 |
| Kanbi ... ... ... | 5,891 | 3,235 | 2,656 | 5·237 | 5·342 | 5·116 |
| Kachhiá ... ... .. | 1,411 | 679 | 732 | 1·254 | 1·104 | 1·409 |
| Mali... ... ... .. | 244 | 118 | 126 | 0·218 | 0·194 | 0·242 |
| Koli ... ... ... ... | 4,631 | 2,671 | 1,960 | 4·117 | 4·407 | 3·775 |
| Rabári ... ... ... | 85 | 50 | 35 | 0·076 | 0·083 | 0·067 |
| Bhil ... ... ... ... | 136 | 81 | 55 | 0·120 | 0·134 | 0·106 |
| Bráhman ... ... ... | 18,538 | 10,628 | 7,910 | 16·482 | 17·550 | 15·237 |
| Garodá ... ... ... | 83 | 46 | 37 | 0·074 | 0·076 | 0·071 |
| Gosái (Atit) ... ... | 710 | 402 | 308 | 0·631 | 0·664 | 0·593 |
| Verági ... ... ... | 268 | 146 | 122 | 0·238 | 0·241 | 0·235 |
| Sádhu ... ... ... | 273 | 210 | 63 | 0·242 | 0·347 | 0·121 |
| Tapodhan ... ... .. | 110 | 49 | 61 | 0·097 | 0·081 | 0·117 |
| Gurav ... ... .. | 272 | 125 | 147 | 0·241 | 0·206 | 0·283 |
| Bhát (Bárot) ... ... | 480 | 262 | 218 | 0·426 | 0·433 | 0·420 |
| Brahmakshatri .. ... | 209 | 112 | 97 | 0·185 | 0·185 | 0·187 |
| Prabhu ... ... .. | 1,441 | 750 | 691 | 1·281 | 1·238 | 1·331 |
| Gondhali ... ... .. | 99 | 43 | 56 | 0·088 | 0·071 | 0·108 |
| Vániá ... ... .. | 7,022 | 3,641 | 3,381 | 6·243 | 6·012 | 6·512 |
| Bhátiá ... .. ... | 168 | 90 | 78 | 0·149 | 0·149 | 0·150 |
| Laváná .. ... ... | 351 | 194 | 157 | 0·312 | 0·320 | 0·302 |
| Vanjhárá ... ... ... | 56 | 27 | 29 | 0·050 | 0·045 | 0·056 |
| Rávaliá ... ... ... | 688 | 359 | 329 | 0·612 | 0·593 | 0·634 |
| Soni ... ... ... | 1,960 | 963 | 997 | 1·743 | 1·590 | 1·921 |
| Hajám ... ... ... | 1,369 | 854 | 515 | 1·217 | 1·410 | 0·992 |
| Lohár ... ... ... | 770 | 362 | 408 | 0·685 | 0·598 | 0·786 |
| Sutár ... ... ... | 1,348 | 689 | 659 | 1·198 | 1·138 | 1·269 |
| Kadiá ... .. .. | 61 | 31 | 30 | 0·054 | 0·051 | 0·058 |
| Salát ... ... .. | 123 | 60 | 63 | 0·109 | 0·099 | 0·121 |
| Kansárá ... ... ... | 430 | 222 | 208 | 0·382 | 0·367 | 0·401 |

TABLE No. XXXV.—(*continued*).

| Name of Caste. | Total. | Males. | Females. | Percentage to the total Population | | |
|---|---|---|---|---|---|---|
| | | | | Total. | Males. | Females. |
| **HINDUS—*continued*.** | | | | | | |
| Darji ... ... .. | 1,007 | 560 | 447 | 0·894 | 0·925 | 0·861 |
| Bhádbhunjá ... ... | 150 | 88 | 62 | 0·133 | 0·145 | 0·119 |
| Tamboli ... ... .. | 545 | 288 | 257 | 0·485 | 0·476 | 0·495 |
| Khatri (Vánjhá) ... ... | 477 | 257 | 220 | 0·424 | 0·424 | 0·424 |
| Bhávsár (Chhipá) ... .. | 245 | 127 | 118 | 0·218 | 0·210 | 0·227 |
| Kásár Deccani ... ... | 87 | 43 | 44 | 0·077 | 0·071 | 0·085 |
| Dhobi ... ... ... | 276 | 142 | 134 | 0·245 | 0·234 | 0·260 |
| Bharvád ... ... ... | 370 | 154 | 216 | 0·329 | 0·254 | 0·416 |
| Ghánchi ... ... ... | 1,981 | 1,037 | 944 | 1·761 | 1·712 | 1·818 |
| Kumbhár ... ... ... | 1,399 | 676 | 723 | 1·244 | 1·116 | 1·393 |
| Chunárá ... ... ... | 95 | 50 | 45 | 0·084 | 0·083 | 0·087 |
| Khárvá ... ... ... | 903 | 423 | 480 | 0·803 | 0·698 | 0·925 |
| Bhoi ... ... ... | 1,152 | 612 | 540 | 1·024 | 1·011 | 1·040 |
| Máchhi ... ... ... | 521 | 387 | 134 | 0·463 | 0·639 | 0·258 |
| Kalál ... ... ... | 51 | 23 | 28 | 0·045 | 0·038 | 0·054 |
| Mochi ... ... ... | 574 | 258 | 316 | 0·510 | 0·426 | 0·609 |
| Dabgar ... ... ... | 68 | 33 | 35 | 0·060 | 0·054 | 0·067 |
| Jingar ... ... . | 63 | 35 | 28 | 0·056 | 0·058 | 0·054 |
| Khálpá ... ... ... | 287 | 165 | 122 | 0·255 | 0·272 | 0·235 |
| Chámbhár .. ... ... | 98 | 51 | 47 | 0·087 | 0·084 | 0·090 |
| Máng ... ... .. | 90 | 43 | 47 | 0·080 | 0·071 | 0·090 |
| Dhed ... ... ... | 1,843 | 983 | 860 | 1·639 | 1·623 | 1·657 |
| Golá ... ... .. | 1,990 | 956 | 1,035 | 1·770 | 1·579 | 1·994 |
| Bhangiyá ... ... ... | 1,633 | 828 | 805 | 1·451 | 1·367 | 1·551 |
| Vághri ... ... ... | 2,855 | 1,432 | 1,423 | 2·538 | 2·365 | 2·741 |
| Bávachá ... ... ... | 1,097 | 551 | 546 | 0·975 | 0·909 | 1·051 |
| Remaining Hindu castes ... | 25,645 | 13,985 | 11,658 | 22·800 | 23·094 | 22,456 |
| **Total** .. | **112,471** | **60,557** | **51,914** | **99·965** | **99·964** | **99·995** |
| **MUSALMANS.** | | | | | | |
| Molesalám ... ... ... | 437 | 238 | 199 | 0·388 | 0·393 | 0·383 |
| Sindhi ... ... .. | 394 | 206 | 188 | 0·350 | 0·340 | 0·362 |
| Malek ... ... ... | 716 | 417 | 299 | 0·636 | 0·689 | 0·576 |

## TABLE No. XXXV.—*continued.*

| Name of Caste | Total. | Males. | Females. | Percentage to the total Population. Total. | Males. | Females. |
|---|---|---|---|---|---|---|
| **MUSALMANS—(*continued*).** | | | | | | |
| Vohorá (agricultural) .. | 790 | 415 | 375 | 0·702 | 0·685 | 0·722 |
| Thakir ... ... .. | 309 | 175 | 134 | 0·274 | 0·289 | 0·258 |
| Vohora (commercial) .. | 1,748 | 925 | 823 | 1·552 | 1·527 | 1·585 |
| Memon .. .. .. | 147 | 107 | 40 | 0·131 | 0·177 | 0·077 |
| Hajam ... ... .. | 20 | 10 | 10 | 0·018 | 0·017 | 0·019 |
| Rangrej ... ... .. | 34 | 18 | 16 | 0·030 | 0·030 | 0·030 |
| Momaná .. ... . | 40 | 21 | 19 | 0·036 | 0·35 | 0·37 |
| Táí ... ... ... . | 80 | 36 | 44 | 0·071 | 0·059 | 0·085 |
| Artisan castes (other than specified) .. .. .. | 232 | 140 | 92 | 0·206 | 0·231 | 0·177 |
| Dhobi ... .. | 75 | 31 | 44 | 0·067 | 0·051 | 0·085 |
| Pinjirá ... .. .. | 184 | 92 | 92 | 0·164 | 0·152 | 0·177 |
| Ghánchi .. ... .. | 41 | 33 | 8 | 0·036 | 0·054 | 0·015 |
| Mochi .. ... .. | 36 | 15 | 21 | 0·032 | 0·025 | 0·040 |
| Khatki ... .. .. | 17 | 9 | 8 | 0·015 | 0·15 | 0·015 |
| Sayad ... ... ... | 1,388 | 784 | 604 | 1·234 | 1·294 | 1·105 |
| Shaikh ... ... .. | 8,849 | 4,678 | 4,171 | 7·867 | 7·724 | 8·034 |
| Mogal ... .. .. | 257 | 137 | 120 | 0·228 | 0·226 | 0·231 |
| Pathan ... ... .. | 3,618 | 2,059 | 1,559 | 3·216 | 3·400 | 3·003 |
| Arab .. ... ... .. | 319 | 166 | 153 | 0·283 | 0·274 | 0·294 |
| Sindi ... ... .. | 147 | 94 | 53 | 0·131 | 0·155 | 0·102 |
| Remaining Musalman castes | 92,593 | 49,751 | 42,842 | 82·326 | 82·156 | 82·525 |
| **Total ..** | **112,471** | **60,557** | **51,914** | **99·993** | **99·998** | **99·937** |
| **JAINS.** | | | | | | |
| Kanbi ... ... ... | 19 | 9 | 10 | 0·017 | 0·015 | 0·019 |
| Vamá ... ... .. | 2,034 | 1,066 | 968 | 1·809 | 1·760 | 1·865 |
| Bhavsar ... ... .. | 370 | 191 | 179 | 0·329 | 0·315 | 0·345 |
| Artisan castes (other than specified ... ... . | 24 | 12 | 12 | 0·021 | 0·020 | 0·023 |
| Remaining Jain castes .. | 110,024 | 59,279 | 50,745 | 97·824 | 97·890 | 97·748 |
| **Total ..** | **112,471** | **60,557** | **51,914** | **100** | **100** | **100** |

## 22. *Variations in castes.*

**130. Variations.**—I have already given for certain castes, while discussing them individually, the increase or decrease in their numbers in the past decade. But to give a connected idea of the rise and fall in numbers I give three statements, one giving the numbers of the leading castes by sexes and total, and the percentages of increase or decrease; the other two supplying the information, by sexes, of the Civil Condition and Literacy. I have selected some Hindu castes, which are strongest numerically, and added the Forest Tribes, Brahmans and Váníás; the rest I have grouped as "others"; I have also put in Musalmans, Jains, Parsis and Animistics.

### TABLE No. XXXVI.

*Variations in the leading castes and races, by sexes.*

| Name of Caste. | 1891. | | | 1881. | | | Percentage Increase (+), Decrease (−). | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total | Males. | Females. | Total. | Males. | Females. |
| Rajput ... ... ... .. | 97,713 | 51,517 | 46,196 | 79,853 | 42,351 | 37,502 | + 22·38 | + 21·64 | + 23·18 |
| Maráthá ... ... ... | 19,943 | 10,563 | 9,380 | 19,413 | 10,034 | 9,379 | + 2·57 | + 5·27 | + 0·01 |
| Kunbi Levá ... ... .. | 199,169 | 108,561 | 90,608 | 185,364 | 102,304 | 82,961 | + 7·45 | + 6·01 | + 9·22 |
| Do. Kaidvá ... ... .. | 200,058 | 102,681 | 97,377 | 175,264 | 91,273 | 83,991 | + 14·15 | + 12·50 | + 15·94 |
| Koli ... ... ... .. | 471,762 | 246,672 | 225,090 | 429,688 | 224,783 | 204,905 | + 9·81 | + 9·74 | + 9·85 |
| Forest Tribes (Hindus) .. | 152,641 | 77,812 | 74,829 | 59,210 | 30,461 | 28,749 | + 157·80 | + 155·45 | + 160·29 |
| Bráhman ... ... .. | 143,805 | 75,346 | 68,459 | 138,470 | 73,140 | 65,330 | + 3·85 | + 3·02 | + 4·79 |
| Vánia ... ... ... .. | 47,877 | 24,506 | 23,371 | 46,027 | 23,662 | 22,365 | + 4·02 | + 3·52 | + 4·50 |
| Dhed ... ... ... .. | 124,324 | 63,312 | 61,012 | 110,040 | 56,189 | 53,851 | + 12·98 | + 12·68 | + 13·30 |
| Others ... ... ... .. | 680,270 | 349,912 | 330,358 | 609,989 | 315,856 | 294,133 | + 11·52 | + 10·78 | + 12·32 |
| **Total Hindus** ... .. | 2,137,562 | 1,110,882 | 1,026,680 | 1,853,813 | 970,152 | 883,166 | + 15·34 | + 14·51 | + 16·25 |
| **Total Musalmans** ... | 188,740 | 97,138 | 91,602 | 174,980 | 89,860 | 85,120 | + 7·86 | + 8·09 | + 7·62 |
| Vániá (Jain) ... ... .. | 47,078 | 24,029 | 23,049 | 44,693 | 22,719 | 21,974 | + 5·34 | + 5·77 | + 4·89 |
| Others ... ... ... ... | 3,254 | 1,714 | 1,540 | 2,025 | 1,084 | 941 | + 60·69 | + 58·11 | + 63·66 |
| **Total Jain** ... ... ... | 50,332 | 25,743 | 24,589 | 46,718 | 23,803 | 22,915 | + 7·736 | + 8·15 | + 7·31 |
| **Total Parsi**... ... ... | 8,206 | 3,585 | 4,621 | 8,119 | 3,672 | 4,447 | + 1·08 | − 2·34 | + 3·91 |
| Others ... ... ... ... | 137 | 70 | 67 | 2,399 | 1,364 | 1,035 | − 94·37 | − 94·87 | − 93·72 |
| Forest Tribes (caste returned in lieu of religion) ... ... | 29,717 | 15,100 | 14,617 | 98,673 | 50,046 | 48,627 | − 69·88 | − 69·83 | − 69·94 |
| **Total caste returned in lieu of religion** .. .. | 29,854 | 15,170 | 14,684 | 101,072 | 51,410 | 49,662 | − 70·46 | − 70·49 | − 70·43 |

Apparently the greatest total increase is for the Forest Tribes; but as I have already explained before, this increase is fictitious, as, in the previous Census, they were entered as Animistics by religion, and in the present one as Hindus. There is a corresponding heavy decrease in the Animistics, in the last two entries, in the statement. There is, then, an increase of 7·73 per cent. in the Jains, which also is apparent only; because those Jains who were carelessly

entered as Hindus last time, were, under the strict instructions of this Census, put under their proper heading of Jains. The Rajputs shew a very large increase of 22 per cent. Here also, there is a lurking suspicion that they were under-calculated last time. There is nothing to cast a doubt on the increase in the Kaidvá Kanbis, of 14·15 per cent.; the females shew a good increase of 16 per cent. The large caste, Dheds, has increased by 13 per cent. and this increase is evenly distributed in the sexes. The other large caste, of Kolis, has also evenly increased in the sexes by over 9 per cent. The Levá Kanbis shew an increase of 7·45 in the total, unevenly distributed on the sexes, 6 for the males and 9 for the females. This leads one to suspect that the Kanbis of both classes had very likely suppressed the female entry in the previous Census and were more open at present. The Bráhmans, Vániás and Maráthás shew very poor increments, between 4 and 2·5 per cent. Among the Bráhmans and Vániás, the female increment is about one per cent. higher than the male one. These figures shew that some of these castes must have left the State in the past decade. The change of administration may have led to this exodus. There is no increase at all in the Maráthá females; and the males have increased only by 5 per cent. Many of the Maráthá families also, therefore, must have emigrated. The result is that the agricultural classes have increased by over 10 per cent., a fair ordinary increment for 10 years; and the professional and mercantile classes have increased very poorly, by an increment much less than the usual normal one. The artisan and other miscellaneous Hindu castes have increased by about 11 per cent. The total average increase for Hindus, therefore, is really only about 10 or 11 per cent.; the higher figure 15 per cent. in the statement is misleading, being due to the transfer of heading in regard to the Forest Tribes. The chief representatives (Vániás) of the Jain religion shew an increase of 5 per cent.; and the total Jain population of 7 per cent. The Parsis shew a very poor increase of one per cent., made up of an actual decrease of 2 per cent. in the males and an increase of nearly 4 per cent. in the females. They are inhabitants of the town of Navsári and of a few villages and other towns of the Navsári Division. They being mostly a commercial and trading community and very enterprising, there are no inducements for them to continue in this State. I have already explained above why the Forest Tribes shew a decrease.

**131. Variation in the Civil Conditions by castes.**—The following statement gives the variations in the Civil Conditions of the same castes and races that are entered in the preceding table.

# TABLE XXXVII.

*Variations in the Civil Condition ratios by castes and races.*

| Name of caste. | Percentage of 1891. | | | | | | Percentage of 1881. | | | | | | Increase (+), Decrease (—). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | | Married. | | Widowed. | | Single. | | Married. | | Widowed. | | Single. | | Married. | | Widowed. | |
| | Males. | Females. | Males. | Females. | Males. | Females | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| HINDU. | | | | | | | | | | | | | | | | | | |
| Rajput ... ... ... | 49·79 | 32 | 45·73 | 49·47 | 4·48 | 18·53 | 51·45 | 31·01 | 43·62 | 49·17 | 4·93 | 19·82 | – 1·66 | + 0·99 | + 2·11 | + 0·30 | – 0·45 | – 1·29 |
| Máráthá ... ... | 38·14 | 23 40 | 55·85 | 47·39 | 6·01 | 29·21 | 37·98 | 23·67 | 55·10 | 46·65 | 6·92 | 29·68 | + 0·16 | – 0·27 | + 0·75 | + 0·74 | – 0·91 | – 0·47 |
| Kanbi Levá ... ... | 40·82 | 22·81 | 52·21 | 60·86 | 6·97 | 16·33 | 42·05 | 22·14 | 50·76 | 60·92 | 7·19 | 16·94 | – 1 23 | + 0 67 | + 1·45 | – 0·06 | – 0·22 | – 0·61 |
| Do. Kaidvá ... ... | 17·64 | 4 02 | 76·20 | 82·12 | 6·16 | 13·86 | 20·92 | 4·68 | 72·83 | 81·10 | 6·25 | 14·22 | – 3·28 | – 0·66 | + 3·37 | + 1·02 | – 0·09 | – 0·36 |
| Kolis ... ... .. | 48·28 | 36·67 | 47·48 | 51·21 | 4·24 | 12·12 | 49 73 | 37·21 | 46·36 | 50·12 | 3·91 | 12·67 | – 1·45 | – 0·54 | + 1·12 | + 1·09 | + 0·33 | – 0·55 |
| Forest Tribes of Hindus. | 52·96 | 46·37 | 43·35 | 44·99 | 3·69 | 8·64 | 53·39 | 45·01 | 43·36 | 45·49 | 3·25 | 9·42 | – 0·43 | + 1·28 | – 0·01 | – 0·50 | + 0·44 | – 0·78 |
| Bráhmans ... ... | 44·78 | 24·40 | 48·51 | 51·26 | 6·71 | 24·34 | 43·95 | 22 97 | 49·45 | 52·73 | 6·60 | 24·30 | + 0·83 | + 1·43 | – 0·94 | – 1·47 | + 0·11 | + 0·04 |
| Vániás ... ... ... | 43·33 | 25·72 | 49·14 | 50·94 | 7·53 | 23·34 | 43·18 | 24·32 | 49·08 | 51·71 | 7·74 | 23·97 | + 0·15 | + 1·40 | + 0·06 | – 0·77 | – 0·21 | – 0·63 |
| Dhed ... ... .. | 41·45 | 31·91 | 54·33 | 55·57 | 4·22 | 12·52 | 43·05 | 32·29 | 52·71 | 54·50 | 4·24 | 13 21 | – 1·60 | – 0·38 | + 1·62 | + 1·07 | – 0·02 | – 0·69 |
| Others ... ... ... | 43·38 | 30·86 | 51·55 | 54·97 | 5·07 | 14·17 | 43·98 | 30·13 | 50·96 | 55·20 | 5·06 | 14·67 | – 0·60 | + 0·73 | + 0·59 | – 0·23 | + 0·01 | – 0·50 |
| **Total Hindus ...** | **42·74** | **29·51** | **52·09** | **55·89** | **5 17** | **14·60** | **43·43** | **28·51** | **51·35** | **56·05** | **5·22** | **15·44** | **– 0·69** | **+ 1** | **– 0 74** | **– 0·16** | **– 0·05** | **– 0 69** |

## TABLE No. XXXVII—(*continued*).

| Name of caste. | Percentage of 1891. | | | | | | Percentage of 1881. | | | | | | Increase (+) Decrease (—). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | | Married. | | Widowed. | | Single. | | Married. | | Widowed. | | Single. | | Married. | | Widowed. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| MUSALMAN. | | | | | | | | | | | | | | | | | | |
| **Musalmans** ... ... | 46 12 | 32 23 | 48 54 | 50 74 | 5·34 | 17·03 | 47·17 | 31 62 | 47·29 | 50 66 | 5 54 | 17·72 | − 1 05 | + 0·61 | + 1·25 | + 0 08 | − 0 20 | − 0·69 |
| JAIN. | | | | | | | | | | | | | | | | | | |
| Vániá ... ... .. | 47·66 | 31·33 | 45·91 | 46·67 | 6·49 | 22 00 | 48·81 | 30·04 | 74·97 | 47·79 | 6·22 | 22·17 | − 1·21 | + 1·29 | + 0·94 | − 1·12 | + 0·27 | − 0·17 |
| Others ... ... .. | 36·64 | 22·79 | 53 56 | 54·81 | 9·80 | 22·40 | 39·39 | 22·53 | 52·86 | 55·79 | 7·75 | 21·68 | − 2·75 | − 0·26 | + 0·70 | − 0·98 | + 2·05 | + 0·72 |
| **Total Jains.** | 46·87 | 30·79 | 46·42 | 47·17 | 6·71 | 22·04 | 48 38 | 29·73 | 45·33 | 48·12 | 6 29 | 22·15 | − 1·51 | + 1·06 | + 1·09 | − 0·95 | + 0·42 | − 0·11 |
| PARSI. | | | | | | | | | | | | | | | | | | |
| **Parsis** ... ... . | 48·84 | 32·18 | 46·78 | 52·05 | 4·38 | 15·77 | 43·10 | 27·30 | 53 09 | 57 34 | 3·81 | 15·36 | + 5·74 | + 4·88 | − 6·31 | − 5·29 | + 0·57 | + 0·41 |
| CASTE RETURNED IN LIEU OF RELIGION. | | | | | | | | | | | | | | | | | | |
| Forest Tribes, excluding the 6 Castes mentioned below ... ... .. | 52·38 | 46·12 | 44·29 | 46·46 | 3·33 | 7·42 | 54·10 | 47·11 | 42·55 | 45 | 3·35 | 7·89 | − 1·72 | − 0·99 | + 1·74 | + 1·46 | − 0·02 | − 0·47 |
| Dublá, Dhundiá, Talávíá, Kotval, Rabari and Mávachi; all put together and denominated as "others" ... | 40 | 41·78 | 52·86 | 52·53 | 7·14 | 5·99 | 49·67 | 46·56 | 47·54 | 46·85 | 2·79 | 6·59 | − 9·67 | − 4·78 | + 5·32 | + 5·38 | + 4·35 | − 0·60 |
| **Total castes returned in lieu of religion** ... .. | 52·33 | 46·10 | 44·33 | 46·48 | 3 34 | 7·42 | 54 | 47·09 | 42·69 | 45·05 | 3 31 | 7 86 | − 1·67 | − 0·99 | + 1·64 | + 1·43 | + 0·03 | − 0·44 |

The figures for the ratios of variations are, of course, complementary; that is, the sum of any two of them bearing the same sign equals the remaining ratios. The ratio of the unmarried males has generally decreased; the largest decrease being 3 per cent. for the Kaidvá Kanbis; but their case is, from what has been already said, exceptional; because the married and single of either sex vary according as the Census year is close upon or more or less distant from their caste-marriage year. Leaving them aside the single males have decreased in ratios in the Rajputs, Levá Kanbis, Kolis and Dheds; that is, in all the most numerous castes; while they have increased among the Maráthás, Brahmans and Vániás. It will be seen, therefore, that the single males have decreased in those castes which shew a good general increase of numbers, while they have increased in those which have fallen low in the scale of general increase. Among the Kaidvá Kanbis Kolis and Dheds, the single females also have decreased, as was to be expected; and they have increased in the Brahmans and Vániás. But the Rajputs shew an increase of single females to a decrease in such males. This I attribute to their having been less reticent this time in returning their unmarried daughters. It is a good sign of social progress to find that for the total Hindus, the single females have increased and the married and widowed have decreased proportionately. The spinsters have increased by almost one per cent., and that increase is compensated by a decreasing ratio in the other two conditions; the ratio of the decrease of widows being 5 times that for the decrease of wives. Among the Musalmans also, there has been an increase in the unmarried females, compensated almost entirely by a decrease in the widows. The Jains also have less widows and wives and more spinsters. The Parsis, on the other hand, show a remarkable falling-off in the married condition for both sexes, amounting to so much as 5 and 6 per cent. on the ratios of the previous Census. It will be seen that the highest percentage of widows is for the Maráthás, Brahmans and Vániás, in order; and the least for the Kolis, and Dheds and Kaidvá Kanbis. The Kolis and Dheds have also the largest percentages for spinsters.

**132. Variations in Literacy.**—The following statement is a parallel one for literacy :—

## TABLE No. XXXVIII.

*Variations in the ratios of literacy by castes and races.*

| Name of caste. | Percentage of 1891. | | | | | | Percentage of 1881. | | | | | | Increase (+) Decrease (—). | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | | Learning. | | Literate. | | Illiterate. | |
| | Males. | Females | Males | Females | Males. | Females. | Males. | Females. | Males. | Females | Males. | Females | Males | Females | Males. | Females. | Males. | Females. |
| HINDU. | | | | | | | | | | | | | | | | | | |
| Rajput ... ... ... .. | 1·38 | 0·04 | 5·81 | 0·12 | 92·86 | 99·84 | 0·63 | 0·01 | 3·93 | 0·04 | 95·44 | 99·95 | +0·70 | +0·03 | -1·88 | +0·08 | -2 58 | -0 11 |
| Maráthá ... ... ... ... | 8·20 | 0·83 | 21·73 | 1·15 | 70·07 | 98·02 | 3 64 | 0·07 | 13·32 | 0·26 | 83 04 | 99·67 | +4·56 | +0·76 | +8·41 | +0·89 | -1 97 | -8·65 |
| Kanbi Levá ... ... .. | 5·58 | 0·28 | 15·93 | 0·22 | 78·49 | 99·50 | 2·82 | 0·04 | 10·56 | 0·04 | 86·62 | 99·92 | +2·76 | +0·24 | +5·37 | +0·18 | -8 13 | -0 42 |
| Do. Kaidvá ... ... .. | 1·83 | 0·01 | 5·56 | 0·02 | 92·61 | 99·97 | 0·90 | ... | 3·05 | 0 01 | 96·05 | 99·99 | +0 93 | +0·01 | +2 51 | +0·01 | -3·44 | -0·02 |
| Koli ... ... ... .. | 0·59 | 0·01 | 1·24 | 0·01 | 98·17 | 99·98 | 0·16 | ... | 0·79 | 0·01 | 99·05 | 99 99 | +0·43 | +0·01 | +0·45 | ... | -0·88 | -0·01 |
| Forest Tribes ... ... .. | 0·31 | ... | 0·40 | ... | 99·29 | 100 | 0·17 | ... | 0·37 | ... | 99·46 | 100 | -0·14 | ... | +0·03 | ... | -0·17 | ... |
| Bráhman ... ... ... ... | 12·43 | 0·80 | 41·65 | 1·80 | 45·92 | 97·40 | 7·83 | 0·12 | 35·77 | 0·48 | 56 40 | 99 40 | +4·60 | +0·68 | +5·88 | +1 32 | -10·48 | -2 |
| Vániá ... ... ... .. | 14·25 | 0·66 | 62·82 | 0·94 | 22·93 | 98·40 | 11·89 | 0·05 | 58·66 | 0·17 | 29 45 | 99·78 | +2·36 | +0 61 | +4·16 | +0·77 | -6 52 | -1·38 |
| Dhed ... ... ... ... | 0·34 | 0·01 | 0·62 | 0·01 | 99·04 | 99·98 | 0·04 | ... | 0·41 | ... | 99·55 | 100 | +0·30 | -0·01 | -0 21 | +0·01 | -0·51 | -0·02 |
| Other Castes of Hindus ... .. | 2·08 | 0·08 | 7·59 | 0·13 | 90·33 | 99·79 | 1·12 | 0·02 | 5 22 | 0·05 | 93·66 | 99·93 | -0·96 | -0·06 | -2·37 | +0·08 | -3·33 | -0·14 |
| **Total Hindus ...** | **2 84** | **0 13** | **9·49** | **0 22** | **87 67** | **99·65** | **1 73** | **0·02** | **7·76** | **0 06** | **90 51** | **99 92** | **+1·11** | **+0 11** | **+1·73** | **-0·16** | **-2·84** | **-0·27** |

| | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MUSALMAN.** | | | | | | | | | | | | | | | | | | |
| **Musalmans** ... ... .. | 3·49 | 0·26 | 13·01 | 0·73 | 83·50 | 99·01 | 1·82 | 0·08 | 8·64 | 0·34 | 89·54 | 99·58 | +1·67 | +0·18 | +5·37 | +0·39 | −6·04 | −0·57 |
| **JAIN.** | | | | | | | | | | | | | | | | | | |
| Vániá ... ... ... .. | 13·06 | 0·55 | 64·95 | 0·80 | 21·99 | 98·65 | 11·06 | 0·04 | 60·08 | 0·10 | 28·86 | 99·86 | +2 | +0·51 | +4·87 | +0·70 | −6·87 | −1·21 |
| Other castes ... ... ... | 9·68 | 0·13 | 35·01 | 0·39 | 55·31 | 99·48 | 7·57 | ... | 42·25 | 0·53 | 50·18 | 99·47 | +2·11 | +0·13 | −7·24 | −0·14 | +5·13 | +0·01 |
| **Total Jains...** | 12·83 | 0·53 | 62·96 | 0·78 | 24·21 | 98·69 | 14·83 | 0·03 | 80·60 | 0·12 | 4·57 | 99·85 | −2 | +0·50 | −17·64 | +0·66 | +19·64 | −1·16 |
| **PARSI.** | | | | | | | | | | | | | | | | | | |
| **Parsis** ... ... ... .. | 27·25 | 11·25 | 49·74 | 28·18 | 23·01 | 60·57 | 19·18 | 5·80 | 52·68 | 13·61 | 28·14 | 80·59 | +8·07 | +5·45 | −2·94 | +14·57 | −5·13 | −20·02 |
| **CASTE RETURNED IN LIEU OF RELIGION.** | | | | | | | | | | | | | | | | | | |
| Forest Tribes ... ... ... | 0·34 | ... | 0·30 | ... | 99·36 | 100 | 0·03 | ... | 0·06 | ... | 99·91 | 100 | +0·31 | ... | +0·24 | ... | −0·55 | ... |
| Other castes ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| **Total caste returned in lieu of religion** ... ... | 0·34 | ... | 0·30 | ... | 99·36 | 100 | 0·03 | ... | 0·06 | ... | 99·91 | 100 | +0·31 | ... | +0·24 | ... | −0·55 | ... |

It will be found that there has been an increase in all castes and races in the ratios of learners of both sexes. So also have the literates increased; the illiterates having diminished in the combined ratio. This is an index of the spread of education, in this State. The Parsi literate males shew the greatest ratio of increase over the last Census, 8 per cent.; the Brahmans and Maráthás 4½ each. For the girls in schools the Parsis only shew an increment of 5 per cent. over the previous ratio; for no other caste or race does it come up to even 1 per cent.; the greatest being for Maráthás, 0·76 and for Brahmans 0·68. In the literate males the Parsis shew a falling-off of 2 per cent. This is accounted for in two ways. Those who were able to read and write were classed as literates in the previous Census, even if they attended high schools or colleges; the instructions were observed more strictly this time, to call all such merely "learners"; secondly, there has been a decrease in the total male population of Parsis, by emigration, as has already been observed. The illiterates have decreased most in the Parsis, Brahmans and Maráthás. Looking at the general figures for 1891, the least illiterate males are among the Vániás (both Jains and Hindus) and Parsis; the ratio being 21 to 23 per cent. of the population of each. The Brahmans have so many as 45 per cent. illiterates and the Maráthás, 70; The Levá Kanbis have 78, and the Musalmans 83. The rest are nowhere. For the females, only the Parsis with 60 per cent. illiterate women have saved themselves from a sweeping charge of illiteracy. The lowest ratio after them, that one for the Brahmans, is no less than 97·4 women unable to read or write out of 100. For the others, the less said the better.

### 23. *Further details of Civil Condition and literacy, by sexes, for the different religions and castes.*

**133. Statements of full particulars regarding Civil Condition and Literacy.**—I now add a series of statements entering more deeply into the details of Civil Condition and Literacy by sexes, in the different religions and in all the well-established castes and races. They have their use; though no remarks and comments are necessary, as whatever is necessary to be said has already appeared in the previous paragraphs. Table XXXIX (A) males and (B) females gives the numbers for the Civil Conditions in all ages and the different age-periods for all religions and the six important religions separately. Table XL. (A) males and (B) females gives the same details for all castes and races. Table XLI. gives the numbers and percentages, by sexes, of the illiterates and the English-knowing for all castes and races.

## TABLE No. XXXIX.

*Distribution of 10,000 persons of each sex for the religions in each age-period, by Civil Condition.*

| Religion. | All ages. | | | 0—9 | | | 10—14 | | | 15—24 | | | 25—39 | | | 40 and over. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| | | | | | | | | (A) MALES. | | | | | | | | | | |
| All religions .. | 4,323 | 5,158 | 519 | 9,167 | 802 | 31 | 7,212 | 2,720 | 68 | 3,732 | 6,080 | 188 | 969 | 8,537 | 494 | 553 | 7,664 | 1,783 |
| Hindu ... ... | 4,274 | 5,208 | 518 | 9,114 | 852 | 34 | 7,043 | 2,884 | 73 | 3,576 | 6,233 | 191 | 928 | 8,577 | 495 | 551 | 7,665 | 1,784 |
| Musalman ... .. | 4,612 | 4,854 | 534 | 9,591 | 399 | 10 | 8,411 | 1,543 | 46 | 5,038 | 4,802 | 160 | 1,188 | 8,311 | 501 | 440 | 7,825 | 1,735 |
| Jain ... .. | 4,687 | 4,642 | 671 | 9,468 | 523 | 9 | 8,477 | 1,497 | 26 | 4,828 | 5,004 | 168 | 2,176 | 7,315 | 509 | 1,161 | 6,765 | 2,074 |
| Pársi ... ... | 4,678 | 4,884 | 438 | 9,850 | 150 | ... | 9,321 | 679 | ... | 5,665 | 4,231 | 104 | 394 | 9,364 | 242 | 66 | 8,446 | 1,488 |
| Christian ... .. | 4,814 | 4,930 | 256 | 9,846 | 154 | ... | 7,368 | 2,632 | ... | 7,863 | 2,137 | ... | 2,222 | 7,639 | 137 | 588 | 8,353 | 1,059 |
| Caste returned in lieu of religion ... | 5,233 | 4,433 | 334 | 9,878 | 122 | ... | 9,455 | 534 | ... | 4,378 | 5,455 | 167 | 412 | 9,214 | 374 | 189 | 8,341 | 1,470 |
| | | | | | | | | (B) FEMALES. | | | | | | | | | | |
| All religions ... | 2,995 | 5,517 | 1,486 | 8,372 | 1,604 | 23 | 4,463 | 5,417 | 120 | 568 | 9,130 | 302 | 116 | 8,687 | 1,197 | 56 | 4,437 | 5,507 |
| Hindu ... ... | 2,951 | 5,589 | 1,460 | 8,241 | 1,734 | 25 | 4,169 | 5,703 | 128 | 534 | 9,171 | 295 | 110 | 8,712 | 1,178 | 52 | 4,472 | 5,476 |
| Musalman ... ... | 3,224 | 5,074 | 1,702 | 9,305 | 682 | 13 | 6,302 | 3,639 | 59 | 772 | 8,880 | 348 | 162 | 8,546 | 1,292 | 86 | 4,079 | 5,835 |
| Jain ... ... | 3,079 | 4,718 | 2,203 | 9,730 | 255 | 15 | 7,281 | 2,649 | 70 | 309 | 9,144 | 547 | 81 | 7,914 | 2,005 | 49 | 3,790 | 6,161 |
| Parsi ... ... | 3,218 | 5,204 | 1,578 | 9,803 | 197 | ... | 7,666 | 2,334 | ... | 1,965 | 7,771 | 264 | 223 | 8,948 | 829 | 36 | 5,512 | 4,452 |
| Christian ... ... | 4,491 | 4,722 | 787 | 9,138 | 690 | 172 | 625 | 9,375 | ... | 4,717 | 5,283 | ... | 656 | 8,524 | 820 | ... | 6,071 | 3,929 |
| Caste returned in lieu of religion ... | 4,610 | 4,648 | 742 | 9,873 | 127 | ... | 8,228 | 1,765 | 7 | 1,531 | 8,321 | 148 | 193 | 9,150 | 657 | 112 | 5,850 | 4,038 |

# TABLE No. XL.

*Disiribution of 10,000 persons of each sex for all castes in each age-period, by Civil Condition.*

(A) MALES.

| No. of Group. | Name of Group, Caste, &c. | Religion. | All ages. | | | 0—9. | | | 10—14. | | | 15—24. | | | 25—39. | | | 40 and over. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Single | Married. | Widowed | Single. | Married. | Widowed | Single | Married. | Widowed | Single. | Married. | Widowed | Single. | Married | Widowed | Single. | Married. | Widowed |
| 1 | Military and Dominant ... | ... | 4,854 | 4,674 | 472 | 9,769 | 226 | 5 | 8,814 | 1,151 | 35 | 5,407 | 4,472 | 121 | 1,486 | 8,058 | 456 | 605 | 7,761 | 1,634 |
| " | Káthi ... ... ... ... | ... | 5,512 | 3,905 | 583 | 9,870 | 130 | ..... | 9,709 | 233 | 58 | 7,768 | 2,202 | 30 | 3,037 | 6,590 | 373 | 568 | 7,281 | 2,151 |
| " | Rajput ... ... ... | ... | 4,979 | 4,573 | 448 | 9,745 | 249 | 6 | 8,634 | 1,319 | 47 | 5,339 | 4,532 | 129 | 1,514 | 8,051 | 435 | 655 | 7,761 | 1,584 |
| " | Kshatri Hindustáni ... | ... | 3,991 | 5,352 | 657 | 9,274 | 726 | ..... | 6,508 | 3,492 | ..... | 4,798 | 5,112 | 90 | 3,240 | 6,199 | 561 | 1,604 | 6,758 | 2,638 |
| " | Maráthá ... ... ... | ... | 3,814 | 5,585 | 601 | 9,816 | 184 | ..... | 9,135 | 865 | ..... | 4,612 | 5,269 | 119 | 976 | 8,434 | 592 | 356 | 7,820 | 1,824 |
| 2a | Cultivators ... ... ... | ... | 3,977 | 5,488 | 535 | 8,615 | 1,332 | 53 | 6,453 | 3,444 | 83 | 3,313 | 6,497 | 190 | 814 | 8,680 | 506 | 489 | 7,692 | 1,819 |
| " | Kanbi Levá ... ... ... | ... | 4,082 | 5,221 | 697 | 618 | 9,359 | 23 | 3,521 | 6,362 | 117 | 6,460 | 3,350 | 190 | 7,821 | 1,573 | 606 | 6,736 | 1,176 | 2,088 |
| " | Do. Kaidvá ... ... | ... | 1,764 | 7,621 | 615 | 4,602 | 5,177 | 221 | 1,582 | 8,253 | 165 | 868 | 8,886 | 246 | 428 | 9,066 | 506 | 318 | 7,781 | 1,901 |
| " | Do. Anjaná ... ... | ... | 4,227 | 5,255 | 518 | 9,209 | 758 | 33 | 6,507 | 3,341 | 152 | 3,599 | 6,183 | 215 | 1,011 | 8,538 | 451 | 518 | 7,727 | 1,755 |
| " | Do. Other than specified.. | ... | 3,483 | 5,762 | 755 | 8,798 | 1,185 | 17 | 5,176 | 4,719 | 105 | 2,559 | 7,054 | 387 | 858 | 8,284 | 858 | 557 | 7,216 | 2,227 |
| " | Máli Gujaráti ... ... | ... | 3,939 | 5,352 | 709 | 9,462 | 448 | 90 | 7,030 | 2,857 | 113 | 3,214 | 6,555 | 231 | 758 | 8,595 | 647 | 270 | 7,626 | 2,104 |
| " | Koli Chunváliá ... ... | ... | 5,033 | 4,456 | 511 | 9,934 | 55 | 11 | 9,615 | 350 | 35 | 4,895 | 4,895 | 210 | 695 | 8,813 | 492 | 270 | 7,626 | 2,104 |
| " | Do. Pátanvádiá ... ... | ... | 4,088 | 5,373 | 539 | 9,678 | 315 | 7 | 7,653 | 2,273 | 74 | 3,058 | 6,765 | 177 | 521 | 8,855 | 624 | 144 | 8,045 | 1,811 |
| " | Do. Talapdá ... ... | ... | 4,368 | 5,150 | 482 | 9,648 | 346 | 6 | 7,665 | 2,293 | 42 | 3,370 | 6,430 | 200 | 576 | 8,900 | 524 | 211 | 8,066 | 1,723 |
| " | Do. Other than specified... | ... | 5,101 | 4,512 | 387 | 9,832 | 165 | 3 | 9,099 | 882 | 19 | 4,866 | 4,989 | 145 | 605 | 8,980 | 415 | 177 | 8,285 | 1,538 |
| 2b | Cattle-breeders and graziers. | ... | 4,160 | 5,215 | 625 | 9,072 | 870 | 58 | 6,375 | 3,435 | 190 | 3,257 | 6,394 | 349 | 793 | 8,518 | 689 | 263 | 7,732 | 2,005 |
| 2c | Field Labourers ... ... | ... | 4,829 | 4,758 | 413 | 9,884 | 115 | 1 | 9,175 | 825 | ..... | 3,647 | 6,165 | 188 | 466 | 9,082 | 452 | 127 | 8,321 | 1,552 |
| 2d | Other Agricultural and Pastoral castes ... ... ... | ... | 4,656 | 4,950 | 394 | 9,489 | 493 | 18 | 7,811 | 2,060 | 129 | 4,631 | 5,251 | 118 | 946 | 8,692 | 362 | 269 | 8,302 | 1,429 |
| 4 | Forest and Hill Tribes ... | ... | 5,287 | 4,350 | 363 | 9,885 | 112 | 3 | 9,442 | 548 | 10 | 4,914 | 4,947 | 139 | 682 | 8,889 | 429 | 220 | 8,250 | 1,530 |
| 5 | Priests ... ... ... ... | ... | 4,503 | 4,836 | 661 | 9,788 | 209 | 3 | 8,203 | 1,763 | 34 | 4,518 | 5,336 | 146 | 1,712 | 7,749 | 539 | 1,012 | 6,975 | 2,013 |
| " | Brahman ... ... ... | ... | 4,491 | 4,829 | 680 | 9,803 | 195 | 2 | 8,253 | 1,715 | 32 | 4,614 | 5,242 | 144 | 1,771 | 7,631 | 548 | 1,034 | 6,927 | 2,039 |
| 6 | Devotees ... ... ... | ... | 5,809 | 3,712 | 479 | 9,690 | 291 | 19 | 8,452 | 1,500 | 48 | 5,587 | 4,267 | 146 | 4,103 | 5,492 | 405 | 4,291 | 4,545 | 1,164 |
| 7 | Temple Servants ... ... | ... | 4,215 | 5,320 | 465 | 9,452 | 515 | 33 | 6,957 | 2,853 | 190 | 3,436 | 6,419 | 145 | 856 | 8,735 | 409 | 239 | 8,206 | 1,555 |
| 8 | Genealogists ... ... ... | ... | 5,036 | 4,394 | 570 | 9,666 | 321 | 13 | 8,237 | 1,716 | 47 | 5,541 | 4,242 | 217 | 2,345 | 7,107 | 538 | 1,310 | 6,987 | 1,703 |
| 9 | Writers... ... ... ... | ... | 4,564 | 4,892 | 544 | 9,842 | 158 | ..... | 9,142 | 858 | ..... | 4,444 | 5,350 | 206 | 1,314 | 8,329 | 357 | 568 | 7,542 | 1,890 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 11 | Musicians and ballad-reciters ... | ... | 4,618 | 4,153 | 649 | 9,775 | 225 | ..... | 8,585 | 1,415 | ..... | 4,655 | 5,207 | 138 | 1,857 | 7,557 | 586 | 519 | 7,075 | 2,406 |
| 12 | Dancers and Singers ... ... | ... | 5,119 | 4,395 | 486 | 9,370 | 592 | 38 | 7,500 | 2,418 | 82 | 3,871 | 5,842 | 297 | 1,617 | 7,915 | 468 | 861 | 7,506 | 1,633 |
| 13 | Actors and Mimes ... ... | ... | 4,481 | 5,135 | 384 | 9,543 | 438 | 19 | 7,584 | 2,300 | 56 | 3,438 | 5,156 | 406 | 707 | 8,986 | 307 | 201 | 18,490 | 1,309 |
| 14 & 15 | Traders and Pedlars ... .. | ... | 4,557 | 4,791 | 649 | 9,035 | 359 | 6 | 8,175 | 1,796 | 29 | 4,584 | 5,266 | 150 | 1,777 | 7,737 | 486 | 880 | 7,070 | 2,050 |
| 16 | Carriers .. ... ... ... | ... | 4,220 | 5,369 | 411 | 8,880 | 1,074 | 46 | 5,786 | 4,125 | 89 | 2,[illegible]92 | 7,154 | 244 | 524 | 8,969 | 507 | 224 | 7,277 | 1,499 |
| 17 | Goldsmiths ... ... .. | ... | 4,093 | 5,[illegible]20 | 487 | 9,693 | 294 | 14 | 7,395 | 2,574 | 31 | 3,7[illegible]5 | 6,084 | 191 | 1,122 | 8,313 | 565 | 507 | 7,411 | 2,082 |
| 18 | Barbers ... ... .. | ... | 3,940 | 5,493 | 567 | 9,236 | 727 | 37 | 6,337 | 3,503 | 130 | 2,989 | 6,779 | 232 | 539 | 8,857 | 602 | 266 | 7,924 | 1,810 |
| 19 | Blacksmiths ... ... ... | ... | 4,1[illegible]5 | 5,423 | 452 | 9,161 | 805 | 34 | 5,785 | 3,929 | 86 | 2,638 | 7,163 | 199 | 584 | 9,052 | 364 | 229 | 8,092 | 1,679 |
| 20 | Carpenters and turners ... | ... | 4,040 | 5,449 | 511 | 9,436 | 536 | 28 | 6,705 | 3,217 | 78 | 3,648 | 6,767 | 185 | 634 | 8,913 | 453 | 259 | 8,020 | 1,721 |
| 20a | Masons ... ... ... | ... | 3,696 | 5,918 | 386 | 9,134 | 866 | ..... | 6,287 | 3,413 | 300 | 3,021 | 6,767 | 212 | 333 | 9,382 | 285 | 211 | 8,451 | 1,338 |
| 20b | Painters ... ... ... | ... | 5,000 | 5,000 | ..... | 10,000 | ..... | ..... | ..... | ..... | ..... | ... | 10,000 | ..... | ... | ..... | ..... | ... | ..... | ..... |
| 21 | Brass and Copper-smiths .. | ... | 3,546 | 5,733 | 821 | 9,654 | 348 | ..... | 7,215 | 2,785 | ... .. | 2,347 | 7,473 | 180 | 580 | 8,285 | 1,135 | 304 | 7,508 | 2,188 |
| 22 | Tailors ... ... ... ... | ... | 4,003 | 5,356 | 641 | 9,312 | 647 | 41 | 6,171 | 3,742 | 87 | 3,038 | 6,714 | 248 | 746 | 8,647 | 607 | 210 | 7,811 | 1,979 |
| 22a | Grain parchers and Confectioners ... ... ... | ... | 3,747 | 5,414 | 809 | 9,806 | 194 | ..... | 7,609 | 2,391 | ..... | 3,664 | 5,841 | 495 | 1,069 | 8,091 | 840 | 238 | 7,777 | 1,985 |
| 22b | Perfumers and drug-preparers and sellers and betel-leaf dealers ... .. . | ... | 2,772 | 6,451 | 777 | 8,966 | 1,034 | ..... | 2,727 | 7,273 | ..... | 2,000 | 7,500 | 500 | 505 | 9,091 | 404 | 280 | 7,570 | 2,150 |
| 23 | Weavers, Calico-printers and Dyers... ... ... .. | ... | 3,890 | 5,476 | 724 | 9,081 | 901 | 18 | 6,461 | 3,425 | 114 | 3,023 | 6,743 | 234 | 764 | 8,554 | 682 | 295 | 7,463 | 2,242 |
| ,, | Salvi (Sali) ... ... ... | ... | 3,746 | 5,480 | 774 | 9,277 | 723 | ..... | 6,923 | 3,077 | ..... | 2,239 | 7,761 | ..... | 294 | 8,971 | 735 | ... | 6,970 | 3,030 |
| ,, | Bhavsar (Chhipa) ... ... | ... | 3,816 | 5,537 | 647 | 9,088 | 881 | 31 | 6,247 | 3,570 | 183 | 2,718 | 3,112 | 170 | 789 | 8,696 | 515 | 379 | 7,561 | 2,060 |
| ,, | Momná ... ... ... | ... | 3,824 | 5,622 | 554 | 9,814 | 1,169 | 27 | 6,108 | 3,812 | 80 | 2,752 | 6,949 | 299 | 684 | 8,860 | 456 | 270 | 7,852 | 1,878 |
| 23a | Necklaces beads, bracelets, &c, makers and sellers | ... | 4,884 | 4,593 | 523 | 9,763 | 190 | 47 | 8,551 | 1,304 | 145 | 3,811 | 3,983 | 203 | 1,719 | 7,919 | 362 | 698 | 7,558 | 1,744 |
| 24 | Washermen ... ... ... | ... | 4,3[illegible]1 | 5,134 | 565 | 9,578 | 422 | ..... | 7,485 | 2,456 | 59 | 3,920 | 5,781 | 299 | 785 | 8,608 | 607 | 190 | 8,000 | 1,810 |
| 25 | Cotton-cleaners ... ... | ... | 4,112 | 5,307 | 581 | 9,160 | 775 | 65 | 7,163 | 2,665 | 172 | 3,715 | 5,983 | 302 | 873 | 8,054 | 473 | 108 | 8,166 | 1,726 |
| 26 | Shepherds and wool-weavers. | ... | 3,852 | 5,573 | 575 | 9,096 | 870 | 34 | 5,592 | 4,159 | 249 | 2,595 | 7,104 | 301 | 641 | 8,820 | 530 | 93 | 7,761 | 2,146 |

TABLE No. XL.—*continued.*

*Distribution of 10,000 persons of each sex for all castes in each age-period by Civil Condition.*

| No. of Group | Name of Group, Caste, &c. | Religion. | (A) MALES—*contd.* All ages. | | | 0—9. | | | 10—14. | | | 15—24. | | | 25—39. | | | 40 and over. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Single. | Married. | Widowed | Single. | Married. | Widowed | Single. | Married. | Widowed | Single. | Married. | Widowed | Single. | Married. | Widowed | Single. | Married. | Widowed |
| 27 | Oil-pressers ... ... ... | ... | 3,810 | 5,636 | 554 | 9,232 | 749 | 19 | 5,487 | 4,409 | 104 | 2,635 | 7,185 | 180 | 871 | 8,608 | 521 | 245 | 7,824 | 1,931 |
| 28 | Potters... ... ... ... | ... | 3,597 | 5,851 | 552 | 8,545 | 1,356 | 99 | 4,811 | 5,011 | 178 | 2,123 | 7,609 | 268 | 472 | 8,988 | 540 | 151 | 8,011 | 1,838 |
| 21 | Lime-burners ... ... ... | ... | 3,785 | 5,763 | 452 | 9,762 | 238 | ..... | 8,235 | 1,765 | ..... | 2,187 | 7,813 | ..... | 678 | 9,153 | 167 | 370 | 7,037 | 2,593 |
| 33 | Gold-washers ... ... .. | ... | 4,783 | 5,217 | ..... | 10,000 | ..... | ..... | 10,000 | ..... | ..... | 5,714 | 4,286 | ..... | 1,667 | 8,333 | ..... | ... | 10,000 | ..... |
| 35 | Fishermen, boatmen, Palkhi-bearers, cooks, &c. ... | ... | 4,239 | 5,258 | 503 | 9,381 | 596 | 23 | 6,685 | 3,262 | 53 | 2,739 | 7,020 | 241 | 583 | 8,974 | 443 | 2,221 | 7,943 | 1,835 |
| 36 | Distillers and toddy-drawers.. | ... | 4,290 | 5,091 | 619 | 9,690 | 310 | ..... | 7,701 | 2,299 | ..... | 3,958 | 5,834 | 208 | 913 | 8,403 | 684 | 322 | 7,581 | 2,097 |
| 37 | Butchers ... ... ... | ... | 5,320 | 3,986 | 694 | 10,000 | ..... | ..... | 9,118 | 882 | ..... | 6,509 | 3,208 | 283 | 1,380 | 8,189 | 431 | 244 | 7,236 | 2,520 |
| 38 | Leather-workers ... ... | ... | 4,572 | 5,037 | 391 | 9,507 | 485 | 8 | 7,403 | 2,548 | 49 | 3,232 | 6,575 | 193 | 480 | 9,151 | 369 | 164 | 8,273 | 1,563 |
| 38a | Village-watchmen ... .. | ... | 4,126 | 5,453 | 421 | 9,390 | 597 | 13 | 6,411 | 3,523 | 66 | 2,386 | 7,410 | 204 | 304 | 9,281 | 415 | 109 | 8,267 | 1,624 |
| " | Dheds... ... ... ... | ... | 4,145 | 5,433 | 422 | 9,474 | 516 | 10 | 6,460 | 3,476 | 64 | 2,311 | 7,483 | 206 | 295 | 9,289 | 416 | 98 | 8,280 | 1,622 |
| 39 | Scavengers ... ... ... | ... | 4,321 | 5,280 | 399 | 9,384 | 592 | 24 | 6,722 | 3,169 | 109 | 2,956 | 6,786 | 258 | 356 | 9,152 | 492 | 132 | 8,478 | 1,390 |
| 41 | Earth-workers and stone-dressers ... ... .. | ... | 4,276 | 5,131 | 593 | 9,651 | 349 | ..... | 7,769 | 2,149 | 82 | 4,176 | 5,549 | 275 | 581 | 8,721 | 698 | 286 | 7,952 | 1,762 |
| 42 | Knife-grinders ... ... | ... | 4,560 | 4,717 | 723 | 9,444 | 463 | 93 | 7,000 | 3,000 | ..... | 3,061 | 6,135 | 204 | 575 | 8,506 | 919 | 455 | 6,591 | 2,954 |
| 43 | Mat-makers & cane-splitters.. | ... | 5,422 | 4,111 | 467 | 10,000 | ..... | ..... | 9,000 | 1,000 | ..... | 4,789 | 5,070 | 141 | 947 | 8,737 | 316 | 250 | 7,625 | 2,125 |
| 44 | Hunters, fowlers, &c. ... .. | ... | 5,000 | 4,628 | 372 | 9,705 | 287 | 8 | 8,038 | 1,913 | 49 | 3,558 | 6,194 | 248 | 365 | 9,219 | 416 | 97 | 8,396 | 1,507 |
| 45 | Miscellaneous and disreputable livers ... ... ... ... | ... | 4,289 | 5,200 | 511 | 9,613 | 361 | 26 | 8,902 | 1,037 | 61 | 3,784 | 5,946 | 270 | 698 | 8,837 | 465 | 280 | 8,007 | 1,713 |
| 46 | Tumblers and Acrobats ... | ... | 4,334 | 5,335 | 327 | 9,299 | 685 | 16 | 6,832 | 3,119 | 49 | 2,531 | 7,068 | 401 | 295 | 9,432 | 273 | 198 | 8,647 | 1,155 |
| 47 | Jugglers, Snake-charmers and animal exhibitors ... ... | ... | 5,862 | 3,961 | 207 | 9,361 | 639 | ..... | 9,024 | 976 | ..... | 5,333 | 4,445 | 222 | 899 | 8,876 | 225 | 500 | 8,700 | 800 |
| 48 | Non-Indian Asiatic races ... | ... | 4,715 | 4,711 | 574 | 9,799 | 201 | ..... | 9,143 | 825 | 32 | 5,746 | 4,101 | 153 | 1,278 | 8,181 | 541 | 430 | 7,778 | 1,792 |
| " | Shaikh ... .. ... | ... | 4,500 | 4,845 | 655 | 9,739 | 261 | ..... | 8,763 | 1,184 | 53 | 5,285 | 4,530 | 185 | 1,244 | 8,120 | 636 | 466 | 7,564 | 1,970 |
| " | Parsi ... ... ... ... | ... | 4,884 | 4,678 | 438 | 9,851 | 149 | ..... | 9,321 | 679 | ..... | 5,665 | 4,231 | 104 | 394 | 9,364 | 242 | 67 | 8,445 | 1,488 |
| 50 | Non-Asiatic races ... ... | ... | 5,171 | 4,582 | 247 | 9,953 | 47 | ..... | 9,324 | 541 | 135 | 7,133 | 2,867 | ..... | 1,750 | 8,042 | 208 | 632 | 8,506 | 862 |
| 51 | Eurasians ... ... ... | ... | 5,087 | 4,211 | 702 | 10,000 | ..... | ..... | 10,000 | ..... | ..... | 8,333 | 1,667 | ..... | 2,500 | 6,875 | 625 | ... | 1,857 | 2,143 |
| 52 | Christian Converts ... ... | ... | 4,529 | 5,362 | 109 | 9,697 | 333 | ..... | 6,429 | 3,571 | ..... | 7,556 | 2,444 | ..... | 1,429 | 8,462 | 109 | 625 | 8,958 | 417 |

## TABLE No. XL.—*continued.*

### *Distribution of* 10,000 *persons of each sex for all castes in each age-period by Civil Condition.*

(B) FEMALES

| No. of Group | Name of Group Caste &c., | Religion. | All ages | | | 0—9 | | | 10—14. | | | 15—24. | | | 25—39 | | | 40 and over. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Single | Married | Widowed | Single | Married | Widowed | Single | Married | Widowed | Single | Married | Widowed | Single | Married. | Widowed | Single | Married. | Widowed |
| 1 | Military and Dominant | .. | 3,120 | 4,87[illegible] | 2,005 | 9,347 | 640 | 13 | 5,[illegible]07 | 4,88[illegible] | 104 | 674 | 8,834 | 512 | 1[illegible]0 | 8,079 | 1,765 | 89 | 3,442 | 6,469 |
| " | Kathi | .. | 3,805 | 4,354 | 1,841 | 9,882 | 118 | ... | 9,721 | 479 | ... | 2,843 | 6,789 | 368 | 238 | 8[illegible]5 | 1,147 | 178 | 3,770 | 6,092 |
| " | Rajput | .. | 3,200 | 4,947 | 1,853 | 9,250 | 734 | 16 | 5,470 | 4,413 | 117 | 671 | 8,846 | 483 | 13[illegible] | 8,211 | 1,655 | 52 | 3,714 | 6,234 |
| " | Kshatri Hindustani | .. | 1,952 | 5,401 | 2,647 | 8,092 | 1,308 | ... | 2,609 | 7,391 | ... | 74 | 9,630 | 296 | 233 | 7,748 | 2,119 | 50 | 2,965 | 6,985 |
| " | Maratha | .. | 2,340 | 4,739 | 2,921 | 9,410 | 579 | 11 | 3,233 | 6,657 | 110 | 287 | 9,08[illegible] | 682 | 2[illegible] | 7,0[illegible] | 2,682 | 250 | 2,024 | 7,726 |
| 2a | Cultivators | .. | 2,606 | 6,011 | 1,383 | 7,363 | 2,608 | 29 | 3,660 | 6,207 | 127 | 412 | 9,359 | 229 | 85 | 8,859 | 1,035 | 42 | 4,181 | 5,277 |
| " | Kunbi Leva | .. | 2,281 | 6,086 | 1,633 | 8,012 | 1,960 | 28 | 2,612 | 7,276 | 132 | 153 | 9,558 | 289 | 76 | 8,840 | 1,084 | 38 | 4,649 | 5,313 |
| " | Do. Kaudva | .. | 401 | 8,213 | 1,386 | 1,251 | 8,659 | 90 | 94 | 3,609 | 237 | 40 | 9,734 | 226 | 2[illegible] | 8,905 | 1,066 | 11 | 4,729 | 5,260 |
| " | Do. Anjana | .. | 2,741 | 5,544 | 1,715 | 8,151 | 1,814 | 35 | 3,721 | 6,078 | 201 | 343 | 9,274 | 403 | 104 | 8,433 | 1,463 | 55 | 4,180 | 5,765 |
| " | Do. Other than specified | .. | 2,100 | 6,[illegible]71 | 1,629 | 7,110 | 2,862 | 58 | 2,[illegible] | 7,469 | 327 | 212 | 9,274 | 482 | 61 | 8,026 | 1,913 | 44 | 4,511 | 5,445 |
| " | Mali Gujarati | .. | 2,349 | 5,862 | 1,789 | 8,405 | 1,416 | 79 | 3,10[illegible] | 6,[illegible]7 | 231 | 199 | 9,485 | 3[illegible]7 | 1[illegible] | 8,713 | 1,268 | 76 | 4,310 | 5,614 |
| " | Kolhi Chunvalia | .. | 3,992 | 4,752 | 1,256 | 9,868 | 132 | .... | 8,394 | 1,5[illegible] | 4[illegible] | 881 | 8,017 | 203 | 84 | 8,869 | 1,[illegible]47 | 44 | 4,035 | 5,921 |
| " | Do. Patanvadia | .. | 2,780 | 5,798 | 1,422 | 8,944 | 1,038 | 18 | 2,025 | 7,285 | 90 | 150 | 9,627 | 223 | 81 | 8,8[illegible] | 1,0[illegible]3 | 15 | 4,596 | 5,389 |
| " | Do. Talapda | .. | 3,039 | 5,573 | 1,388 | 9,065 | 927 | 8 | 3,619 | 6,083 | 98 | 31[illegible] | 9,455 | 1[illegible]6 | 86 | 8,8[illegible]8 | 1,0[illegible]6 | 1[illegible] | 4,521 | 5,439 |
| " | Do. Other than specified | .. | 4,030 | 4,800 | 1,110 | 9,671 | 323 | 8 | 7,188 | 2,773 | 39 | 888 | 8,940 | 172 | 124 | 8,985 | 891 | 71 | 4,983 | 4,842 |
| 2b | Cattle-breeders and graziers. | | 3,113 | 5,516 | 1,371 | 8,339 | 1,606 | 35 | 4,785 | 5,073 | 142 | 885 | 8,87[illegible] | 278 | 150 | 8,808 | 1,042 | 53 | 4,717 | 5,227 |
| 2c | Field Labourers | .. | 4,220 | 4,960 | 820 | 8,775 | 223 | 2 | 7,257 | 2,597 | 46 | 1,119 | 8,709 | 142 | 154 | 8,278 | 573 | 109 | 5,929 | 3,971 |
| 2d | Other Agricultural and Pastoral castes | .. | 3,2[illegible]5 | 5,150 | 1,615 | 8,953 | 130 | 1[illegible] | 5,707 | 3,235 | 58 | 822 | 8,[illegible]8 | 198 | 1[illegible]0 | 8,878 | 962 | 45 | 3,978 | 5,977 |
| 4 | Forest and Hills Tribes | .. | 4,631 | 4,5[illegible]1 | 84 | 9,810 | 1[illegible]0 | ... | 8,[illegible] | 1,610 | 18 | 1,850 | 8,000 | 150 | 220 | 9,065 | 715 | 100 | 5,485 | 4,415 |
| 5 | Priests | .. | 2,486 | 5,110 | 2,404 | 9,084 | 896 | 20 | 2,924 | 6,853 | 223 | 129 | 9,[illegible]8 | 8[illegible]3 | 72 | 7,704 | 2,224 | 27 | 3,468 | 6,505 |
| " | Brâhman | .. | 2,413 | 5,007 | 2,560 | 9,102 | 881 | 17 | 2,877 | 6,8[illegible]7 | 2[illegible] | 120 | 9,[illegible]46 | 834 | 70 | 7,652 | 2,278 | 25 | 3,[illegible] | 6,536 |
| 6 | Devotees | .. | 3,0[illegible] | 5,234 | 1,757 | 9,[illegible]63 | 717 | 20 | 5,513 | 4,[illegible]83 | 74 | 526 | 9,140 | 328 | 197 | 8,70[illegible] | 1,1[illegible] | 135 | 3,976 | 5,891 |
| 7 | Temple Servants | .. | 2,387 | 5,700 | 1,913 | 7,995 | 1,957 | 48 | 1,433 | 7,3[illegible] | 161 | 1[illegible]3 | 9,5[illegible]2 | 325 | 27 | 8,53[illegible] | 1,440 | [illegible] | 3,67[illegible] | 6,283 |
| 8 | Genealogists | .. | 2,6[illegible]8 | 5,070 | 2,302 | 8,[illegible]92 | 1,277 | 31 | 4,818 | 4,972 | 210 | 59[illegible] | 8,704 | 705 | 14[illegible] | 8,11[illegible] | 1,7[illegible] | [illegible] | 3,[illegible] | 6,5[illegible]2 |
| 9 | Writers | .. | 3,163 | 5,104 | 1,733 | 9,741 | 256 | .. | 3,486 | 6,376 | 138 | 132 | 9,737 | 331 | 132 | 8,1[illegible] | 1,412 | [illegible]55 | [illegible] | 6,058 |

TABLE No. XL—*continued.*

*Distribution of* 10,000 *persons of each sex for all castes in each age-period by Civil Condition.*

| No. of Group | Name of Group, Caste, &c., | Religion. | (B.) FEMALES—*contd* All ages | | | 0—9. | | | 10—14. | | | 15—24. | | | 25—39. | | | 40 and over. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| 11 | Musicians and ballad-reciters | ... | 3,264 | 4,885 | 1,854 | 9,203 | 797 | ..... | 5,816 | 3,980 | 204 | 1,307 | 8,442 | 251 | 466 | 8,064 | 1,470 | 433 | 3,386 | 6,181 |
| 12 | Dancers and Singers .. ... | ... | 2,365 | 5,826 | 1,809 | 7,477 | 2,510 | 13 | 2,789 | 7,171 | 34 | 477 | 9,241 | 282 | 295 | 8,510 | 1,195 | 99 | 3,777 | 6,124 |
| 13 | Actors and Mimes .. ... | ... | 2,970 | 5,429 | 1,601 | 8,810 | 1,171 | 19 | 4,097 | 5,903 | ..... | 338 | 9,600 | 62 | 145 | 9,012 | 843 | 25 | 3,700 | 6,275 |
| 14 & 15 | Traders and Pedlars .. ... | ... | 3,005 | 4,968 | 2,027 | 9,582 | 408 | 10 | 5,828 | 4,097 | 75 | 308 | 9,182 | 510 | 91 | 8,1[illegible]8 | 1,8[illegible]1 | 49 | 4,019 | 5,932 |
| 16 | Carriers ... ... .. | ... | 3,081 | 5,859 | 1,060 | 7,915 | 2,044 | 41 | 3,148 | 6,641 | 211 | 339 | 9,470 | 191 | 123 | 9,016 | 831 | 76 | 5,105 | 4,819 |
| 17 | Goldsmiths ... ... ... | ... | 2,533 | 5,288 | 2,179 | 9,322 | 671 | 7 | 3,468 | 6,410 | 122 | 124 | 9,231 | 645 | 65 | 7,968 | 1,967 | 32 | 3,767 | 6,201 |
| 18 | Barbers .. ... ... ... | .. | 2,540 | 6,816 | 1,640 | 8,069 | 1,896 | 35 | 2,946 | 6,904 | 150 | 213 | 9,564 | 223 | 81 | 8,558 | 1,321 | 37 | 4,180 | 5,783 |
| 19 | Blacksmiths .. ... ... | ... | 2,782 | 5,667 | 1,551 | 8,396 | 1,569 | 35 | 3,488 | 6,409 | 103 | 382 | 9,380 | 238 | 84 | 8,752 | 1,164 | 35 | 4,127 | 5,838 |
| 20 | Carpenters and turners .. | ... | 2,529 | 5,768 | 1,703 | 8,296 | 1,664 | 40 | 2,707 | 7,104 | 189 | 170 | 9,509 | 321 | 80 | 8,705 | 1,215 | 41 | 4,133 | 5,826 |
| 20a | Masons ... ... .. ... | ... | 2,385 | 5,533 | 2,082 | 8,833 | 1,167 | ..... | 2,534 | 7,192 | 274 | 190 | 9,399 | 411 | 51 | 8,205 | 1,744 | ... | 3,118 | 6,882 |
| 20b | Painters ... ... ... | ... | 2,500 | 5,000 | 2,500 | 10,000 | .. .. | ..... | ..... | ..... | ..... | .. | 10,000 | ..... | ... | ..... | ..... | .. | 5,000 | 5,000 |
| 21 | Brass and Copper smiths ... | ... | 2,407 | 5,698 | 1,895 | 9,443 | 557 | ... .. | 4,265 | 5,662 | 73 | 137 | 9,556 | 307 | 57 | 8,409 | 1,534 | 89 | 3,899 | 6,012 |
| 22 | Tailors ... ... .. .. | ... | 2,542 | 5,831 | 1,627 | 8,272 | 1,700 | 28 | 3,128 | 6,715 | 157 | 227 | 9,490 | 283 | 93 | 8,767 | 1,140 | 31 | 4,412 | 5,557 |
| 22a | Grain parchers and Confectioners ... ... .. | ... | 2,511 | 5,568 | 1,921 | 8,889 | 1,111 | ... .. | 4,565 | 5,435 | .. .. | 260 | 9,350 | 390 | 167 | 8,666 | 1,167 | 172 | 3,707 | 6,121 |
| 22b | Perfumers and drug preparers and sellers and betel-leaf dealers .. | ... | 2,189 | 6,479 | 1,332 | 8,205 | 1,795 | ..... | 1,795 | 8,205 | ... .. | 189 | 9,622 | 189 | 227 | 8,864 | 909 | ... | 5,500 | 4,500 |
| 23 | Weavers, calenders and dyers ... ... ... ... | | 2,819 | 1,410 | 5,771 | 8,564 | 1,399 | 37 | 3,827 | 6,050 | 123 | 366 | 9,351 | 283 | 96 | 8,874 | 1,030 | 41 | 4,981 | 4,978 |
| " | Salvi (Sali) .. ... .. | ... | 2,627 | 5,411 | 1,962 | 8,987 | 1,013 | ..... | 2,727 | 6,970 | 303 | 318 | 8,730 | 952 | ... | 8,958 | 1,643 | 135 | 3,919 | 5,946 |
| " | Bhávsár (Chhipá) ... ... | ... | 2,573 | 5,717 | 1,710 | 8,427 | 1,492 | 81 | 3,088 | 6,721 | 191 | 2[illegible]6 | 9,483 | 251 | 145 | 8,482 | 1,393 | 45 | 4,383 | 5,572 |
| " | Momná ... ... .. | ... | 3,105 | 5,982 | 913 | 8,337 | 1,638 | 25 | 3,744 | 6,256 | ..... | 341 | 9,511 | 148 | 71 | 9,241 | 688 | 4 | 4,995 | 3,963 |
| 23a | Necklaces, beads, bracelets, &c., makers and sellers ... | ... | 2,971 | 5,158 | 1,871 | 9,371 | 629 | ..... | 6,458 | 3,333 | 209 | 815 | 8,667 | 518 | 171 | 8,286 | 1,543 | 205 | 3,699 | 6,096 |
| 24 | Washermen ... ... ... | ... | 2,944 | 5,254 | 1,802 | 9,320 | 680 | ... .. | 3,826 | 6,107 | 67 | 381 | 9,619 | ..... | 52 | 8,264 | 1,684 | 27 | 3,817 | 6,156 |
| 25 | Cotton cleaners ... .. | ... | 2,947 | 5,560 | 1,493 | 8,718 | 1,269 | 13 | 4,710 | 5,232 | 68 | 741 | 8,938 | 321 | 177 | 8,818 | 1,005 | 77 | 4,669 | 5,254 |
| 26 | Shepherds and wool weavers. | ... | 2,706 | 15,835 | 1,439 | 8,115 | 1,864 | 21 | 2,800 | 6,980 | 220 | 369 | 9,333 | 298 | 122 | 8,678 | 1,200 | 40 | 4,555 | 5,405 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 27 | Oil-pressers ... ... .. ... | 2,888 | 5,900 | 1,232 | 8,695 | 1,293 | 12 | 3,226 | 6,758 | 21 | 179 | 9,653 | 168 | 80 | 9,081 | 839 | 37 | 5,092 | 4,871 |
| 28 | Potters .. ... ... ... ... | 2,536 | 6,104 | 1,360 | 7,501 | 2,412 | 87 | 2,288 | 7,521 | 191 | 236 | 9,611 | 159 | 62 | 8,838 | 1,100 | 33 | 4,687 | 5,280 |
| 31 | Lime-burners ... ... .. ... | 3,910 | 4,551 | 1,539 | 9,792 | 208 | ..... | 7,500 | 2,500 | ..... | 880 | 7,714 | 286 | 278 | 8,611 | 1,111 | ... | 3,448 | 6,552 |
| 33 | Gold-washers ... ... .. .. | ..... | 5,000 | 5,000 | 7,500 | 2,500 | ..... | ..... | 10,000 | ..... | ... | 10,000 | ..... | ... | 10,000 | ..... | ... | 5,000 | 5,000 |
| 35 | Fishermen, boatmen, palkhi-bearers, cooks, &c. .. .. ... | 2,981 | 5,482 | 1,537 | 8,932 | 1,044 | 24 | 3,903 | 6,045 | 52 | 310 | 9,386 | 304 | 96 | 8,621 | 1,283 | 59 | 4,185 | 5,759 |
| 36 | Distillers and toddy-drawers ... | 2,977 | 5,105 | 1,918 | 9,073 | 887 | 40 | 4,568 | 5,185 | 247 | 338 | 9,205 | 397 | 44 | 8,356 | 1,600 | 50 | 3,564 | 6,386 |
| 37 | Butchers ... ... .. ... | 3,913 | 4,083 | 2,004 | 9,930 | 70 | ... .. | 7,843 | 2,157 | ... .. | 2,174 | 7,826 | ..... | 536 | 7,411 | 2,053 | ... | 3,712 | 6,288 |
| 38 | Leather-workers ... .. ... | 3,439 | 5,237 | 1,294 | 8,969 | 996 | 35 | 4,449 | 5,424 | 127 | 511 | 9,263 | 216 | 118 | 8,827 | 1,055 | 82 | 4,108 | 5,510 |
| 38a | Village-watchmen ... ... ... | 3,178 | 5,549 | 1,276 | 8,527 | 1,452 | 21 | 3,267 | 6,580 | 153 | 360 | 9,399 | 241 | 120 | 8,807 | 1,073 | 51 | 4,517 | 5,452 |
| " | Dhed ... ... ... ... ... | 3,191 | 5,557 | 1,252 | 8,581 | 1,397 | 22 | 3,176 | 6,668 | 156 | 347 | 9,417 | 236 | 118 | 8,850 | 1,032 | 52 | 4,608 | 5,340 |
| 39 | Scavengers ... ... ... ... | 3,329 | 5,379 | 1,292 | 8,674 | 1,297 | 29 | 4,151 | 5,604 | 245 | 550 | 9,125 | 322 | 86 | 8,677 | 1,237 | 46 | 4,396 | 5,558 |
| 41 | Earth-workers and stone-dressers ... ... ... ... | 3,383 | 5,425 | 1,192 | 9,370 | 630 | ..... | 5,402 | 4,483 | 115 | 670 | 9,050 | 280 | 220 | 8,855 | 925 | 57 | 5,141 | 4,802 |
| 42 | Knife-grinders... ... ... | 3,024 | 3,636 | 1,340 | 8,293 | 1,707 | ..... | 5,600 | 4,400 | ..... | 556 | 9,444 | ..... | ... | 8,772 | 1,228 | 364 | 3,818 | 5,818 |
| 43 | Mat-makers and cane-splitters ... | 4,754 | 4,576 | 670 | 9,657 | 343 | ..... | 6,829 | 3,171 | ..... | 1,861 | 8,023 | 116 | ... | 8,737 | 1,263 | .. | 6,667 | 3,333 |
| 44 | Hunters Fowlers, &c. ... ... | 4,285 | 4,882 | 833 | 9,375 | 611 | 14 | 6,460 | 3,491 | 49 | 871 | 8,923 | 206 | 189 | 9,045 | 766 | 55 | 5,571 | 4,374 |
| 45 | Miscellaneous and disreputable livers ... ... ... ... | 5,083 | 3,342 | 1,575 | 744 | 9,256 | ..... | 4,123 | 5,702 | 175 | 8,053 | 988 | 359 | 8,010 | 517 | 1,473 | 264 | 3,928 | 5,808 |
| 46 | Tumblers and Acrobats ... | 5,495 | 3,522 | 983 | 1,314 | 8,686 | ..... | 3,615 | 6,265 | 120 | 9,201 | 671 | 128 | 8,642 | 398 | 960 | 115 | 5,038 | 4,847 |
| 47 | Jugglers, Snake-charmers and animal exhibitors ... ... ... | 4,515 | 4,741 | 744 | 9,412 | 558 | ..... | 8,525 | 1,475 | ..... | 2,135 | 7,640 | 225 | 288 | 9,280 | 432 | 88 | 6,579 | 3,333 |
| 48 | Non-Indian Asiatic races ... ... | 3,274 | 4,887 | 1,839 | 9,647 | 347 | 9 | 7,245 | 2,710 | 45 | 1,018 | 8,614 | 368 | 203 | 8,387 | 1,410 | 101 | 3,990 | 5,909 |
| " | Shaikh ... ... .. ... | 3,225 | 4,950 | 1,825 | 9,535 | 457 | 8 | 6,595 | 3,333 | 72 | 881 | 8,808 | 311 | 200 | 8,489 | 1,311 | 134 | 3,681 | 6,185 |
| " | Parsi ... ... ... ... ... | 3,218 | 5,204 | 1,578 | 9,803 | 197 | ..... | 7,666 | 2,334 | ..... | 1,965 | 7,771 | 264 | 223 | 8,948 | 829 | 36 | 5,512 | 4,452 |
| 50 | Non-Asiatic races ... ... ... | 3,605 | 4,331 | 2,064 | 9,950 | 50 | ..... | 7,903 | 2,097 | ..... | 2,362 | 7,244 | 394 | 252 | 8,485 | 1,263 | ... | 2,333 | 6,667 |
| 51 | Eurasians ... ... .. ... | 6,275 | 2,941 | 784 | 10,000 | ..... | ..... | 10,000 | ..... | ..... | 6,154 | 3,846 | ..... | 909 | 8,182 | 909 | ... | 2,500 | 7,500 |
| 52 | Christian Converts ... ... ... | 3,364 | 5,545 | 1,091 | 8,333 | 1,334 | 333 | 8,750 | 1,250 | ..... | 2,000 | 8,000 | ..... | ... | 9,032 | 968 | ... | 5,000 | 5,000 |

## TABLE No. XLI.

*Numbers and percentages of illiterate and English knowing, by sexes, in several Castes.*

| Name of Caste. | Religion. | Males. | Females. | Number of Illiterate | | Number of English-knowing. | | Percentage of Illiterate | | Percentage of English-knowing. | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Males. | Females | Males | Females | Males | Females | Males. | Females. |
| Rabári ... ... .. | Hindu ... | 29,747 | 28,340 | 29,630 | 28,337 | ..... | ..... | 99·61 | 99·99 | ..... | ..... |
| Ahir Gujarati ... .. | Do. .. | 2,667 | 2,4[illegible]1 | 2,609 | 2,420 | ..... | ..... | 97·83 | 99·96 | ..... | ..... |
| Náyakadá ... ... ... | Do. ... | 3,245 | 3,209 | 3,206 | 3,209 | ..... | ..... | 98·80 | 100 | ..... | ..... |
| Bráhman Nágar Vadnagará Gujarati ... ... | Do. ... | 1,712 | 1,632 | 417 | 1,184 | 138 | 4 | 24·30 | 72·55 | 8·06 | 0·25 |
| Bráhman Nágar Visnagará Gujaráti ... .. | Do. ... | 2,781 | 2,796 | 1,173 | 2,722 | 19 | ..... | 42·18 | 97·35 | 0·68 | ..... |
| Brahman Karhádá Deccani .. | Do. ... | 1,008 | 822 | 177 | 762 | 54 | 2 | 17·56 | 92·70 | 5·36 | 0·24 |
| Bráhman Jambu Gujaráti ... | Do. .. | 1,937 | 1,840 | 978 | 1,834 | ..... | ..... | 50·49 | 99·66 | ..... | ..... |
| Bráhman Shrigod Gujaráti .. | Do. ... | 1,350 | 1,204 | 474 | 1,162 | 6 | ..... | 35·11 | 96·51 | 0·44 | ..... |
| Brahman Andhchya Tolákiya Gujarati .. .. | Do. .. | 3,025 | 2,885 | 1,018 | 2,806 | 27 | ..... | 33·65 | 97·26 | 0·89 | ..... |
| Bráhman Andhchya Sahasra Gujaráti ... ... | Do. ... | 22,097 | 21,453 | 12,016 | 21,295 | 67 | ..... | 54·38 | 99·26 | 0·30 | ..... |
| Bráhman Khedavál Gujaráti | Do. ... | 2,274 | 1,961 | 1,028 | 1,920 | 30 | ..... | 45·21 | 97·91 | 1·32 | ..... |
| Brahman Mevádá Gujarati | Do. .. | 3,682 | 3,332 | 2,318 | 3,310 | 15 | ..... | 62·95 | 99·34 | 0·41 | ..... |
| Bráhman Modh Gujaráti ... | Do. .. | 6,163 | 5,966 | 3,045 | 5,870 | 24 | ..... | 49·41 | 98·39 | 0·39 | ..... |
| Bráhman Nágar Anávalá (Bhatela) Gujaráti ... | Do. ... | 5,939 | 5,209 | 2,319 | 5,123 | 28 | ..... | 39·05 | 98·35 | 0·47 | ..... |
| Bráhman Shrimáli Gujaráti | Do. .. | 1,016 | 1,044 | 386 | 1,007 | 14 | ..... | 36·90 | 96·46 | 1·35 | ..... |
| Brahman Kokanastha Deccani ... .. | Do. ... | 1,994 | 1,650 | 332 | 1,509 | 190 | 3 | 16·65 | 91·45 | 9·53 | 0·18 |
| Bráhman Deshastha Deccani | Do. ... | 3861 | 3,441 | 696 | 3,319 | 151 | ..... | 18·03 | 96·45 | 3·91 | ..... |
| Bráhman Kanojá North Indian ... ... .. | Do. ... | 1,780 | 126 | 891 | 406 | 12 | ..... | 50·06 | 95·31 | 0·67 | ..... |
| Garodá ... ... .. | Do. ... | 3,563 | 3,890 | 3,185 | 3,888 | ..... | ..... | 89·39 | 99·95 | ..... | ..... |
| Gosái (Atit) ... ... ... | Do. ... | 5,787 | 4,431 | 1,909 | 4,410 | 6 | ..... | 84·83 | 99·46 | 0·10 | ..... |
| Sadhu ... ... ... | Do. ... | 2,863 | 1,046 | 1,861 | 1,032 | 2 | ..... | 65·03 | 98·66 | 0·07 | ..... |
| Tapodhan ... ... ... | Do. ... | 2,792 | 2,659 | 2,355 | 2,647 | 1 | ..... | 84·27 | 99·55 | 0·04 | ..... |
| Bhát (Barot) ... ... | Do. .. | 11,580 | 9,852 | 9,361 | 9,824 | 4 | ..... | 80·83 | 99·72 | 0·03 | ..... |
| Chárán ... ... ... | Do. ... | 1,540 | 1,298 | 1,379 | 1,291 | ..... | ..... | 89·54 | 99·46 | ..... | ..... |
| Brahmakshatri ... ... | Do. ... | 908 | 801 | 431 | 776 | 16 | ..... | 47·46 | 96·88 | 1·76 | ..... |
| Prabhu Káyastha ... .. | Do. ... | 1,518 | 1,401 | 318 | 1,280 | 91 | ..... | 20·95 | 91·36 | 5·99 | ..... |
| Targálá ... ... ... | Do. ... | 2,002 | 2,747 | 1,806 | 2,747 | ..... | ..... | 90·21 | 99·46 | ..... | ..... |
| Vánia Nágar ... ... | Do. ... | 2,486 | 2,626 | 564 | 2,585 | 20 | 1 | 22·68 | 98·44 | 0·80 | 0·04 |
| Lavaná ... ... ... | Do. ... | 5,811 | 5,288 | 2,563 | 5,237 | 4 | ..... | 44·11 | 99·04 | 0·07 | ..... |
| Rávaliá ... ... ... | Do. ... | 4,1786 | 13,909 | 14,788 | 13,909 | ..... | ..... | 99·07 | 100 | ..... | ..... |

## TABLE No. XLI—*continued.*

| Name of Caste. | Religion. | Males. | Females. | Number of Illiterate. | | Number of English-knowing. | | Percentage of Illiterate. | | Percentage of English-knowing. | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Soni Gujaráti ... ... | Hindu ... | 5,646 | 5,454 | 2,767 | 5,399 | 5 | 1 | 49·19 | 98·99 | 0·09 | 0·02 |
| Hajám Gujaráti ... ... | Do. ... | 15,729 | 15,350 | 14,933 | 15,332 | 1 | ..... | 94·94 | 99·88 | 0·01 | ..... |
| Luhár Gujaráti ... ... | Do. ... | 11,791 | 12,238 | 10,712 | 12,228 | 1 | ..... | 90·85 | 99·92 | 0·01 | ..... |
| Sutár Gujaráti ... ... | Do. ... | 11,709 | 11,260 | 9,900 | 11,237 | 5 | ..... | 84·55 | 99·80 | 0·04 | ..... |
| Kansárá Gujaráti ... .. | Do. ... | 1,447 | 1,389 | 692 | 1,371 | 1 | ..... | 47·82 | 98·70 | 0·07 | ..... |
| Darji Gujaráti ... ... | Do. ... | 7,851 | 8,186 | 7,056 | 8,162 | 3 | ..... | 89·87 | 99·71 | 0·04 | ..... |
| Khátri (Vanjhá) ... ... | Do. ... | 2,253 | 2,001 | 1,636 | 1,992 | ..... | ..... | 72·61 | 99·55 | ..... | ..... |
| Bhávsár ... ... ... | Do. ... | 3,926 | 3,824 | 1,894 | 3,807 | 4 | ..... | 48·24 | 99·56 | 0·10 | ..... |
| Dhobi Gujaráti ... ... | Do. ... | 1,279 | 1,306 | 1,215 | 1,305 | ..... | ..... | 95 | 99·92 | ..... | ..... |
| Ghánchi Gujaráti ... ... | Do. ... | 7,403 | 6,640 | 4,567 | 6,618 | 6 | ... | 61·69 | 99·67 | 0·08 | ..... |
| Kumbhár Gujaráti ... ... | Do. ... | 25,446 | 24,254 | 24,723 | 24,248 | 1 | ..... | 97·16 | 99·98 | ..... | ..... |
| Máchhi ... ... ... | Do. ... | 4,641 | 5,053 | 4,414 | 5,046 | ..... | ..... | 95·11 | 99·86 | ..... | ..... |
| Moohi ... ... ... | Do. ... | 4,953 | 4,646 | 4,545 | 4,633 | ..... | ..... | 91·76 | 99·72 | ..... | ..... |
| Khálpá ... ... ... | Do. ... | 19,458 | 18,259 | 19,364 | 18,258 | ..... | ..... | 99·52 | 99·99 | ..... | ..... |
| Bhangiyá ... ... ... | Do. ... | 15,625 | 15,335 | 15,531 | 15,335 | ..... | ..... | 99·40 | 100 | ..... | ..... |
| Vághri ... ... ... | Do. ... | 17,846 | 16,596 | 17,827 | 16,596 | ..... | ..... | 99·89 | 100 | ..... | ..... |
| Vániá Shrimáli ... ... | H. & J. | 16,714 | 16,165 | 3,847 | 15,943 | 89 | ..... | 23·02 | 98·63 | 0·23 | ..... |
| Do. Purvál ... ... | Do. ... | 6,052 | 5,868 | 1,314 | 5,779 | 44 | ..... | 21·71 | 97·88 | 0·73 | ..... |
| Do. Modh ... ... | Do. ... | 1,974 | 1,848 | 425 | 1,809 | 8 | ..... | 21·53 | 98·50 | 0·41 | ..... |
| Do. Lád ... ... ... | H. & J. | 4,649 | 4,325 | 860 | 4,260 | 22 | ..... | 18·50 | 98·50 | 0·47 | ..... |
| Do. Disával ... ... | Do. ... | 5,014 | 5,000 | 1,075 | 4,935 | 20 | ..... | 21·44 | 98·70 | 0·38 | ..... |
| Do. Osvál ... ... | Do. ... | 1,998 | 1,848 | 420 | 1,790 | 7 | ..... | 21·02 | 96·86 | 0·35 | ..... |
| Dublá ... ... ... | H. & C. | 16,340 | 15,845 | 16,258 | 15,843 | ..... | ..... | 99·50 | 99·99 | ..... | ..... |
| Dhundiá ... ... ... | Do. ... | 8,164 | 7,797 | 8,062 | 7,796 | ..... | ..... | 98·75 | 99·99 | ..... | ..... |
| Taláviá ... ... ... | Do. ... | 8,572 | 8,128 | 8,546 | 8,128 | ..... | ..... | 99·70 | 100 | ..... | ..... |
| Bhil ... ... ... ... | Do. ... | 30,516 | 29,025 | 30,357 | 29,025 | ..... | ..... | 99·48 | 100 | ..... | ..... |
| Dhánká ... ... ... | Do. ... | 14,205 | 13,794 | 14,132 | 13,794 | ..... | ..... | 99·49 | 100 | ..... | ..... |
| Chodhrá ... ... ... | Do. ... | 15,067 | 14,429 | 14,835 | 14,429 | ..... | ..... | 98·46 | 100 | ..... | ..... |
| Gámit ... ... ... | Do. ... | 21,069 | 20,546 | 20,953 | 20,546 | ..... | ..... | 99·45 | 100 | ..... | ..... |
| Kokná ... ... ... | Do. ... | 2,890 | 2,723 | 2,875 | 2,723 | ..... | ..... | 99·48 | 100 | ..... | ..... |
| Náyaká ... ... ... | (Caste returned in lieu of religion.) | 1,119 | 1,043 | 1,119 | 1,043 | ..... | ..... | 100 | 100 | ..... | ..... |
| Malek ... ... ... | Musalman. | 6,250 | 5,829 | 5,608 | 5,824 | ..... | ..... | 89·73 | 99·91 | ..... | ..... |
| Vohorá ... ... ... | Do. ... | 12,415 | 13,017 | 8,241 | 12,542 | 14 | ..... | 66·38 | 96.35 | 0·11 | ..... |
| Muman ... ... ... | Do. ... | 2,707 | 2,750 | 2,622 | 2,748 | ..... | ..... | 96·86 | 99·92 | ..... | ..... |
| Meman ... ... .. | Do. ... | 3,524 | 3,097 | 2,564 | 3,085 | ..... | ..... | 72·75 | 98·61 | ..... | ..... |
| Momná ... ... ... | Do. ... | 4,207 | 3,858 | 3,831 | 3,857 | ..... | ..... | 91·06 | 99·97 | ..... | ..... |
| Pinjárá ... ... ... | Do. ... | 2,623 | 2,556 | 2,092 | 2,548 | 1 | ..... | 79·76 | 99·69 | 0·04 | ..... |
| Saiyad ... ... ... | Do. ... | 4,801 | 4,523 | 3,586 | 4,423 | 9 | ..... | 73·65 | 97·75 | 0·19 | ..... |
| Shaikh ... ... ... | Do. ... | 15,257 | 14,059 | 12,625 | 13,956 | 32 | ..... | 82·75 | 99·27 | 0·21 | ..... |
| Pathán ... ... ... | Do. ... | 9,728 | 8,248 | 8,284 | 8,201 | 14 | ..... | 85·16 | 99·43 | 0·14 | ..... |

# CHAPTER XI.

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## OCCUPATIONS.

1. Preliminary remarks; 2. Classification of occupations and means of livelihood; 3. The Final Tables; 4. The diagram; 5. Occupations, urban and rural; 6. Numbers and percentages by Divisions; 7. Sex ratios for different occupations; 8. Occupations by age-periods; 9. Occupations combined with agriculture; 10. Baroda City; 11. Caste numbers and caste occupation numbers compared; 12. Occupations compared with British Gujarát.

# CHAPTER XI.

## OCCUPATIONS.

### 1. *Preliminary remarks.*

**1. Difficulties.**—To chronicle the occupations of the people is by no means an easy task. It is specially liable to inaccuracies arising from confusion of ideas, misunderstanding, and faulty enumeration and tabulation. The enumerated are sure to be indifferent or careless in mentioning the occupations they follow, the Enumerators are as often liable to insert their own interpretation of what they hear, and those working at the tabulations could hardly be expected to command the requisite patience for comprehending the exact signification of the entry and tabulating it under its proper sub-order or group, out of a confusingly large number of them. In his statement of subjects for consideration at the Census Conference, the Census Commissioner remarks on occupations in these words:—"The entry of 'occupation' must clearly be debated in detail, as no column in the schedule yielded results so misleading and inconsistent with what was intended to be recorded." "The defects in the actual rules for the guidance of Enumerators are mainly connected with the record of (*a*) agricultural occupations, (*b*) the occupations of women, (*c*) the industries, so common in India, in which making is combined with selling, (*d*) official service, Government and Municipal or Local." The Commissioner further says in the same statement that some of the points for discussion raised in the previous Census reports were, (1) the entry in detail of the connection of an agriculturist with the land, (2) the entry of the members of his family who subsist on the same land and who either render assistance or not, as the case may be, in field, or farm operations, (3) the distinction between house work and domestic service drawn in some returns of female occupations, (4) the combination of agriculture and village-industries, (5) the possession of land as a source of income, apart from agriculture, but combined with some totally different occupation. These were some of the main causes of inaccuracy or difficulty in the previous Census. They may be discussed under the two forms of, (*a*) whether the Census return was to indicate merely the actual workers or to include all those who were supported by the work, and (*b*) treatment of occupations combined with agriculture or of persons who lived upon income derived from

more occupations than one. Land, for instance, being the chief source of revenue, both to the State and the people at large, there are numbers of the inferior artisans who also own or occupy land, and numbers of those engaged in the higher walks of life, who are also owners of fields. In fact, so soon as a man earns enough, he invests his spare capital in the purchase of land. The Agra Conference of 1889 discussed these points, and one of the two most important modifications proposed was "the substitution of the population subsisting by an occupation, for that exercising it."

**2. The actual workers as against those supported by an occupation.**—The result of the Conference was, then, the substitution of those subsisting by an occupation for those simply exercising it. In his letter to the Secretary to Government, submitting the proceedings of the Conference, Mr. Baines says that the question arises out of the very unsatisfactory results of the Census of 1881. "The attempt," he says, "to obtain a complete return of those who actually do work as distinguished from those who are supported by others, in spite of clear instructions to the Enumerators, notoriously failed, and the highly important question of the relative strength of the agricultural class, for example, was treated on a different basis in each Province. It was accordingly resolved unanimously to propose a return of classes living by each occupation insisting, that is, upon an entry under this head for every person enumerated, a requirement which can be fulfilled, by dint of timely instruction of the Enumerators, more easily than that under which those officers had to solve questions about the relative independence of the occupations of the women and children in the household." It will thus be seen that a fundamental alteration has taken place in the occupation entry and figures in 1891. Whereas the previous Census tried to obtain the number of persons, male and female, actually engaged in occupations, and the nature of the occupations, with numbers, on which they were so engaged, the present one aims only at estimating the numbers supported by each occupation. If the former numbers were obtainable to any degree of accuracy, they would economically be of much greater usefulness; but when a comparison of the results in the different Provinces revealed a state of confusion such as is depicted above, it was thought best to be contented with the new demand. In the schedules, no doubt, the word "dependent" (*nisbat*) was added in the occupation-column for all such as were not actual workers; but this distinction was not marked in the tabulation as it would have imposed a heap of extra work. The chief causes which led to inaccuracies in the statement of actual workers were those due to a confusion with regard to the occupation of females; it being hard to determine both at the time of entry and afterwards for tabulation whether those who entered themselves as following an occupation were really independently employed, say, as domestic servants, and were actually earning their independent livelihood, or were lending a helping hand in agriculture, or were engaged simply in the household duties that fall ordinarily to the lot of all women, or, finally, were

entered under an occupation only because those on whom they immediately depended were following it. Another similar confusion was in regard to children; and also in regard to owners of land who actually did not cultivate, but were occupied in the management of their properties. It was also, as is already said, difficult to get those entered who out of several owners or tenants were not actively engaged in the occupation of agriculture. These difficulties were removed by the change in the entry; all members of either sex and all ages were to have the occupation marked against them; either that which they actually were engaged in, or that on which they depended.

**3. Instructions to Enumerators.**—These changes will best be marked by putting side by side the instructions to the Enumerators in the two Censuses:—

1881.

16. Column 10.—Only such persons are to be shown in this column as actually do work contributing to the family income. Mere employment in such domestic occupations as spinning will not entitle women to be shown in this column, unless the produce of their labour is regularly brought to market. When a person has two or more occupations, he should be entered as following the occupation whence his income is chiefly derived (but if he combines agriculture with any other profession or trade, such as that of vakeel or money-lender, carpenter or smith, both occupations should be shown).

General terms, such as servant, workman, dealer, must not be employed. In each case the specific service or trade in which the person is engaged must be named; *e.g.*, watchmen, office-messenger, digger, ploughman, cloth-seller. General expressions, such as *pesha-i-khud*, must not be employed. In every case the occupation must be indicated by the common vernacular term by which it is known, and not by the Persian name; thus, *Kumhár* for potter, not *Kasgar*.

1891.

15. Column 11.—(Occupation or means of subsistence).—Enter in this column the occupation, as below prescribed, of all who do work, and, in the case of persons who do no regular work, enter the means whereby they subsist, such as house-rent, pension, &c. For young children and women who do no work, enter the occupation of those by whom they are supported, but do not leave this column blank for any one. If a person has two or more occupations, enter the chief one only, except in the case of a person who owns or cultivates land in addition to another occupation, when both occupations should be entered, as . . . . . , &c. In the case of occupations connected with the land, the nature of the connection with the land must always be entered as . . . . . , &c., and it should be stated in the case of a land-owner whether he cultivates himself or rents all his land to tenants. When a person is entered as an agricultural labourer, you should specify whether he is engaged by the year or month or is a daily field labourer. Women who earn money by independent occupations from their husbands, as

by spinning, rice-pounding, selling grass, firewood, or cowdung-cakes, or who do housework for wages, should be entered under those occupations. If a person makes the articles which he also sells, you should enter him as 'making and selling such and such goods.' You must not enter general terms, such as servant, labourer, writer, munshi, &c., but must in each case specify the exact service, class of labour and of writing in which the person is engaged, as . . . . . ., &c. If a person be a shop-keeper, you must mention the class of goods he sells. If a person lives by alms, you should put down whether he is a religious mendicant or an ordinary beggar. When a person is in Government or other service, you should write the word 'Government,' 'Municipal,' &c., after, and not before, the special service; as, 'clerk, Government; signaller, Railway; sweeper, Municipal,' &c. When a person is temporarily out of employ, his last or usual occupation should be entered.

2. *Classification of occupations and means of livelihood.*

**4. Classes and orders in 1881.**—In 1881 lists were made of all the occupations found in the block-books; they were reduced to alphabetical order and had headings fixed for each of them. These headings were classified with the light, and on the lines, of Dr. Farr's occupation tables, and all the different occupations were shown in the proper class, order and sub-order. It would take up much space to give those sub-orders; but below I give the scheme of classes (six in number) and the orders assigned under each, in 1881, for the Baroda Census.

| *Class.* | *Orders.* |
|---|---|
| I. Professional. | 1. Persons engaged in the general or local Government of the country.<br>2. Persons engaged in the defence of the country.<br>3. Persons engaged in the learned professions, or in Literature, Art, and Science (with their immediate subordinates). |

| *Class.* | *Orders.* |
|---|---|
| II. Domestic. | 1. Wives.<br>2. Persons engaged in entertaining and performing personal offices for man. |
| III. Commercial. | 1. Persons who buy or sell, keep or lend, money, houses, or goods of various kinds.<br>2. Persons engaged in the conveyance of men, animals, goods and messages. |
| IV. Agricultural. | 1. Persons possessing or working the land, and engaged in growing Grain, Fruits, Grasses, Animals and other products.<br>2. Persons engaged about animals. |
| V. Industrial class. | 1. Persons engaged in Art and mechanic productions, in which matters of various kinds are employed in combination.<br>2. Persons working and dealing in the textile fabrics and in dress.<br>3. Persons working and dealing in food and drinks.<br>4. Persons working and dealing in animal substances.<br>5. Persons working and dealing in vegetable substances.<br>6. Persons working and dealing in minerals. |
| VI. Indefinite and non-Productive. | 1. Labourers and others; branch of labour undefined.<br>2. Persons of rank or property who have not returned any office or occupation.<br>3. Persons of no specified occupation. |

**5. Classification in 1891.**—For the present Census, a uniform scheme has been adopted for the whole of India. Before putting the scheme down, I deem it necessary to quote a few passages from the Census Commissioner's Note $\frac{0}{1891}$ explaining the object in view, and commenting upon certain details. "It is superfluous," he says, "to discuss the classification in use at the Census of communities further advanced in economic differen-

tiation, or one based simply on the abstract laws of Sociological Science. The classification now published is not altogether scientifically correct, but it will serve its purpose if it collects under one head occupations known to be akin to each other, and keeps apart others which are but nominally related." Before reviewing the details of the scheme Mr. Baines deems it necessary to make a few general remarks on certain classes of occupations. He observes first that Government service being a very comprehensive term in India, it is necessary to restrict its application only to the functions of 'protection' and 'defence'; special functions beyond these, undertaken by the State, falling under their own special designations; public instruction, for example, coming under Education, and Engineering, Medical practice, &c., falling respectively under these heads. The same rule is to be observed in regard to the service of local and Municipal bodies. A second class of occupations which Mr. Baines considers needing special treatment is that of "village-industries, one great characteristic of which is that the same person both makes and sells." Such artisans are blacksmiths, potters, carpenters and others. But he says that "owing to the extension of towns, it is misleading to group such occupations under what would be otherwise an obviously suitable title, and that it has, therefore, been thought advisable to make no difference in the classification between those who make and those who sell special goods."

The scheme of 1891 settled on these principles is the following:—

General scheme of classification of means of livelihood.

| *Class.* | *Order.* | *Sub-order, and group,* where any. | |
|---|---|---|---|
| A. Government. | I. Administration. | 1. Service of the Imperial and Provincial Governments. | |
| | | 2. Service of Local and Municipal Bodies. | |
| | | 3. Village service. | |
| | II. Defence. | 4. Army. | |
| | | 5. Navy and Marine. | |
| | III. Foreign and Feudatory State service. | 6. Administrative service. | |
| | | 7. Military and other service. | |
| B. Pasture and Agriculture. | IV. Provision and care of cattle. | 8. Stock breeding and dealing. | (*a*) Horses and horned cattle. |
| | | | (*b*) Other draught animals. |
| | | | (*c*) Small cattle. |
| | | 9. Subsidiary services in connection with animals. | (*a*) Training and care of cattle. |
| | | | (*b*) Vermin destroying. |

| *Class.* | *Order.* | *Sub-order, and group,* where any. |
|---|---|---|
| B. Pasture and Agriculture —*contd.* | V. Agriculture. | 10. Interest in land.<br>11. Agricultural labour.<br>12. Growth of special produce, of trees, &c.<br>13. Agricultural training and supervision. |
| C. Personal services. | VI. Personal, household and sanitary services. | 14. Personal and Domestic services.<br>15. Non-domestic entertainment.<br>16. Sanitation. |
| D. Preparation and supply of material substances. | VII. Food and drink, &c. | 17. Animal food.<br>18. Vegetable food.<br>19. Drinks, condiments and narcotics. |
| | VIII. Light, firing and forage. | 20. Lighting.<br>21. Fuel and forage. |
| | IX. Buildings. | 22. Building materials.<br>23. Artificers in building. |
| | X. Vehicles and vessels. | 24. Railway plant.<br>25. Carts, carriages, &c.<br>26. Ships and boats. |
| | XI. Supplementary requirements. | 27. Paper.<br>28. Books and prints.<br>29. Watches, clocks and scientific instruments.<br>30. Carving and engraving.<br>31. Toys and curiosities.<br>32. Music and musical instruments.<br>33. Necklaces, garlands, sacred threads, bracelets and beads, &c.<br>34. Furniture.<br>35. Harness.<br>36. Tools and Machinery.<br>37. Arms and Ammunition. |
| | XII. Textile fabrics and dress. | 38. Wool and Fur.<br>39. Silk.<br>40. Cotton.<br>41. Hemp, flax and coir, &c.<br>42. Dress. |
| | XIII. Metals and precious stones. | 43. Gold, silver and precious stones.<br>44. Brass, copper and bell-metal.<br>45. Tin, zinc, quicksilver and lead.<br>46. Iron and steel. |

| *Class.* | *Order.* | *Sub-order, and group,* where any. | |
|---|---|---|---|
| D. Preparation and supply of material substances—*contd.* | XIV. Glass, pottery and stoneware. | 47. Glass and China ware. | |
| | | 48. Earthen and stone ware. | |
| | XV. Wood, cane and leaves, &c. | 49. Wood and Bamboos. | |
| | | 50. Cane, matting and leaves, &c. | |
| | XVI. Drugs, Dyes, gums, &c. | 51. Gums, resins and similar Forest produce. | |
| | | 52. Drugs, dyes, pigments, &c. | |
| | XVII. Leather... | 53. Leather, horns, bones and grease. | |
| E. Commerce, transport and storage. | XVIII. Commerce. | 54. Money and securities. | |
| | | 55. General merchandise. | |
| | | 56. Dealing unspecified. | |
| | | 57. Middlemen. | (*a*) Brokers, Agents. |
| | | | (*b*) Contractors, Farmers. |
| | XIX. Transport and Storage. | 58. Railways. | (*a*) Administration. |
| | | | (*b*) Working Staff. |
| | | 59. Road. | (*a*) Carts, Carriages, Trams, &c. |
| | | | (*b*) Pack animals. |
| | | 60. Water. | (*a*) Vessel owners, Agents, &c. |
| | | | (*b*) Working Staff. |
| | | 61. Messages. | (*a*) Postal and other messengers. |
| | | | (*b*) Telegraph and Telephone. |
| | | 62. Storage and weighing. | |
| F. Professions. | XX. Learned and artistic professions. | 63. Religion. | (*a*) Priests, Ministers, &c. |
| | | | (*b*) Subsidiary religious services. |
| | | 64. Education. | |
| | | 65. Literature. | |
| | | 66. Law. | |
| | | 67. Medicine. | (*a*) Practitioners. |
| | | | (*b*) Subsidiary medical services. |
| | | 68. Engineering and Survey. | (*a*) Engineers and Surveyors. |
| | | | (*b*) Subsidiary Staff. |
| | | 69. Other Sciences. | (*a*) Astronomy and Natural Sciences. |
| | | | (*b*) Minor Sciences. |

| *Class.* | *Order.* | *Sub-order, and group,* where any. | |
|---|---|---|---|
| F. Professions—*contd.* | XX. Learned and artistic professions—(*contd.*) | 70. Pictorial art, sculpture, &c. | |
| | | 71. Music, acting and dancing. | |
| | XXI. Sport and amusements. | 72. Sport. | (*a*) Catching, training and exhibiting animals. |
| | | 73 Exhibitions and games. | (*b*) Conjuring, fortune-telling and similar exhibitions. |
| | | | (*c*) Acrobatic and athletic exhibitions. |
| | | | (*d*) Service of places of entertainment. |
| G. Indefinite and Independent. | XXII. Complex occupations. | | (To be sub-divided Provincially.) |
| | XXIII. Indefinite. | 74. Unskilled labour. | (*a*) Earth-work and special branches of labour. |
| | | | (*b*) General unskilled labour. |
| | | 75. Undefined and disreputable means of livelihood. | |
| | XXIV. Independent of work | 76. Property and Alms. | (*a*) Property and allowances. |
| | | | (*b*) Charity and endowments. |
| | | 77. At the public charge. | (*a*) Pensions. |
| | | | (*b*) Prisoners, &c. |

Thus there are 7 classes, 24 orders under the classes, 77 sub-orders, and 33 divisions of sub-orders into groups. Commenting on the 24 orders, Mr. Baines says,—"The first few explain themselves. As regards the seventh, eighth, ninth, tenth, and eleventh, the object the article or service is intended for is placed more prominently than the material dealt with. On the other hand, from the twelfth to the seventeenth, the latter is regarded as more characteristic of the occupation than the object for which the prepared article is intended." The scheme going down to sub-orders and groups is given in Appendix A of the note mentioned above; in Appendix B is given a sample of the application of the scheme to a collection of items. These items give no less than 478 different occupations or means of livelihood, bracketed under the sub-orders or groups in which they fall. Even this is

not intended to be a complete list of the occupations. In the Baroda Final Tables, they go beyond 600, all of which will be found to be ascribed to their proper sub-orders or groups. In the matter of combined occupations, Mr. Baines makes the following observations :—

" A very important point to be dealt with in connection with the tabulation of occupations in India is how to deal with an occupation shown conjointly with some description of agriculture or with the possession of land, or, again, which is locally known to be always combined with another non-agricultural occupation, of apparently quite a distinct character. It seems advisable to show all of the former class in the main return under their respective special headings, and in a supplementary return to show them with the agricultural connection as the main head, and the special occupation subordinate to each several sub-division of the former. For example :—We may have a pleader who is a non-cultivating land-owner, a money-lender who is also a non-cultivating land-owner, a carpenter who is a cultivating tenant, and so on. In the general return these will appear under the items of pleader, money lender and carpenter, respectively. In the supplementary return, after the total number of non-cultivating land-owners who have no other occupation returned against them, will come the pleader, and after him the money-lender, whilst the carpenter will occupy a corresponding position under the head of cultivating tenant. In this way the total number of land-owners, and tenants and their families, so far as the Census Return is correct, will be obtained without detracting from the roll of the occupations which probably take up an equal or greater portion of the time of the person returning both. As regards the second class, no general heads can be prescribed, as the combinations may differ in every Province".

**6. Occupations not found in Baroda, and additional ones.**—I give here statements **A** and **B**, giving (*a*) those occupations mentioned in the Census Commissioner's Appendix **B**, which are not found in the Baroda State, and (*b*) those which have been added to the Appendix, in order to give prominence to some additional occupations in the State.

## A

*Occupations found in the Census Commissioner's list, but not in the Baroda list.*

| No. of occupation in the Census Commissioner's list. | Name of occupation. | No. of occupation in the Census Commissioner's list. | Name of occupation. |
|---|---|---|---|
| 1 | The Viceroy, Governors, Lieutenant-Governors, and Chief Commissioners, and their Families. | 45 | Cocoanut-growers. |
| | | 48 | Cardamon and pepper growers. |
| 16 | Officers. | 56 | Directors of Argiculture and their assistants. |
| 17 | Engineers, Warrant Officers and Seamen. | 61 | Tattooers. |
| 18 | Administrative staff. | | |

## A—*continued.*

*Occupations found in the Census Commissioner's list but not in the Baroda list*—contd.

| No. of occupation in the Census Commissioner's list. | Name of occupation. | No. of occupation in the Census Commissioner's list. | Name of occupation. |
|---|---|---|---|
| 71 | Club-Secretaries, Managers, Stewards, &c. | 271 | Ruby and emerald, &c., dealers. |
| 72 | Sanitary Officers of Government. | 272 | Pearl divers. |
| 110 | Cardamon-preparers and dealers. | 280 | Brass and copper wire drawers and sellers. |
| 119 | Candle makers and sellers. | 287 | Lead and quicksilver workers and sellers. |
| 124 | Gas-workers, Gas Company Managers, &c. | 316 | India-rubber collectors and sellers. |
| 127 | Coal-miners, &c. | 322 | Tar preparers and sellers. |
| 142 | Plumbers and Glaziers. | 325 | Borax workers and sellers. |
| 150 | Sail-makers. | 326 | Saltpetre workers and sellers. |
| 152 | Ship Chandlers and marine store dealers. | 329 | Sulphur workers and sellers. |
| 160 | Newspaper Proprietors and Managers. | 349 | Insurance Agents and Under-writers. |
| 165 | Surgical Instrument-makers and sellers. | 355 | Shop-keepers' and money-lenders' servants. |
| 166 | Photographic apparatus dealers. | 386 | Pilots. |
| 167 | Other Scientific Instrument makers, menders and sellers. | 415 | Solicitors and Attorneys. |
| 168 | Scale-makers and sellers. | 423 | Dentists. |
| 175 | Mica, flint, and Talc workers and sellers. | 434 | Astronomers and Meteorologists and establishments. |
| 182 | Curiosity dealers. | 435 | Botanists, Naturalists and Officers of Scientific Institutions. |
| 184 | Coach dealers, drum and horn makers, &c. | 436 | Metallurgists. |
| 186 | Bangle-makers and sellers in stone. | 445 | Piano-Tuners. |
| 195 | Artificial flower and caste mark-spangle makers and sellers. | 447 | Race-course Service, Book-makers, Jockeys, &c. |
| 202 | Saddle-cloth makers, embroiderers and sellers. | 451 | Circus-owners, Managers. &c. |
| 208 | Machinery dealers, &c. | 452 | Cock and pigeon fanciers. |
| 210 | Ammunition and Cap dealers. | 458 | Swing and merry-go-round keepers. |
| 217 | Carpet weavers and sellers. | 459 | Tennis and Racquet-Court, Gymkhana, and Boat Club service. |
| 239 | Tent manufacturers and sellers. | 460 | Billiard room and Theatre ownership, managership, and service. |
| 256 | False plait makers and sellers. | 465 | Miners (unspecified). |
| 269 | Diamond diggers, washers, &c. | 477 | Prisoners for debt. |
| 270 | Ruby-workers. | | |

## B.

*Additional occupations into which some of the occupations named in the Census Commissioner's list have been divided.*

| No. of occupation in the Census Commissioner's list. | Name of occupation in the Census Commissioner's list. | Name of equivalent occupations in the Baroda list. |
|---|---|---|
| | | His Highness the Mahárájá. |
| | | The Royal Family. |
| | | The Minister. |
| | | The Heads of Huzur Departments. |
| | | Officers. |
| | | Subordinate officers. |
| | | Clerks, Karkuns of every Department. |
| | | Candidates of every Department. |
| | | Office menials. |
| | | Service unspecified. |
| | | Service in the Mint including officers and servants, menials on the Mint Establishment. |
| 11 | Wátoolmen and other menials ... ... | Menial village service. |
| | | Valávás (Road escort). |
| 12 | Officers ... ... | Senápati Sáheb (Commander-in-Chief). |
| | | Officers. |
| 13 | Non-Commissioned Officers and Privates ... ... | Subordinate officers and sowars. |
| | | Foot force of Arabs, Makránis. |
| | | Jihh Kárkháná retainers. |
| 14 | Followers ... ... | Cavalry followers. |
| | | Menials. |
| | | Followers. |
| 19 | Chiefs, Consuls and Officers ... ... | Chiefs. |
| | | Family of Chiefs. |
| | | Officers, Consuls. |
| 37 | Horse and Elephant breakers and trainers, &c. ... | Horse and Elephant breakers and trainers, &c. |
| | | Elephant drivers (Máhuts). |
| | | Elephant nursers. |
| | | Elephant grooms. |
| 38 | Land occupants, cultivating ... | Land occupants cultivating. |
| | | Living on villages, lands and watans. |
| 59 | Barbers ... ... | Barbers. |
| | | Barbers and drum beaters. |
| 66 | Indoor servants ... | Indoor servants. |
| | | Menial private service. |
| 67 | Grooms, coachmen and dog-boys ... | Grooms, coachmen (not of public vehicles). |
| | | Drivers of bullock carriages. |
| | | Service in the camel-yard. |
| | | Service in the cow yard. |
| | | Dog-boys. |
| | | Bhoikháná service. |
| 76 | Cheese makers and sellers ... ... | Cow and buffalo keepers and milk and butter sellers. |
| | | Butter-milk sellers. |
| | | Milk, curds and ghee sellers. |
| 77 | Ghee preparers and sellers ... ... | Ghee preparers and sellers. |
| | | Ghee and oil dealers. |
| 89 | Vegetable sellers ... | Vegetable sellers. |
| | | Vegetable sellers and music players. |
| 90 | Fruit sellers ... ... | Fruit sellers. |
| | | Sugarcane dealers. |
| 92 | Confectioners and sweetmeat makers and sellers and cooks who are also sometimes fishermen and water-carriers. | Confectioners and sweetmeat makers and sellers. |
| | | Preparers of Seva (Vermicelli). |
| 103 | Sugar manufacturers and sellers ... | Sugar manufacturers and sellers. |
| | | Sugarcandy preparers and sellers. |
| | | Molasses, sugar and sugarcandy dealers. |
| 106 | Assafœtida, turmeric, &c. sellers ... | Assafœtida, turmeric, &c. sellers. |
| | | Sellers of Panáel (Pulse-cakes). |
| 112 | Tobacco and snuff manufacturers and sellers ... ... | Tobacco and snuff manufacturers and sellers. |
| | | Tobacco dealers. |
| | | Country cheroot preparers and sellers. |
| 140 | Plasterers and house-painters ... ... | Plasterers. |
| | | House-painters. |
| 164 | Opticians ... ... | Opticians. |
| | | Spectacles makers and sellers. |

## B—*contd.*

### *Additional occupations into which some of the occupations named in the Census Commissioner's list have been divided.*

| No. of occupation in the Census Commissioner's list. | Name of occupation in the Census Commissioner's list. | Name of equivalent occupations in the Baroda list. |
|---|---|---|
| 172 | Turners and Lacquerers ... | Turners.<br>Lacquerers. |
| 194 | Flower garland makers and sellers. | Flower garland makers and sellers.<br>Makers of Básing. |
| 207 | Mechanic (not Railway) ... ... | Engine-drivers (other than those on Railway and ships, in mills and factories). |
| 224 A | Wool dyers ... ... | Dealers in wool.<br>Dealers in miscellaneous articles of wool. |
| 228 | Silk weavers and dealers ... ... | Silk dealers.<br>Weavers of silk cloth and sellers.<br>Silk cloth dealers. |
| 231 | Cotton cleaners pressers and ginners ... | Cotton cleaners, pressers and ginners.<br>Cotton cleaners (indigenous).<br>Cotton pod breakers. |
| 234 | Cotton weavers, mill owners and managers ... ... | Cotton weavers, mill owners and managers.<br>Weavers (indigenous). |
| 237 | Cotton dyers ... | Cotton dyers.<br>Rangrej (generally turban dyers).<br>Bandáná makers.<br>Bandáná makers and cotton-cloth dyers and dealers. |
| 238 | Tape makers and sellers ... ... | Tape makers and sellers.<br>Yarn dealers. |
| 241 | Hemp rope makers and sellers .. | Hemp rope makers and sellers.<br>Rope and cord makers and sellers (general). |
| 246 | Coir preparers, manufacturers and sellers ... ... | Coir preparers, manufacturers and sellers.<br>Dealers in cocoanut husks. |
| 247 | Tailors and darners.. | Tailors.<br>Darners. |
| 251 | Hat, cap and turban makers and sellers. | Hat, cap and turban makers and sellers.<br>Turban weavers. |
| 260 | Gold and silver workers ... ... | Gold and silver workers (Goldsmiths).<br>Engravers in gold and silver.<br>Jewel setters. |
| 266 | Gold and silver wire drawers and braid makers ... ... | Gold and silver wire drawers and braid makers.<br>Gold thread makers and sellers.<br>Gold and silver lace makers and sellers.<br>Gold thread purchasers (Jarpurázáwálá). |
| 273 | Pearls and other precious stones (unspecified) dealers... | Pearl and other precious stones (unspecified) dealers.<br>Pearls sorters and stringers (Paronigar). |
| 284 | Tin-workers and sellers ... ... ... | Tin-pot makers and sellers.<br>Tin-workers and tin-sellers.<br>Tinware makers and sellers. |
| 299 | Grind-stone and mill-stone makers, menders and sellers ... | Grind stone and mill-stone makers and sellers.<br>Mill-stone menders. |
| 302 | Timber and bamboo agents and dealers. | Timber and bamboo agents and dealers.<br>Old timber dealers. |
| 323 | Wax, honey and general minor forest produce collectors and sellers .. ... | Wax, honey and general minor forest produce collectors and sellers.<br>Mahudá flower sellers. |
| 324 | Chemists and druggists. | Chemists and druggists.<br>Churanwalas (medical powder sellers). |
| 331 | Maddar and log-wood workers and dealers | Maddar and other dry wood dealers.<br>Dealers in dried safflowers. |
| 336 | Kanku (red-powder) preparers and sellers ... ... | Kanku (red-powder preparers and sellers).<br>Gopichandan (white clay) dealers.<br>Sapan wood crushers. |
| 337 | Perfume preparers and sellers ... | Perfume preparers and sellers.<br>Perfumed oil sellers. |

## B.—*continued.*

### *Additional occupations into which some of the occupations named in the Census Commissioner's list have been divided.*

| No. of occupation in the Census Commissioner's list. | Name of occupation in the Census Commissioner's lists. | Name of equivalent occupations in the Baroda list | No. of occupation in the Census Commissioner's list. | Name of occupation in the Census Commissioner's list. | Name of equivalent occupations in the Baroda list. |
|---|---|---|---|---|---|
| 338 | Tanners, carriers and hide sellers (many also shoe-makers). | Tanners, carriers and hide sellers.<br>Leather dyers and shoe makers and sellers. | 433 | Clerks, &c. in offices of the above. | Clerks, &c. in offices of the above.<br>Menial establishment of the above offices. |
| 341 | Water bag, well-bag, bucket and ghee-pot makers and sellers. | Water-bag, well-bag, bucket and ghee-pot makers and sellers.<br>Dabgar (mounters of drums &c). | 437 | Astrologers, genealogists and horoscope casters. | Astrologers and horoscope casters.<br>Genealogists |
| 347 | Money-lenders and pawn-brokers. | Money-lenders and pawn-brokers.<br>Lending money on crops or other sureties.<br>Grain lending on grain exchange.<br>Lâmingiri (suretyship). | 447 | Band-masters and players (not military). | Band-masters and players.<br>Player on stringed instruments.<br>Pipers.<br>Drummers.<br>Players on musical instruments (other than specified). |
| 352 | General merchants. | General merchants.<br>Speculators. | 426 | Actors, singers, and dancers and their accompanists. | Actors, singers, and dancers and their accompanists.<br>Farce and fun-makers. |
| 378 | Palkhi, &c., owners, bearers, &c. | Palkhi owners, letters.<br>Palkhi bearers, &c. | | | |
| 360 | Pack Camel, elephant mule, &c. owners and drivers. | Pack camel, elephants, mule &c. owners and drivers.<br>Pack Camel, elephant, mule, &c drivers, owners and music players.<br>Vegetable sellers and pack camel, elephant, mule, &c. drivers and owners. | 449 | Huntsmen, whippers-in. | Huntsmen, whippers in.<br>Jamadars and servants in charge of fighting animals.<br>Sthmârs (elephant sporters) (whippers-in.)<br>Elephant catchers by tongs |
| 405 | Church, temple, mussjid, pagoda, ghat burial or burning ground service, pilgrim-conductors and undertakers. | Church, temple, mussjid, pagoda, ghat, burial or burning ground service pilgrim-conductors and undertakers.<br>Corpse bearers (Parsis).<br>Officers and servants of charity. | 450 | Exhibitors of trained animals (Bulls, bears, snakes, monkeys, &c.) | Exhibitors of trained animals. (Bulls, bears, snakes, monkeys, &c.)<br>Exhibitors of trained birds.<br>Exhibitors of fighting birds. |
| | | | 454 | Story and ballad reciters. | Story and ballad recitors.<br>Chess players. |
| 408 | Clerks, &c. on establishment of Educational Institution. | Clerks, &c. on establishments of Educational Institution.<br>Menials of Educational Institution. | 464 | Quarry-men (stone-splitters &c.) | Quarry-men (stone-splitters).<br>Beldars. |
| 420 | Administrative and Inspecting Staff (when not returned under general head). | Administrative and Inspecting Staff.<br>Clerks on Medical establishment. | 468 a & b. | Undefined and disreputable means of livelihood. | Unspecified.<br>Caste head-men.<br>Pimps.<br>Disreputable means of livelihood.<br>Concubines. |
| 422 | Practitioners without diploma (Vaidya, Hakim, Kobiraj, &c.) | Practitioners without diploma (Vaidya, Hakim.)<br>Bone-setters.<br>Bleeders.<br>Glands pressers. | 470 | Allowances from patrons or relatives. | Living on bride's dowry.<br>Allowances from patrons or relatives. |

**B.**—*continued.*

*Additional occupations into which some of the occupations named in the Census Commissioner's list have been divided.*

| No. of occupation in the Census Commissioner's list | Name of occupation in the Census Commissioner's list. | Name of equivalent occupations in the Baroda list | No. of occupation in the Census Commissioner's list | Name of occupation in the Census Commissioner's list. | Name of equivalent occupations in the Baroda list |
|---|---|---|---|---|---|
| 473 | Pension, Civil Service | Annuity from Baroda Government.<br>Annuity from British Government.<br>Annuity from other States<br>Pension from Baroda Government.<br>Pension from British Government<br>Pension from other States. | 474 | Pension, Military Service | Pension from Baroda Government.<br>Pension from British Government.<br>Pension from Baroda and British Governments<br>Pension from other States.<br>Pension from private persons<br>Pension unspecified. |

3. *The Final Tables.*

**7. The Imperial Tables.**—The tables on occupation, submitted with this report, are many and voluminous, and that the immense labour spent on preparing them may not be neglected, I draw the attention of the reader to the amount of information given in them. The first of these is marked XVII.-A and styled "occupations by age," and the second XVII.-B, styled simply "occupations;" XVII.-A is for the entire State as one, and is first divided into the three main divisions of (1) total, (2) town, and (3) country. Each of these is again subdivided into (1) total, (2) males, and (3) females. Each of these 9 divisions is further subdivided into 4 columns, (1) total, (2) 0—4, (3) 5—14, (4) 15 and over. Thus there are 36 columns following the name of the occupation, in this table; and the information furnished is, as will have been seen, on the total numbers living by each occupation, in the State, by sexes, and on the numbers of each sex in each age-group; similar details being furnished for the urban and rural populations. There are 6 columns going before the one naming the occupation, and these furnish, in order, the name of the class, order, sub-order, and group, according to the settled scheme, and the number of each in the Census Commissioner's list and the number in the Baroda list. Of course where a petty occupation appears only in the Baroda list, and not in the Census Commissioner's list, there is a blank in the column for the latter. This table covers 44 full pages and the same number of half-pages interleaved. Table XVII.-B supplies the information by Divisions and for the City and Cantonment, separately, and for Baroda Division exclusive of the City and Cantonment. For each Division there are only 3 columns, one for total and the other two for the sexes. In all there are 34 columns, and the Table occupies 48 pages. Table XVII.-C

is for occupations combined with agriculture. In the first three columns of figures, it supplies the total numbers, and by sexes, of persons following each occupation, as in XVII.-A, for the sake of comparison ; and in the next three columns, the corresponding numbers of those who combine each of these occupations with agriculture. These latter are further sub-divided in the remaining columns, by totals and sexes, into 8 heads to show the nature of the connection with land. These headings are (1) land occupants, not cultivating, (2) land occupants cultivating, (3) lessees of villages, (4) tenants, not cultivating, (5) tenants and sharers, cultivating, (6) living on villages, lands and Vatans, (7) field labourers and crop-watchers, and (8) market-gardeners. This table extends over 16 pages. Table XVII. A is further expanded ; and the information by age-periods that is conveyed therein, in 13 columns, for the whole State as one, is given separately for each Division and the City, in 8 other tables. These cover 426 pages of figures. A similar statement by Divisions of the matter contained in XVII.-C (occupations combined with agriculture) affords more Tables, covering 80 more pages. Thus there have been altogether no less than 650 pages of tables supplying information in detail, about the occupations which support the people, for the whole State, and by Districts, and age-periods.

4. *The diagram.*

**8. The diagram.**—As in the previous Chapter, I prefix to this a diagram giving, at one view, the percentages of the Classes, orders and sub-orders of occupations to the total population of this State. A short study of the diagram will afford almost all the necessary information on the subject. The seven classes of occupations, given above, are represented by seven colours. The colours in the inmost circle denote the extent and percentages of each class, as figured on the surrounding rim ; the middle circle gives the magnitude of the 24 orders, maintaining the colour of the class to which they are subordinate; they also bear the percentages on the circumscribing rim ; the class and order colours are further extended to the outer circle denoting the 77 sub-orders and their comparative magnitudes. In the inner circle attention is drawn at once by the comparative magnitude of Class B (Pasture and agriculture). It covers more than a semi-circle, 59·87 out of 100 equal divisions of the circle. The next, Class D, (preparation and supply of material substances), cannot come even to a third of this large Class. This maintains 17·84 per cent. of the population. About a half of Class D, and a seventh of Class B, is Class G ; indefinite and independent, 8·41. Government employment, in the limited interpretation of the term, already given, (Class A), supports only about half of this, or 4·57 per cent. Class F (Profession)

shows about 4 per cent. as depending on the professions for their support. Nearly 3 per cent. get their livelihood by Personal Service, Class C; and Commerce, Class E, supports the least numbers, less than 2½ per cent. of the population. Passing on to the orders, it will be noticed that three of them are unrepresented. Two of them, III.-Foreign and Feudatory State Service and X.-Vehicles and Vessels, have too small numbers in this State to give any significant percentage; and the third XXII.-Complex Occupations, is omitted in tabulation. In the orders also, V.-Agriculture, by itself, supports 57·61 per cent. of the population; and so no other occupation can at all make any approach to it. Of the other occupations, leaving aside "Indefinite," textile fabrics and dress is the only one that shows a ratio just over 5 per cent. Those who prepare and supply food and drink come next with 4·12 per cent. Those who depend for support on the Learned and Artistic professions and on Administration are each about 4 per cent. of the population; and personal and household service order is co-extensive with its Class. Breeding and dealing in Live-stock maintains 2¼ per cent. The Artisan Orders have a ratio of between 1 and 2 per cent., and the Order of Commerce supports only 1·82 per cent. Descending now to the sub-orders, we notice that half of them are absent from the diagram. Two of these, 2, Service of Local and Municipal bodies and 5, Navy and Marine exist not in our State. The others that are not shown are on account of the paucity of numbers prohibiting a space on the rim; eighteen of these belong to Class D, and appertain to the preparation and supply of such material substances as are not in demand in this State, like ships and boats, wool and fur, arms and ammunition, and railway plant. Literature, law and science also do not come up in sufficiently large numbers, in Class F. Though we have descended so low as to the sub-orders, still interest in land (sub-order 10) alone takes up 50 per cent. of the field; all the rest, including agricultural labourers and stock-breeders filling up no more than half the area. The field labourers occupy the next place, and come to about 8 per cent.; unskilled labour going over 6 per cent. There are only 3 more sub-orders which maintain over 3 per cent. of the population. These are preparation and supply of cotton 3·76, of vegetables 3·14, and the occupation of religion 3·04. The last comprise large numbers of the Bráhmans, who act as priests. The other sub-orders fail to attract notice.

### 5. *Occupations, urban and rural.*

**ə. Numbers and percentages for the Classes, urban and rural.**—I first give the numbers and ratios, by sexes, of the persons maintained by each Class of occupation.

## TABLE No. I.

*Numbers and percentages to the total population, by sexes, urban and rural, in each Class of occupations.*

| Class. | Total population. | | | | | | Ratios to total population by sexes. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | Urban. | | Rural. | | Total. | | Urban. | | Rural. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| A.—Government .. | 62,932 | 47,431 | 32,240 | 24,581 | 30,692 | 23,850 | 5·02 | 4·08 | 12·97 | 10·47 | 3·05 | 2·46 |
| B.—Pasture and Agriculture ... ... | 757,427 | 688,765 | 60,177 | 51,862 | 697,250 | 636,903 | 60·45 | 59·26 | 24 20 | 22·08 | 69·42 | 68·67 |
| C.—Personal services. | 36,973 | 35,011 | 16,040 | 14,198 | 20,933 | 20,816 | 2 95 | 3·01 | 6·45 | 6·05 | 2·08 | 2·24 |
| D.—Preparation and supply of material substances. | 218,437 | 212,434 | 78,669 | 79,985 | 139,768 | 132,449 | 17·44 | 18·28 | 31·64 | 34·05 | 13·92 | 14·28 |
| E.—Commerce, Transport and storage. | 30,725 | 26,561 | 17,605 | 16,018 | 13,120 | 10,543 | 2·45 | 2·27 | 7·08 | 6·82 | 1·31 | 1·14 |
| F.—Professions .. | 52,228 | 43,308 | 22,239 | 19,544 | 29,989 | 23,764 | 4·17 | 3·73 | 8·94 | 8·32 | 2·99 | 2·56 |
| G.—Indefinite and independent ... | 94,261 | 108,900 | 21,673 | 28,684 | 72,588 | 80,216 | 7·52 | 9·37 | 8·72 | 12·21 | 7·23 | 8·65 |
| Total .. | 1 252 983 | 1,162 413 | 248,643 | 234,872 | 1,004,319 | 927,541 | 100 | 100 | 100 | 100 | 100 | 100 |

Taking first the percentages to the total population by sexes, it will appear that B, Pasture and Agriculture, maintains nearly 60½ per cent. of males and 59¼ per cent. of females. There is, thus a very slight difference of percentage in favour of the males; but this I attribute to some females dependent on agriculture being put under the vague heading of "home-occupation," or "indefinite." The preparation and supply of materials maintains 17·44 per cent. of the male population and 18·28 of the female one; the special occupations under this head which afford greater scope to the females will be seen when we enter into the details of the sub-orders. In Class G also, indefinite and independent, which comes next in the order of importance, the female percentage 9·37 exceeds the male one 7·52, chiefly because, as I have said, some of the former instead of being put under their proper heading must have been relegated to this unmeaning one of "Indefinite." In the next two Classes, Professions and Government, the weaker sex is lower in percentage to some extent, because in both, there are many outsiders who have left their families behind, and partly because there exists a slightly larger than average number of celibates. Absence of family members may also account for the slight difference of percentage in the sex ratios in Class E, Commerce, 2·45 males, and 2·27 females. While in Class C, Personal Service, the female ratio 3·01 exceeds the male ratio 2·95. Turning to the urban and rural ratios, a great disparity is observable at a glance. As is but natural to expect, the percentages for agriculture differ widest. In the country, the

chief source of livelihood and income is land and the cultivation of land; while in the towns, however semi-rural many of them be, the people are supported more by industries, commerce, professions and service, personal or Government. The ratio of those supported by agriculture is so high as 69·42 for males and 68·67 for females in the country, while for the towns it sinks to only 24·2 for males and 22 for females; or the ratio of persons supported by land in the towns is about a third only of that in the country. Excepting agriculture, the percentages for all the other occupations are larger in the towns and smaller in the villages than the average. For the country, the only other Class that has a percentage exceeding 10, is Class D, materials; nearly 14 for males and 14¼ for females. The 7 and 8 per cent. for Class G mean little; and the other percentages hardly come up to 3 per cent. But the case is different with the urban ratios. Class D has the greatest ratio for both sexes, 31·64 and 34; and for females, the ratio is 50 per cent. better than for Class B, agriculture. It will be noticed that both in villages and towns, the females show a higher ratio than the males for Class D, preparation and supply of material substances. Class A also, Government, holds a respectable place in towns, with a male ratio of 12·97 and a female one of 10·47. Professions follow with 8·94 and 8·32 for the two sexes. Even in the towns commerce does not hold up its head; only 7 per cent. of the male population and 6·8 per cent. of the female population depending upon it for livelihood. Personal service also exhibits for the towns more than double the average ratios for the State, just as is the case with Government, Materials, Commerce and Professions. As all who subsist by different occupations are enumerated, the ratios for the sexes cannot differ *inter se*, to any great extent, except in cases where the males are immigrants temporarily and where the females are specially employed in certain occupations in larger numbers than the males, as in weaving and certain domestic services. This will be found to be the case in the class ratios of the table now given; though it will appear more clearly further on. The order of Classes for the two sexes combined is as follows:—

TABLE No. II.

*Order of Classes according to the above table.*

| Name of Class. | Total. | Urban. | Rural. |
|---|---|---|---|
| B.—Pasture and Agriculture ... ... ... ... ... ... | 1 | 2 | 1 |
| D.—Preparation and supply of material substances ... ... ... | 2 | 1 | 2 |
| G.—Indefinite and Independent ... ... ... ... ... ... | 3 | 5 | 3 |
| A.—Government ... ... ... ... ... ... ... ... | 4 | 3 | 4 |
| F.—Professions ... ... ... ... ... ... ... ... | 5 | 4 | 5 |
| C.—Personal Services ... ... ... ... ... ... ... | 6 | 7 | 6 |
| E.—Commerce, Transport and Storage ... ... ... ... ... | 7 | 6 | 7 |

In the towns Class D, preparation, &c., of materials holds the first place, which it concedes to agriculture, in the country. Personal service and commerce exchange the last two places in the list, for town and country. The general order, of course, is identical with the rural one, as the rural population so greatly preponderates.

**10. Numbers and ratios for the orders, urban and rural** — I now give the numbers and ratios, by sexes, for the total population and town and country, for each of the 24 orders, except XXII., Complex Occupations, which we were asked to amalgamate with the main occupations.

TABLE No. III.

*Statement giving the numbers and percentages to the total population, by sexes, urban and rural, in each order of Occupations.*

| Order. | Total population. | | | | | | Ratios to total population by sexes. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | Urban. | | Rural | | Total. | | Urban. | | Rural. | |
| | Males. | Females. | Males. | Females | Males. | Females. | Males | Females. | Males. | Females | Males. | Females. |
| I.—Administration ... ... | 50,316 | 39,496 | 20,781 | 17,481 | 29,535 | 22,015 | 4·02 | 3·19 | 8·36 | 7·14 | 2·95 | 2·37 |
| II. Defence ... ... ... | 12,221 | 7,591 | 11,190 | 6,898 | 1,031 | 696 | 0·96 | 0·65 | 4·50 | 2·94 | 0·10 | 0·07 |
| III. Foreign and Feudatory State Service... ... | 395 | 341 | 269 | 202 | 126 | 139 | 0·03 | 0·03 | 0·11 | 0·09 | 0·01 | 0·02 |
| IV.—Live-stock ... ... | 29,923 | 24,819 | 2,410 | 2,003 | 27,513 | 22,816 | 2·39 | 2·13 | 0·97 | 0·85 | 2·73 | 2·46 |
| V.—Agriculture ... ... | 727,504 | 668,946 | 57,767 | 49,859 | 669,737 | 614,087 | 58·06 | 57·12 | 23·23 | 21·23 | 66·69 | 66·20 |
| VI.—Personal and Household Services ... ... | 36,973 | 35,011 | 16,010 | 14,198 | 20,933 | 20,816 | 2·95 | 3·01 | 6·45 | 6·05 | 1·88 | 2·24 |
| VII. Food and Drink, &c. ... | 51,312 | 48,246 | 18,994 | 18,584 | 32,318 | 29,662 | 4·10 | 4·15 | 7·64 | 7·92 | 3·22 | 3·19 |
| VIII. Light, firing and forage | 17,016 | 17,985 | 6,150 | 5,895 | 10,866 | 12,090 | 1·36 | 1·55 | 2·48 | 2·51 | 1·08 | 1·31 |
| IX. Buildings ... ... | 7,610 | 6,293 | 4,841 | 4,403 | 2,769 | 1,890 | 0·61 | 0·54 | 1·94 | 1·88 | 0·27 | 0·21 |
| X.—Vehicles and vessels ... | 236 | 225 | 63 | 65 | 173 | 160 | 0·02 | 0·02 | 0·02 | 0·02 | 0·02 | 0·02 |
| XI. Supplementary requirements .. ... ... | 3,600 | 3,27[illegible] | 2,908 | 2,716 | 692 | 56[illegible] | 0·29 | 0·28 | 1·17 | 1·11 | 0·06 | 0·06 |
| XII. Textile fabrics and dress ... ... ... | 60,209 | 63,902 | 23,143 | 26,971 | 36,766 | 36,931 | 4·80 | 5·50 | 9·43 | 11·49 | 3·67 | 3·98 |
| XIII. Metal and precious stones ... ... ... | 18,823 | 17,619 | 8,601 | 8,265 | 10,222 | 9,354 | 1·50 | 1·51 | 3·46 | 3·52 | 1·02 | 1·02 |
| XIV.—Glass, pottery and stoneware ... ... | 18,140 | 17,171 | 3,502 | 3,416 | 14,638 | 13,755 | 1·45 | 1·48 | 1·41 | 1·46 | 1·46 | 1·48 |
| XV. Wood, cane and leaves &c. ... ... ... | 21,287 | 19,443 | 5,871 | 5,630 | 15,416 | 13,813 | 1·70 | 1·67 | 2·36 | 2·40 | 1·53 | 1·49 |
| XVI.—Drugs, dyes gums, &c | 631 | 675 | 405 | 491 | 226 | 184 | 0·05 | 0·06 | 0·16 | 0·21 | 0·03 | 0·02 |
| XVII.—Leather, horns, bones, and grease ... .. | 19,573 | 17,603 | 3,891 | 3,555 | 15,682 | 14,048 | 1·56 | 1·51 | 1·57 | 1·52 | 1·56 | 1·51 |
| XVIII. Commerce ... ... | 23,037 | 21,021 | 13,730 | 13,334 | 9,307 | 7,687 | 1·84 | 1·81 | 5·52 | 5·68 | 0·93 | 0·83 |
| XIX.—Transport and storage. | 7,688 | 5,510 | 3,875 | 2,681 | 3,813 | 2,856 | 0·61 | 0·48 | 1·56 | 1·14 | 0·38 | 0·31 |
| XX.—Learned and artistic professions .. .. | 51,698 | 42,896 | 21,854 | 19,235 | 29,844 | 23,661 | 4·13 | 3·69 | 8·79 | 8·19 | 2·97 | 2·55 |
| XXI.—Sport and amusements | 530 | 41[illegible] | 385 | 309 | 145 | 103 | 0·04 | 0·04 | 0·15 | 0·13 | 0·01 | 0·01 |
| XXIII.—Indefinite ... ... | 73,144 | 88,319 | 14,633 | 21,091 | 58,511 | 67,228 | 5·84 | 7·60 | 5·80 | 8·98 | 5·83 | 7·25 |
| XXIV.—Independent of work | 21,117 | 20,581 | 7,040 | 7,593 | 14,077 | 12,988 | 1·69 | 1·77 | 2·83 | 3·24 | 1·40 | 1·40 |

Here again the highest percentages are for the order of agriculture; so high as 66·69 for males and 66·2 for females in the country, and 58 for males and 57 for females for the entire State. For the towns also the ratios 23 and 21 are the highest of all other Order ratios, though not absolutely so high as for the total and the villages. Class D being divided into many orders, no individual order of that class can now come up to agriculture, even in towns; though the ratio of the whole Class D is, as we have already seen, higher for the towns than for Class B. There is a large fall in ratios from the order of agriculture to the next one in numbers. This is "indefinite" for the State and the country with ratios of over 5 and below 8 per cent. The urban female ratio for this order is so high as 9 per cent.; but this order defines no occupation. The second place for urban populations is taken by order XX., Learned and Artistic Professions; over 8 per cent. for both sexes. This includes a large portion of the Brahmans and religious mendicants. The first order, Administration, also maintains nearly the same numbers in towns (8·36 males and 7·44 females); but in the villages the ratios are very small; only 2·95 and 2·37. The preparation and sale of textile fabrics and dress maintains a large population in towns; 9·43 per cent. of their males and 11·5 per cent. of their females. It is an important occupation in which the females out-number the males. With their coarser dresses and habiliments, the villagers maintain only a third of this percentage, and so the State percentage is only about 5 per cent. The same is the case with regard to food and drink purveyors, who are about 7½ and 8 per cent. for towns, but no more than about 3 per cent. for the villages. The same is the case with those who prepare and supply metals and precious stones. For defence, the ratio for villages is quite insignificant, being less than one per thousand; while for towns, it is 4·5 per cent. for males and 2·9 for females, as the army is mainly stationed at Baroda and in one or two other towns. In Buildings the town supports proportionately 8 times the numbers supported by the villages. Commerce also maintains comparatively 6 times more persons in the towns than in the villages. Finally, those who are independent of work are found naturally more (double or more) in the towns. In the other Orders, there is no striking difference in the ratios.

**11. Numbers and ratios for the sub-orders and groups, urban and rural.**—I now descend to a consideration of the total numbers, by sexes, and the urban and rural numbers of those who subsist on the occupations denoted in the sub-orders and groups; I also give the percentages of each to the total population by sexes.

# TABLE No. IV.

*Numbers and percentages to the total population, by sexes, urban and rural, in each sub order and group of occupations.*

| Number of sub-order. | SUB-ORDER OR GROUP. | Total Population | | | | | | Ratio to total population by sexes | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total | | Urban | | Rural | | Total | | Urban | | Rural | |
| | | Males | Females. | Males. | Females | Males | Females | Males | Females. | Males. | Females | Males | Females. |
| | (1a) Service of the Baroda State ... ... | 25,002 | 19,201 | 18,296 | 14,965 | 6,706 | 4,236 | 1·99 | 1·65 | 7·36 | 6·37 | 0·67 | 0·46 |
| | (1b) Service of the Imperial and Provincial Governments ... ... ... .. | 483 | 476 | 306 | 349 | 117 | 127 | 0·04 | 0·04 | 0·15 | 0·15 | 0·01 | 0·01 |
| 1 | Service of the Imperial and Provincial Governments and Baroda State Service ... .. ... | 25,485 | 19,677 | 18,662 | 15,314 | 6,823 | 4,363 | 2·03 | 1·69 | 7·51 | 6·52 | 0·68 | 0·47 |
| | (3a) Baroda Government ... ... ... | 24,765 | 19,749 | 2,076 | 2,117 | 22,689 | 17,623 | 1·98 | 1·70 | 0·83 | 0·90 | 2·26 | 1·90 |
| | (3b) British Government ... ... .. | 66 | 79 | 43 | 50 | 23 | 29 | 0·01 | 0·01 | 0·02 | 0·62 | ..... | ..... |
| 3 | Village Service . ... ... ... .. | 24,831 | 19,819 | 2,119 | 2,167 | 22,712 | 17,652 | 1·99 | 1·71 | 0·85 | 0·92 | 2·26 | 1·90 |
| | (4a) 1 Regular ... ... ... ... .. | 6,734 | 3,324 | 6,265 | 3,104 | 469 | 220 | 0·54 | 0·29 | 2·52 | 1·32 | 0·05 | 0·02 |
| | (4a) 2 Irregular .. ... ... .. | 4,673 | 3,937 | 4,118 | 3,467 | 555 | 470 | 0·37 | 0·34 | 1·66 | 1·48 | 0·06 | 0·05 |
| | (4a) Baroda Government ... ... .. | 11,407 | 7,261 | 10,383 | 6,571 | 1,024 | 690 | 0·91 | 0·62 | 4·18 | 2·80 | 0·11 | 0·07 |
| | (4b) British Government ... ... ... | 814 | 333 | 807 | 327 | 7 | 6 | 0·06 | 0·03 | 0·32 | 0·14 | ..... | ..... |
| 4 | Army ... ... ... ... ... .. | 12,221 | 7,594 | 11,190 | 6,898 | 1,031 | 696 | 0·97 | 0·65 | 4·50 | 2·94 | 0·11 | 0·07 |
| 6 | Administrative Service ... ... ... .. | 344 | 322 | 250 | 183 | 94 | 139 | 0·03 | 0·03 | 0·11 | 0·08 | 0·01 | 0·01 |
| 7 | Army and Marine ... ... ... ... .. | 51 | 19 | 19 | 19 | 32 | ..... | ..... | ..... | 0·01 | 0·01 | ..... | ..... |
| | (8a) Horse and horned cattle ... ... .. | 28,473 | 23,604 | 2,019 | 1,673 | 26,454 | 21,931 | 2·27 | 2·03 | 0·89 | 0·71 | 2·63 | 2·36 |
| | (8b) Other draught, &c., animal .. ... | 142 | 113 | 63 | 38 | 79 | 75 | 0·01 | 0·01 | 0·03 | 0·02 | 0·01 | 0·01 |
| | (8c) Small stock .. ... ... ... ... | 1,024 | 849 | 88 | 55 | 936 | 794 | 0·08 | 0·07 | 0·04 | 0·02 | 0·09 | 0·09 |
| 8 | Stock breeding and dealing ... ... ... . | 29,639 | 24,566 | 2,170 | 1,766 | 27,469 | 22,800 | 2·36 | 2·11 | 0·87 | 0·75 | 2·73 | 2·46 |
| | (9a) Training and doctoring live stock ... | 253 | 230 | 220 | 216 | 33 | 14 | 0·02 | 0·02 | 0·09 | 0·09 | ..... | ..... |
| | (9b) Vermin destroying ... ... ... ... | 31 | 23 | 20 | 21 | 11 | 2 | ..... | ..... | 0·01 | 0·01 | ..... | ..... |
| 9 | Subsidiary services to stock ... ... ... ... | 284 | 253 | 240 | 237 | 44 | 16 | 0·02 | 0·02 | 0·10 | 0·10 | ..... | ..... |

## TABLE No. IV.—*continued.*

*Numbers and percentages to the total population, by sexes, urban and rural, in each suborder and group of occupations.*

| Number of suborder. | SUB-ORDER OR GROUP. | Total Population. | | | | | | Ratio to total population by sexes. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | | Urban. | | Rural. | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 10 | Interest in land ... ... ... ... .. | 632,143 | 564,437 | 53,203 | 45,067 | 578,940 | 519,370 | 50·45 | 48·56 | 21·49 | 19·19 | 57·64 | 55·99 |
| 11 | Agricultural labourers ... ... ... ... | 93,313 | 97,583 | 3,640 | 3,791 | 87,673 | 93,792 | 7·45 | 8·39 | 1·46 | 1·61 | 8·93 | 10·12 |
| 12 | Growers of special products and trees ... ... | 2,038 | 1,925 | 923 | 1,000 | 1,115 | 925 | 0·16 | 0·17 | 0·37 | 0·43 | 0·12 | 0·09 |
| 13 | Agricultural training and supervision ... .. | 10 | 1 | 1 | 1 | 9 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 14 | Personal and domestic services ... ... ... | 33,368 | 31,630 | 14,472 | 12,532 | 18,896 | 19,098 | 2·66 | 2·72 | 5·82 | 5·34 | 1·88 | 2·06 |
| 15 | Non-domestic establishment ... ... ... | 45 | 37 | 34 | 21 | 11 | 16 | 0·003 | 0·003 | 0·003 | 0·003 | ..... | ..... |
| 16 | Sanitation ... ... ... ... ... ... | 3,560 | 3,347 | 1,534 | 1,645 | 2,026 | 1,702 | 0·29 | 0·29 | 0·62 | 0·70 | 0·20 | 0·18 |
| 17 | Animal food ... ... ... ... ... ... | 4,473 | 4,912 | 2,475 | 2,407 | 1,998 | 2,505 | 0·36 | 0·42 | 0·99 | 1·02 | 0·19 | 0·27 |
| 18 | Vegetable food ... ... ... ... ... | 39,151 | 36,581 | 12,307 | 12,267 | 26,844 | 24,314 | 3·12 | 3·15 | 4·95 | 5·21 | 2·67 | 2·62 |
| 19 | Drink condiments and narcotics ... ... ... | 7,688 | 6,753 | 4,212 | 3,910 | 3,476 | 2,843 | 0·61 | 0·58 | 1·69 | 1·67 | 0·35 | 0·30 |
| 20 | Lighting ... ... ... ... ... .. | 9,391 | 8,268 | 4,445 | 3,754 | 4,946 | 4,514 | 0·75 | 0·71 | 1·79 | 1·06 | 0·49 | 0·49 |
| 21 | Fuel and forage ... ... ... ... ... | 7,625 | 9,717 | 1,705 | 2,141 | 5,920 | 7,576 | 0·61 | 0·84 | 0·69 | 1·91 | 0·59 | 0·82 |
| 22 | Building materials ... ... ... ... .. | 1,719 | 1,528 | 1,040 | 940 | 679 | 588 | 0·14 | 0·13 | 0·42 | 0·40 | 0·07 | 0·06 |
| 23 | Artificers in building ... ... ... ... | 5,891 | 4,765 | 3,801 | 3,463 | 2,090 | 1,302 | 0·47 | 0·41 | 1·53 | 1·48 | 0·21 | 0·14 |
| 24 | Railway plants ... ... ... ... ... | 33 | 41 | 16 | 21 | 17 | 20 | 0·003 | 0·003 | 0·003 | 0·003 | ..... | ..... |
| 25 | Carts, carriages, &c. ... ... ... ... | 160 | 148 | 41 | 37 | 119 | 111 | 0·01 | 0·01 | 0·02 | 0·02 | 0·01 | 0·01 |
| 26 | Ships and boats ... ... ... ... ... | 43 | 36 | 6 | 7 | 37 | 29 | 0·004 | 0·003 | 0·004 | 0·003 | ..... | ..... |
| 27 | Paper, &c. ... ... ... ... ... .. | 130 | 119 | 106 | 106 | 24 | 13 | 0·01 | 0·01 | 0·04 | 0·05 | ..... | ..... |
| 28 | Books and prints, &c. ... ... ... ... | 181 | 140 | 173 | 137 | 8 | 3 | 0·01 | 0·01 | 0·07 | 0·06 | ..... | ..... |
| 29 | Watches, clocks and scientific instruments ... | 78 | 62 | 72 | 60 | 6 | 2 | 0·01 | 0·005 | 0·03 | 0·03 | 0·003 | 0·005 |
| 30 | Carving, engraving, &c. ... ... ... ... | 377 | 287 | 330 | 262 | 47 | 25 | 0·03 | 0·02 | 0·13 | 0·10 | 0·01 | ..... |

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 31 | Toys, curiosities, &c. ... ... ... ... | 84 | 68 | 62 | 51 | 22 | 17 | 0·01 | 0·01 | 0·01 | 0·02 | ..... | ..... |
| 32 | Music and musical instruments ... ... ... | 34 | 40 | 29 | 37 | 5 | 3 | ..... | 0·01 | 0·01 | 0·02 | ..... | ..... |
| 33 | Necklaces, bracelets, beads, sacred threads, &c. ... | 2,075 | 1,963 | 1,725 | 1,684 | 350 | 279 | 0·17 | 0·17 | 0·70 | 0·70 | 0·03 | 0·03 |
| 34 | Furniture ... ... ... ... ... ... | 44 | 32 | 30 | 16 | 14 | 16 | 0·004 | 0·003 | 0·01 | ..... | 0·01 | ..... |
| 35 | Harness ... ... ... ... ... .. | 112 | 132 | 58 | 70 | 54 | 62 | 0·01 | 0·01 | 0·02 | 0·02 | 0·01 | 0·01 |
| 36 | Tools and machinery ... ... ... ... | 245 | 228 | 149 | 147 | 96 | 81 | 0·02 | 0·02 | 0·06 | 0·05 | 0·01 | 0·01 |
| 37 | Arms and ammunition ... ... ... ... | 240 | 201 | 174 | 149 | 66 | 61 | 0·02 | 0·02 | 0·07 | 0·06 | 0·01 | 0·01 |
| 38 | Wool and fur ... ... ... ... ... | 447 | 341 | 80 | 100 | 367 | 241 | 0·04 | 0·03 | 0·03 | 0·04 | 0·04 | 0·03 |
| 39 | Silk ... ... ... ... ... ... ... | 1,423 | 1,417 | 1,338 | 1,343 | 85 | 74 | 0·11 | 0·12 | 0·54 | 0·58 | 0·01 | 0·01 |
| 40 | Cotton ... ... ... ... ... ... | 43,829 | 46,922 | 15,049 | 17,939 | 28,780 | 28,983 | 3·50 | 4·04 | 6·05 | 7·64 | 2·87 | 3·12 |
| 41 | Jute, flax, coir, &c. ... ... ... ... ... | 598 | 957 | 220 | 544 | 378 | 413 | 0·04 | 0·08 | 0·09 | 0·23 | 0·04 | 0·04 |
| 42 | Dress... ... ... ... ... ... ... | 13,912 | 14,265 | 6,756 | 7,645 | 7,156 | 7,220 | 1·11 | 1·23 | 2·72 | 3· | 0·71 | 0·78 |
| 43 | Gold, silver and precious stones ... ... ... | 7,816 | 6,982 | 4,735 | 4,469 | 3,081 | 2,513 | 0·62 | 0·60 | 1·90 | 1·90 | 0·31 | 0·27 |
| 44 | Brass, copper and bell metal ... ... ... | 1,854 | 1,708 | 1,539 | 1,427 | 315 | 281 | 0·15 | 0·15 | 0·62 | 0·62 | 0·03 | 0·03 |
| 45 | Tin, zinc, mercury and lead ... ... .. | 339 | 280 | 269 | 220 | 70 | 60 | 0·03 | 0·02 | 0·11 | 0·09 | 0·01 | 0·01 |
| 46 | Iron and steel ... ... ... .. .. | 8,814 | 8,649 | 2,058 | 2,149 | 6,756 | 6,500 | 0·71 | 0·74 | 0·83 | 0·91 | 0·67 | 0·70 |
| 47 | Glass and Chinaware ... ... ... .. | 18 | 174 | 16 | 32 | 2 | 142 | 0·01 | 0·01 | 0·01 | 0·01 | ..... | 0·02 |
| 48 | Earthen and stoneware ... ... ... ... | 18,122 | 16,997 | 3,486 | 3,384 | 14,636 | 13,613 | 1·45 | 1·47 | 1·40 | 1·45 | 1·46 | 1·47 |
| 49 | Timber and wood ... ... ... ... .. | 15,456 | 13,601 | 4,753 | 4,350 | 10,703 | 9,251 | 1·23 | 1·17 | 1·91 | 1·85 | 1·06 | 1·00 |
| 50 | Canework, matting and leaves, &c... ... .. | 5,831 | 5,842 | 1,114 | 1,280 | 4,713 | 4,562 | 0·46 | 0·50 | 0·45 | 0·54 | 0·47 | 0·49 |
| 51 | Gums, wax and similar Forest Produce ... ... | 208 | 212 | 76 | 66 | 132 | 146 | 0·02 | 0·02 | 0·03 | 0·03 | 0·01 | 0·02 |
| 52 | Drugs, dyes, pigments, &c... ... ... .. | 423 | 463 | 329 | 425 | 94 | 38 | 0·03 | 0·04 | 0·13 | 0·18 | 0·01 | ..... |
| 53 | Leather, &c. ... ... ... ... ... | 19,573 | 17,603 | 3,891 | 3,555 | 15,682 | 14,048 | 1·56 | 1·56 | 1·57 | 1·52 | 1·56 | 1·51 |
| 54 | Dealers in money and securities ... ... .. | 10,970 | 10,836 | 6,286 | 6,413 | 4,684 | 4,423 | 0·88 | 0·93 | 2·53 | 2·73 | 0·47 | 0·48 |
| 55 | General merchandise ... ... ... ... | 4,553 | 3,919 | 2,680 | 2,597 | 1,873 | 1,322 | 0·36 | 0·34 | 1·08 | 1·11 | 0·19 | 0·15 |
| 56 | Dealing unspecified ... ... ... ... ... | 5,765 | 4,790 | 3,379 | 3,063 | 2,386 | 1,727 | 0·46 | 0·41 | 1·36 | 1·30 | 0·24 | 0·19 |

## TABLE No. IV.—*continued.*

***Numbers and percentages to the total population, by sexes, urban and rural, in each Sub-order and group of occupations.***

| Number of Sub order. | SUB-ORDER OR GROUP. | Total Population. | | | | | | Ratio to total population by sexes | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total | | Urban. | | Rural. | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| | (57 *a*) Brokers, &c. ... ... ... .. | 1,033 | 928 | 921 | 848 | 112 | 80 | 0·08 | 0·08 | 0·37 | 0·37 | 0·01 | 0·01 |
| | (57 *b*) Contractors and farmers ... ... .. | 716 | 548 | 434 | 413 | 252 | 135 | 0·06 | 0·05 | 0·19 | 0·17 | 0·03 | 0·02 |
| 57 | Middlemen ... ... ... ... ... .. | 1,749 | 1,476 | 1,385 | 1,261 | 364 | 215 | 0·14 | 0·13 | 0·56 | 0·54 | 0·04 | 0·03 |
| | (58 *a*) Administration ... ... ... .. | 66 | 41 | 58 | 40 | 8 | 1 | 0·01 | ... | 0·02 | 0·02 | ..... | ..... |
| | (58 *b*) Working staff ... ... ... .. | 1,795 | 1,069 | 729 | 414 | 1,065 | 655 | 0·14 | 0·09 | 0·29 | 0·17 | 0·11 | 0·07 |
| 58 | Railway ... ... ... ... ... .. | 1,861 | 1,110 | 787 | 454 | 1,074 | 655 | 0·15 | 0·10 | 0·31 | 0·19 | 0·11 | 0·07 |
| | (59 *a*) Cart, carriage and tramway owners and drivers ... ... ... ... ... | 1,639 | 1,090 | 1,144 | 887 | 495 | 203 | 0·13 | 0·09 | 0·46 | 0·38 | 0·05 | 0·02 |
| | (59 *b*) Carriers by pack animals ... ... | 2,106 | 1,499 | 559 | 286 | 1,547 | 1,213 | 0·17 | 0·13 | 0·22 | 0·12 | 0·15 | 0·13 |
| 59 | Road ... ... ... ... ... ... | 3,745 | 2,589 | 1,703 | 1,175 | 2,042 | 1,416 | 0·30 | 0·22 | 0·68 | 0·50 | 0·20 | 0·15 |
| | (60 *a*) Owners, &c., of vessels ... ... ... | 69 | 99 | 43 | 92 | 26 | 7 | ..... | 0·01 | 0·02 | 0·04 | ..... | ..... |
| | (60 *b*) Working staff of vessels... ... ... | 1,075 | 871 | 657 | 417 | 418 | 454 | 0·09 | 0·07 | 0·26 | 0·18 | 0·04 | 0·05 |
| 60 | Water ... ... ... ... ... .. | 1,144 | 970 | 700 | 509 | 444 | 461 | 0·09 | 0·08 | 0·28 | 0·22 | 0·04 | 0·05 |
| | (61 *a*) Post ... ... ... ... .. | 557 | 401 | 309 | 272 | 188 | 129 | 0·05 | 0·04 | 0·14 | 0·12 | 0·02 | 0·01 |
| | (61 *b*) Telegraph and Telephone ... ... | 31 | 122 | 21 | 23 | 10 | 99 | 0·01 | 0·01 | ..... | ..... | ..... | 0·01 |
| 61 | Messages ... ... ... ... ... .. | 588 | 523 | 390 | 295 | 198 | 228 | 0·05 | 0·05 | 0·15 | 0·12 | 0·02 | 0·02 |
| 62 | Storage and weighing ... ... ... .. | 350 | 348 | 295 | 253 | 55 | 95 | 0·03 | 0·03 | 0·12 | 0·11 | 0·01 | 0·01 |
| | (63 *a*) Priests, ministers, &c. ... ... .. | 1,380 | 887 | 822 | 634 | 558 | 253 | 0·11 | 0·08 | 0·33 | 0·27 | 0·05 | 0·03 |
| | (63 *b*) Subsidiary religious services ... .. | 38,510 | 32,389 | 14,331 | 12,510 | 24,179 | 19,879 | 3·67 | 2·78 | 5·77 | 5·33 | 2·41 | 2·14 |
| 63 | Religion ... ... ... ... ... ... | 39,890 | 33,276 | 15,153 | 13,144 | 24,737 | 20,132 | 3·18 | 2·86 | 6·10 | 5·60 | 2·46 | 2·17 |
| 64 | Education ... ... ... ... ... ... | 2,747 | 1,790 | 1,511 | 1,191 | 1,236 | 599 | 0·22 | 0·15 | 0·61 | 0·51 | 0·12 | 0·06 |
| 65 | Literature ... ... ... ... ... .. | 962 | 756 | 728 | 613 | 234 | 143 | 0·06 | 0·07 | 0·29 | 0·26 | 0·02 | 0·02 |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 66 | Law ... ... ... ... ... ... ... | 951 | 855 | 904 | 798 | 47 | 51 | 0·08 | 0·07 | 0·36 | 0·34 | ..... | 0·01 |
| | (67 *a*) Practitioners ... ... ... ... | 1,158 | 1,014 | 884 | 790 | 274 | 224 | 0·09 | 0·09 | 0·36 | 0·33 | 0·03 | 0·02 |
| | (67 *b*) Subsidiary medical services ... ... | 221 | 157 | 198 | 136 | 23 | 21 | 0·02 | 0·01 | 0·08 | 0·06 | ..... | ..... |
| 67 | Medicine ... ... ... ... ... ... | 1,379 | 1,171 | 1,082 | 926 | 297 | 245 | 0·11 | 0·10 | 0·44 | 0·39 | 0·03 | 0·03 |
| | (68 *a*) Engineers, architects and surveyors ... | 287 | 221 | 157 | 141 | 130 | 80 | 0·02 | 0·02 | 0·06 | 0·06 | 0·01 | 0·01 |
| | (68 *b*) Subsidiary staff ... ... ... .. | 393 | 274 | 342 | 250 | 51 | 24 | 0·03 | 0·02 | 0·14 | 0·11 | 0·01 | ..... |
| 68 | Engineering and surveying ... ... ... .. | 680 | 495 | 499 | 391 | 181 | 104 | 0·06 | 0·04 | 0·20 | 0·17 | 0·02 | 0·01 |
| 69 | Other sciences ... ... ... ... ... | 554 | 545 | 300 | 409 | 254 | 136 | 0·04 | 0·05 | 0·12 | 0·17 | 0·03 | 0·01 |
| 70 | Pictorial art and sculpture ... ... ... ... | 123 | 92 | 114 | 88 | 9 | 4 | 0·01 | 0·01 | 0·05 | 0·04 | ..... | ..... |
| 71 | Music, acting, dancing ... ... ... ... | 4,412 | 3,916 | 1,563 | 1,675 | 2,849 | 2,241 | 0·35 | 0·34 | 0·63 | 0·71 | 0·28 | 0·24 |
| 72 | Sport ... ... ... ... ... ... .. | 175 | 155 | 155 | 146 | 20 | 9 | 0·01 | 0·02 | 0·06 | 0·06 | ..... | ..... |
| | (73 *a*) Catching, training and exhibiting animals | 17 | 8 | 17 | 8 | ... | ... | ... | ..... | 0·01 | ..... | ..... | ..... |
| | (73 *b*) Conjuring and fortune-telling and other exhibitions ... ... ... ... | 73 | 67 | 19 | 27 | 54 | 40 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | ..... |
| | (73 *c*) Acrobatics and athletics ... ... ... | 265 | 182 | 194 | 128 | 71 | 54 | 0·02 | 0·01 | 0·08 | 0·06 | ... .. | ..... |
| 73 | Exhibition and games ... ... ... ... | 355 | 267 | 230 | 163 | 125 | 94 | 0·03 | 0·02 | 0·09 | 0·07 | 0·01 | 0·01 |
| | (74 *a*) Special branches... ... ... ... | 1,567 | 1,660 | 1,267 | 1,442 | 300 | 218 | 0·13 | 0·15 | 0·51 | 0·62 | 0·03 | 0·02 |
| | (74 *b*) General ... ... ... ... ... | 71,194 | 85,686 | 13,172 | 19,074 | 58,022 | 66,612 | 5·68 | 7·57 | 5·30 | 8·12 | 5·78 | 7·18 |
| 74 | Unskilled labour ... ... ... ... ... | 72,761 | 87,346 | 14,439 | 20,516 | 58,312 | 66,830 | 5·81 | 7·52 | 5·81 | 8·74 | 5·81 | 7·20 |
| 75 | Undefined, &c. ... ... ... ... ... | 381 | 973 | 194 | 515 | 189 | 398 | 0·03 | 0·08 | 0·08 | 0·24 | 0·02 | 0·04 |
| | (76 *a*) Property and allowance ... ... ... | 1,019 | 2,511 | 680 | 1,640 | 329 | 871 | 0·08 | 0·22 | 0·28 | 0·70 | 0·74 | 0·09 |
| | (76 *b*) Charity and endowment.. ... ... | 18,234 | 16,167 | 4,635 | 4,154 | 13,599 | 12,013 | 1·46 | 1·39 | 1·86 | 1·77 | 1·35 | 1·31 |
| 76 | Property and alms ... ... ... ... ... | 19,253 | 18,678 | 5,315 | 5,794 | 13,938 | 12,884 | 1·54 | 1·61 | 2·14 | 2·47 | 2·09 | 1·40 |
| | (77 *a*) Annuity and pension ... ... ... | 1,272 | 1,247 | 1,200 | 1,182 | 72 | 65 | 0·10 | 0·10 | 0·48 | 0·50 | 0·01 | 0·01 |
| | (77 *b*) Pension, military service ... ... | 564 | 652 | 512 | 615 | 52 | 37 | 0·05 | 0·06 | 0·21 | 0·20 | ..... | ..... |
| | (77 *c*) Prisoners ... ... ... ... ... | 28 | 4 | 13 | 2 | 15 | 2 | ... | ... | 0·01 | ..... | ..... | ..... |
| 77 | Supported at the public charge ... ... ... | 1,864 | 1,903 | 1,725 | 1,799 | 139 | 104 | 0·15 | 0·16 | 0·70 | 0·76 | 0·01 | 0·01 |

This statement enables us to go into smaller details of occupations.

**12. Government Service.**—This is divided into service of the Baroda State and that of the British Government. In the former there are over 44 thousand, and in the latter, less than one thousand persons; the sex numbers in the former being over 25 thousand for males, and over 19 thousand only for females; thus the ratio for males is nearly two per cent. and for females 1·65 per cent. This, like several such discrepancies, where females are proportionately less, can be explained on the general ground that the enumerators have placed many women, depending on their husbands or fathers following definite occupations, under the heading of *gharkám* (house-keeping), thus stimulating the female ratios for "Domestic Service," or under the miscellaneous headings "indefinite" or "independent." As I have already said, there are no entries under local or municipal service, because these services do not exist in this State, independently, from sources of revenue other than the general State revenue. Under the head of village service there are almost the same numbers, over 44 thousand, as in Government service, specially so called. In the latter there are over 23 thousand menial servants, over 9 thousand clerks and karkuns, and over 8 thousand unspecified as belonging to one class or the other, but mostly menials. In the village service the menials are 37,355; there are 3,792 headmen (Patels)—non-agriculturist, and 3,343 accountants (Mehtas). Curiously enough, there is almost the same disproportion between the sexes in the village servants as in Government service. But the same explanation of it cannot apply. The difference is due to the comparatively smaller number of females for the village menials, arising from the women of this class working independently in collecting or selling fuel, going out for labour, or looking to the field animals. In the urban percentages, Baroda State service shows a ratio of 7·36 for males and 6·37 for females, while in the rural ones, the ratios are much below one per cent. The reason is obvious; most of those in State service live in the City and Taluka towns, very few indeed being permanent residents in the villages. The case is otherwise as regards village service; the urban ratios for the sexes are less than half of those of the villages. It should be noticed that these ratios are on different totals, urban and rural; the numbers themselves, 35,264 for the villages and only 2,091 for the towns, give a better idea of those employed in the villages; even the comparatively small number for towns is due to many of them being really treated as villages by the Revenue Department.

**13. Army.**—This sub-order of 19,815 persons includes 1,147 persons of the British service living in the Camp. Of the Baroda army about 10 thousand only belong to the Regulars. Naturally there are more males than females in this sub-order, as the soldiers are immigrants, many of them from Upper India and other places. The army forms a little less than one per cent. of the total male population and ·65 per cent. of the female, and is located almost wholly in the towns.

**14. Stock-breeders and dealers.**—There are over 54 thousand persons maintaining themselves by this occupation. A large majority of them, over 44 thousand, are herdsmen; and 7,420 are cattle-breeders. There are 97 horse-breeders, 303 buffalo-breeders, 106 camel-breeders, 144 ass and mule breeders, 1,869 goat and sheep-breeders, and 265 elephant drivers, grooms, nursers, and elephant-catchers. There are also 54 rat, monkey, jackal and crocodile catchers. Here also the females are less than the males in numbers; but it is to be observed in all comparisons of sex figures that females are less than the males, for the whole State, in the ratio of 87·8 females to 100 males.

**15. Interest in land.**—Agriculture and connection with land in other forms maintain 50·45 per cent. of the entire male, and 48·56 of the female population. The corresponding rural ratios are much higher, being 57·64 and 56 respectively; the urban ratios being comparatively so low as 21·4 and 19·2. This sub-head maintains 1,196,580 souls; the details of their connection with land are as under:—

TABLE No. V.

*Numbers by totals and sexes, urban and rural, of the occupations connected with land.*

| Occupation. | Total numbers. | | | Urban | | | Rural. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Land occupants, not cultivating ... ... ... .. | 42,237 | 20,583 | 21,654 | 7,170 | 3,626 | 3,544 | 35,067 | 16,957 | 18,110 |
| Land occupants, cultivating ... | 1,100,852 | 582,847 | 518,005 | 84,240 | 45,872 | 38,368 | 1,016,612 | 536,975 | 479,637 |
| Living on villages, lands and Vatans ... ... ... | 6,689 | 3,467 | 3,222 | 1,962 | 936 | 1,026 | 4,727 | 2,531 | 2,196 |
| Lessees of villages, &c. ... | 134 | 68 | 66 | 29 | 16 | 13 | 105 | 52 | 53 |
| Tenants, not cultivating ... | 397 | 166 | 231 | 12 | 9 | 3 | 385 | 157 | 228 |
| Tenants and sharers, cultivating | 46,271 | 25,012 | 21,259 | 4,857 | 2,744 | 2,113 | 41,414 | 22,268 | 19,146 |
| Total Interest in land ... | 1,196,580 | 632,143 | 564,437 | 98,270 | 53,203 | 45,067 | 1,098,310 | 578,940 | 519,370 |
| Farm servants ... ... .. | 2,752 | 1,596 | 1,156 | 14 | 16 | 28 | 2,708 | 1,580 | 1,128 |
| Field labourers and crop watchers ... ... ... | 188,141 | 91,717 | 96,427 | 7,387 | 3,624 | 3,763 | 180,757 | 88,093 | 92,664 |
| Otherwise connected with agriculture ... ... .. | 3,974 | 2,048 | 1,926 | 1,925 | 924 | 1,001 | 2,049 | 1,124 | 925 |
| TOTAL .. | 194,870 | 95,361 | 99,509 | 9,356 | 4,564 | 4,792 | 185,514 | 90,797 | 94,717 |
| **Grand Total** ... | 1,391,450 | 727,504 | 663,946 | 107,626 | 57,767 | 49,859 | 1,283,824 | 669,737 | 614,087 |

Of these, the most numerous are the cultivating occupants of land; they are 582,847 males and 518,005 females; which is a percentage of 88·8 females to 100 males, slightly higher than the general ratio of the sexes, for the whole State. Of this suborder there are 84,240 persons in towns and 1,016,612 in villages, or 8·2 per cent.; whereas the general ratio of the urban to the rural

population is 25 per cent. Thus in this particular sub-order of actual cultivators, the ratio of urban to rural population is, as was to be expected, a third of the average ratio between the two. The tenants engaged in cultivation are 46,271; thus the ratio of the cultivating tenants to cultivating occupants is as 4·2 to 100; or, for 1,000 cultivating occupants there are only 42 cultivating tenants. This ratio shows to what large extent holders are also cultivators—nearly 24 times. There are 42,237 occupants not cultivating; they give out their lands to tenants; and it will be seen that their numbers closely approximate to those of tenants, the small difference being due partly to the dependent members of families, and partly to a single occupant having more tenants than one. There are 6,689 persons maintained as Vatandárs and on grants of land. It will be observed that both in the case of tenants not cultivating as well as occupants non-cultivating, the female numbers exceed the male ones. This I attribute to inaccurate entry; as in many cases, the Enumerators must have failed to see how those females who do not actually go to the field, could be entered as cultivating occupants or tenants, although their husbands were entered as such. In farm-labour there is a still greater excess of females; and I consider that as an accurate statement of facts. There are 91,717 males to 96,427 females. This is because the ordinary field labour is largely in the hands of women. They take their fair share of work in all such labours as can well be performed by them, leaving the male members to the harder work of cultivation, like driving the plough-share and cart-loads and drawing the water-*Kós*. Of the growers of special products and trees, the important are gardeners and seedsmen 2,701, market-gardeners 774, betel and areca-nut-growers 227; and 45 fruit-growers.

**16. Personal and domestic servants.**—This sub-order contains nearly 3 per cent. of the total population; but the percentage for towns is as high as 5½. There are 65 thousand persons maintained by such service, the largest number being that of barbers 26,947. In the Chapter on Castes, I have given at some length the variety of ways in which the barber is engaged and an account of the place he holds in village service. The undefined and unspecified menial servants follow next with 11,575 and 8,368 persons respectively. They are mostly domestic servants; though indoor servants, specially so marked, also amount to 7,700. There are 3,361 washermen and 2,740 cooks. Under the head of water-carriers come the Bráhmans, who supply "pure" water to the houses of the rich, and the Mahomedan Bhistis; their number 2,693 closely approaches that of the cooks. There are 615 grooms and coachmen, 596 drivers of bullock-carriages. There are 101 in service in the camel-yard, 53 in the cow-yard, and 13 dog-boys. 19 have returned themselves as door-keepers, 12 males and 7 females. But two curious occupations under this sub-head are those of ear-pickers and caste-mark appliers; 33 persons (12 males and 21 females) subsist on the occupation of ear-picking. It is followed both by Hindus and Musalmans, and means the extracting of wax and dirt from the ear, and applying oils and lubricants to the portion

so operated upon. It is one of the old-times occupations of India. Whether the art of the ear-picker prevents future ear-maladies or invites them by uncalled-for interference is a question that may be left to the ear-doctors; but those who once resort to the ear-cleaning are known to have to go to it frequently afterwards. However the occupation appears to be on its last legs; and one is unexpectedly made conscious of its very existence by the loud street-cry of "*Kán ká mel*," because the unfortunate wight has to announce it loudly for those who are supposed to be more or less hard of hearing. 15 males and 13 females subsist as caste-mark appliers. These have to apply the marks on the foreheads; it is done sometimes by the hand; but, more often, to ensure symmetry, by applying the wet powder on wooden or iron or silver frames, and then pressing them on the forehead. The substances of which the pigments are made are turmeric, sandalwood, vermilion, sulphur and such others. 54 maintain themselves as hotel and boarding-house keepers, and 28 as owners and managers of sarais and rest-houses.

**17. Sanitation.**—Under the order of domestic service comes the sub-head of Sanitation, including the sweepers and scavengers; 6,865 in all. They form nearly 3 per thousand of the population, and have an urban percentage three times the rural one; one-fifth of the number is found in the Capital City alone.

**18. Animal Food suppliers.**—We now come to the heads and sub-heads of Class D, preparation and supply of material substances. The first sub-head under "Food and Drink" is that of "Animal Food." This occupation maintains from 3 to 4 per thousand of population; the urban ratio rising as high as 9 or 10. It includes a total number of 9,385 of whom a larger number, 4,912, falls to females. The most important of the detailed occupations is that of milk, curds and ghee-selling, to which are credited 898 males and 1,141 females. Being an occupation which both in making and selling the articles requires light labour, the females predominate in it. But the greatest superiority in female numbers is in "fish-dealers," which includes the catchers of fish and those who bring it to the market for sale. There are 768 males so returned, but so many as 1,203 females. This is due mostly to the male members being returned as boatmen or sailors, or their having actually been absent on the seas. The butchers are only 1,595 strong, as the best part of the population is vegetarian in diet. It is remarkable that only 53 butchers are found in the whole Amreli Division; this is not because there are so few comparatively who use animal food, but because the people are too poor to afford it. For the butchers also there are more females than males, 784 males to 811 females. The number of ghee-sellers is included in that of milk-sellers given above. But this universal article of diet among the Hindus maintains 969 more as ghee-preparers and sellers combined, and 217 others as dealers in ghee and oil. There are only 16 fowl and egg dealers, found almost entirely in the Baroda Division.

**19. Vegetable dealers.**—The suppliers of vegetable and cereal food are 8 times the numbers of the above. There are altogether 75,732 of them, of whom 39,151 are males and 36,581 are females. In these, pulse and flour suppliers and dealers take the lead with 40,055 souls. This forms the staple food of the Baroda population. The sellers of vegetables return only 23,664 individuals; the females being slightly in excess of the males, as is to be expected. The only other good figures are shown by grain-dealers 7,666 and grain purchasers (for storage) 865. Besides these, there are 857 fruit-sellers, 181 bran-sellers, 160 bakers, and 54 cocoa-nut dealers. There are also 1,799 sweetmeat-makers and sellers, 99 pedlars for the same and 25 makers of *sev*, a cheap and favourite food of the people, turned out of gram-flour, in the form of thin vermicelli.

**20. Drinks, condiments and narcotics.**—About a fifth of the previous sub-order, are those who prepare and sell drinks, condiments and narcotics, an occupation supporting 14,441 persons. Grocers take the first place in this sub-order with 6,813. Country spirit-distillers and sellers come next, but after a long interval, with 2,784. Of these there are only 24 in the Amreli Division. The general number engaged in this occupation, a working number of about 6 or 7 hundred, is happily very small, and shows that the numbers of those who consume native spirits cannot be very large. The distillers and sellers of liquor are only twice as many as the dealers in tobacco, who account for 1,026. Almost as many, nearly 1,000, are supported by making and selling molasses, sugar, and sugarcandy; chiefly the first. In a very simply-conceived, but powerful wooden mill, bundles of the sugar-cane are pressed between strong wooden frames; the framework being turned round by bullocks. The juice pressed out passes into a clean chunam-built tank; it is then heated over the fire in large cans, which afterwards are allowed to cool down. This preparation is *gol* or molasses, and is largely used both for local consumption and export. In this sub-head are included 379 salt-sellers and 537 tobacco and snuff manufacturers and sellers. The betel-leaf and areca-nut are universally used, under the native designation of *Pánsupári* as after-dinner condiments possessing digestive properties. The complete *Pánsupári* contains other spices also, the chief of them being cardamons, cloves and cinnamon; and a very thin coating of chunam is applied to the leaf with catechu. It cannot be doubted that this combination must afford a good help towards digesting the heavy ghee and sweet food in which the Gujarátí Hindus indulge, as a rule, at the caste-dinners. But the chewing of the leaf is an inveterate habit as strong as tobacco chewing; and many are known to require a Bidi (the complete envelope) often in an hour. Whatever be its digestive properties, it is not favourable to cleanliness, as the walls and flooring of houses and offices can testify. There are 914 persons maintained by this occupation. There are 143 subsisting on toddy-drawing and selling; the operation of drawing the toddy from the palm I have already described in the previous Chapter. They are found only in the Navsári Division. Of

Foreign wine and spirit dealers, there are returned only 43, none in Amreli and only 5 in Kadi. In our State we manufacture opium under certain restrictions. The poppy-seed flowers beautifully in variegated colours, in our Kadi Division, to which the cultivation is confined, under State permission to each cultivator. An incision is made with care and tact in the poppy-head, and the juice oozing out of it is scraped off with a delicate hand. It is purchased at fixed rates exclusively by the State, and turned into opium in the State factory. There are 66 tea and 3 coffee sellers. 102 persons maintain themselves by selling assafœtida, turmeric and pápad; the last is a thin spiced pulse-bread, a familiar accompaniment to curry and rice, on hotel tables, with its brother, the Bombay Duck (Bombillo). 30 are returned as manufacturing and selling vinegar, and 2 pickles; rather an insignificant number, because pickles are always home-made. There are 22 (a small number) who prepare and sell *bhánga* and *gánjá*. It is remarkable that none of them are found in Kadi and Navsári, because opium is mostly in use in the former and toddy replaces them in the latter Division. In the Baroda Division also, so many as 10 are found in the Capital City; 2 being found in the Districts. There are 9 ice-manufacturers and sellers, 7 in the Capital City and 2 in Kadi, and 5 Soda-water manufacturers and sellers, all in the City, excepting one in Navsári, Exactly the same figures are found for the sharbat preparers. These sub-divisions of food and drink give a combined total of 99,558 souls.

**21. Lighting.**—The sub order of lighting comprises pressers and sellers of oilseeds and oil. They form 7½ per thousand of the population. The most important division of this sub-order is that of oil pressers and sellers, an occupation followed chiefly by Hindu and Vohora Ghánchis and comprising 16,733 individuals. The Ghánchis have a rude pressing-machine erected just at the entrance to their houses; and from the open outer door, a blind-folded bullock is to be observed turning round and round in the limited space, giving rotatory motion to a vertical shaft. The oil compressed out of some seeds is used for food also. Kerosine oil maintains 50, and selling of matches an equal number. There are 30 makers and sellers of lamps and lanterns.

**22. Fuel and Forage.**—Almost the same number as the cognate group of the previous paragraph is maintained by the gathering and selling of firewood, cowdung-cakes and hay. Firewood alone takes up 70 per cent. of the total; nearly 12,000 individuals out of 17,342. In this sub-order group, females preponderate over males, throughout; for the whole group the females are 25 per cent. more than the males. The gathering and carrying to market of firewood, grass and cowdung-cakes are as easy for the females to work in as for the males. For cowdung-cakes, which unfortunately are very commonly used for fuel, thus foolishly wasting some of the sinews of agriculture, there are returned 833 males, and nearly double this number of females, making such a high total as 2,448 individuals. Dealers and contractors of hay are returned at 2,435 and those of firewood at 434. In these also females greatly preponderate in the dealing branch.

**23. Building materials.**—This sub-head gives occupation mostly in the towns; there being very little demand for *pucka* houses in the villages. The town percentage for males is 18 per thousand, and the village percentage 5. The brick and tile burners and sellers are 2,621; a fifth of them being returned as lime, chunam and shell burners, 538. There are 40 contractors and owners of stone-quarries and 48 thatchers.

**24. Artificers in Building.**—But the artificers required for buildings are three times as numerous as those dealing in materials for building. Of the 10,656 in this sub-order, the ordinary masons (bricklayers, &c.) are 7,600; and there are 1,322 stone-masons. There is a demad for mud-wall builders also; and these are represented by 716. There are 243 tile turners, 175 plasterers, and 87 house painters. There are 291 builders and joiners, and 192 obtain living as contractors, almost wholly in the Baroda Division.

**25. Sub-orders of Vehicles and Vessels.**—These show very small numbers. There are 74 returned for Railway plant and 308 for carts and carriage makers, and 79 as shipwrights. Their population percentages are quite insignificant.

**26. Sub-orders of supplementary requirements.**—The divisions of this sub-order also, except one, are weakly manned. Papermaking, stationery and waste paper maintain only 249; press, printing and books 321; and watches and spectacles 140. There are 664 representing carving and engraving, of whom 544 are engaged in the simple art of turning. There are, however, 15 carvers in ivory, 39 wood engravers, 13 die sinkers, 3 type founders and 28 mosaic and alabaster workers and sellers. Of the latter, 20 are found in the Amreli Division. Toys and curiosities give livelihood to 152 and dealing in music and musical instruments to 74 only. There are 76 furniture, frame, and looking-glass makers and sellers, 244 harness and saddlery makers, 107 of them in the Capital City alone, 473 tools and machinery makers, of whom 304 are simply knife grinders (Shikalgar), and 66 Railway engineers and mechanics. Of makers of arms and ammunition there are 441, of whom 232 make and sell swords and scabbards, and 115 fireworks, most of them in the Capital City. The only sub-head that shews tolerably large numbers in this sub-order is that of bangles, &c, makers. There are 4,038 in all, of whom 1,588 are engaged in bangles; and 1,191 in beads and bead-ornaments. Of the 1,588 for bangles, there are 920 who make and sell bangles of wood or bone, 180 of glass, 98 of lac and 21 of clay; so many as 369 are returned as fitters and dealers of bangles. It is a pleasantly painful operation that the fair sex has to undergo, they generally present themselves at the shop of the bangle-fitter, who is an expert at finding out the exact size which will fit the fair hand, without breaking in the operation or hanging too loose afterwards. I fancy that in some cases the operation of getting a hard wood or bone bangle over the compressed knuckles of some of the powerfully-framed hands can compete with the dentistry of old, in regard to the trouble and pain entailed upon both the operator and the party operat-

ed upon. 586 flower garlands makers are also included in this sub-head, perhaps not quite accurately. The 280 who maintain themselves by making and selling the *Kasti*, or sacred thread, of the Parsis draw attention. The *Kasti* is made of 72 threads of wool, twisted peculiarly into the strength of a thick string by the priestly class only, chiefly the females. It is worn by all Parsis of both sexes, from the day of the investiture at the age of about 9 till death; it is carried thrice round the waist, while uttering certain Zend prayers, and tied into knots in a special manner, so as to hold it on the waist. The pious Parsi has to perform the ceremony 5 times a day; but many in these busy days content themselves with going through it only once in the morning; some being so wanting in faith as to neglect it altogether. When old or worn out, the *Kasti* can be replaced by a new one, and thus a large number of females of the priestly order derive a good living; the price of each *Kasti* averaging about a rupee or two.

**27. Cotton, dress and other textile fabrics.**—Under the sub-order of Textile fabrics and dress are given 5 sub-heads in the Final Tables; (1) wool and fur (788); (2) Silk (2,840); (3) Cotton (90,751); (4) jute, flax, coir, &c. (1,555); and (5) dress (28,177). The numbers are small for wool, silk and jute; in the best case coming up to hardly one per thousand; but the percentage is 1·1 per cent. for dress and 3·5 per cent. for cotton. It will be observed also that in each of these the female ratios to the female population are higher than the corresponding male ratios. Both cotton and dress industries occupy thrice as many persons in the towns as in the country. In the wool and fur industry there are 298 shawl weavers and sellers, and 219 dealers in wool. Blanket weavers are 39, while 88 are carders. In the silk industry, the largest number is of silk-cloth weavers and sellers, 1,585; more than $\frac{4}{5}$ of them in the Kadi Division. These numbers are small, and testify to the falling-off of silk hand-manufacture. 625 are returned as *Patwás*, who make silk ribbons, strings, purses and such other work of knitting silk threads. Of those engaged in jute and flax, nearly 1,000 are maintained by rope and cord making and selling; 341 by flax spinning and weaving; and 104 as jute manufacturers; while 83 are sacking and gunny makers.

**28. Cotton.**—Of these industries, the most important in the Baroda State is the cotton one. Of the 90 thousand and odd souls maintained by it, more than half, 58,762 are indigenous weavers; much of their work consists of a coarse cloth, chiefly woven by some of the lower castes. There are 11,288 returned as spinners of cotton, also indigenous. The spinning is done on hand-looms called *Rentiás* and gives occupation to many females. The hand-loom is a small wooden frame and can be accommodated in the corner of a small dwelling house. The weaving is done on *Sáls*, and these are fixed in long rooms in the houses, as they require longer space to move in. These indigenous industries have not much scope now, owing to the introduction of cotton mills in the Presidency. They will, however, continue to support the few hands they do, as they turn out at a cheap rate what is specially re-

quired for hand-made cloth. But so soon as the agriculturist comes into easy circumstances, he shews preference for machine-made articles, and so the indigenous industries have to make way. In this State, cotton mills are not yet largely introduced and hence the numbers so employed are small; 240 are returned as cotton weavers, millowners and managers, and 900 as factory hands. Cotton cleaning also employs a sufficiently large number and the indigenous process maintains 6,960 souls; the gins and presses 1,657 more. 876 are returned as dealers in cotton; and 186 as dealers of yarn. There are 6,220 calenderers, fullers and printers; and 157 dyers. As I have said in the Chapter on Castes, the Bhávsárs are calico-printers, and supply the *Sállás* for women and other printed cloth. Those who are washers and dyers of turban are styled Rangrej, and these are returned at 1,842. There are besides 1,357 who obtain livelihood by making and selling tapes of cotton. These are from 2 to 4 inches broad and some yards long, for interlacing the *Charpois*. It forms a springy elastic top for the bedsteads, and can bear any weight; and is further preferable to iron or wooden frame-work or boards in being readily washed and cleaned and being easily portable in a larger box.

**29. Dress.**—Under this sub-head, the leading place is of course taken by the tailors, 14,853 in numbers; the females being more than the males (7,246 males and 7,607 females), because it is an occupation open to the weaker sex. In addition, there are 2,287 returned as milliners and dress makers, who are simply tailors, I believe, "writ large." 111 are returned as outfitters and cloths and quilt dealers. The Hindu head-dress also gives occupation to many hands; 802 are returned as turban-weavers, 228 as turban-binders, and 67 as turban makers and sellers. The Hindu turban is a long piece of cloth folded up in the form of a *Pagri*; the forms are various, varying with the different communities and castes. They are generally as troublesome and unsuited for wear as the proverbial chimney-pot, and most of them are worse in the matter of weight and form; the curious head-dress of the Parsi is an imitation of the Gujaráti Hindu one, but much impaired in the borrowing. Some of the Deccani turbans are remarkable for their rotundity, the circumference being that of the wheel of an ordinary perambulator; the reformer delights in reducing it to as narrow dimensions as possible. But, in point of ugliness and absurdity of conception, the Parsi turban bears the palm. These contrivances of sorts demand what are called turban-binders and turban-folders, chiefly in the towns. For, as I have already said in the previous Chapter, the country folks are happy in having the most sensible and comfortable head-dress, a piece of cloth, 3 or 4 yards long, simply wrapped gracefully round the head, at a moment's notice, without the aid of stinking gums or fastening pins. There are 251 embroiderers and lace and muslin makers, and 34 umbrella sellers. There are 40 darners and 4 hosiers, both confined to the Capital City alone. Of dealers of piece-goods (mostly machine-made) there are 9,488.

**30. Metals and precious stones.**—Under this order are grouped

14,798 as maintained by gold, silver and precious stones, 3,562 by brass, copper and bell-metals, 619 by tin, zinc, mercury and lead, and 17,463 by iron and steel. The second of these is the smallest and includes makers and sellers of brass and copper vessels chiefly; the dealers of these metals being returned at only 304. In the third sub-order, the occupation is chiefly connected with tin; tin-pot makers and sellers (262), tin workers and tin-sellers (205), tin-ware makers (43) and tin foil sellers (17). The working and selling of zinc maintains only 15.

**31. Gold, silver and precious stones.**—This occupation, however, maintains large numbers ; in the towns they approach to nearly 2 per cent. of the population, and to about 3 per thousand in the country; the average being ·6 per cent. Of these the most numerous are workers in gold and silver, ordinarily known as goldsmiths, who turn the metal into ornaments. They number 12,307 proportionally divided in the divisions. 838 are dealers and assayers of gold and silver; and 66 engravers. The latter are found only in the Baroda Division. 18 are gold-beaters, and 411 goldsmiths' dust washers. These are poeple who collect (sometimes purchase) the sweepings of the goldsmiths' shops, and washing away the dust collect what solid particles of gold or silver may come to hand. 240 maintain themselves as gold and silver thread makers and sellers; and 23 as lace-makers of the same materials. Again 247 (chiefly Vohorás) derive their livelihood from perambulating the streets, crying *Jaripurâná,* meaning, old gold-thread; they purchase old or faded gold and silver embroidery or thread work. The occupation resembles that of purchasing or collecting rags and waste-paper for manufacturing paper. The old stuff which these *Boris* purchase from house to house is bought collectively from them by those who make new gold and silver thread and embroidery-work. 262 are returned as jewel-setters and 2 as diamond-polishers; while 297 are maintained by dealing in pearls and other precious stones. 15 are *Parovingars,* that is, sorters and stringers of pearls, 5 are dealers in coral, and 5 cutters and sellers of cornelian and agate. Of course, these occupied in precious stones are met with chiefly in the City of Baroda. There are 33 electro-platers and 12 enamellers.

**32. Iron and steel.**—This sub-order slightly exceeds the one going above. It comprises 17,463 persons, of whom 16,589 are blacksmiths. There are besides 547 iron and hardware dealers, 280 founderers and smelters, 21 nail-makers and 23 lock-makers.

**33. Glass, pottery and stone-ware.**—This takes up about 1½ per cent. of the population and the ratios are similar for the towns and country. It comprises two sub-orders, of which the first, glass and China-ware, maintains the insignificant number of 192. But I fear that the Enumerators have been at fault apparently in entering this occupation; for we have so many proportionally as 171 of these returned for Kadi, of whom 7 are males and 164 are females! while only 11 are returned for the Baroda Division. It is hopeless now to come to the correct figures. The second sub-head,

earth and stone-ware, maintains 35,119 souls, of whom 33,688 are *Kumbhárs* or potters, one of the most useful of the village communities, as is already shewn. 583 make and sell grindstones and 684 are menders of these. Some of the latter are hawkers, and raise up the shrill street-cry "*Ghanti*," grinding-mill. 163 are makers and sellers of pestle and mortar, 146 of them being found in the Kadi Division and 17 in the Baroda Division.

**34. Timber and wood.**—This sub-order maintains nearly 2 per cent. of the urban and one per cent. of the rural population. The carpenters and blacksmiths are on a level in village service; but the former greatly outnumber the latter. They are 50 per cent. more numerous. There are 24,832 carpenters, 3,497 wood-cutters and sawyers, 85 dealers in timber and 19 coopers.

**35. Cane-work, matting and leaves.**—The second sub-order of wood, cane and leaves, also supports a goodly number; namely, 11,673; being about one out of every 200 of the population. Two groups almost exhaust this sub-order; one, of those who make baskets and winnowing pans (5,596), and the other, of tooth-stick sellers (5,044). The winnowing pans are called *Supadáns*, and are made of bamboo slips, in the form of a rectangle with a rim at one end, slightly curved on the sides, at the top. They are used for winnowing corn. A man standing upright holds at the top-end the *Supadun*, about half-full, and by swinging it up and down allows the dust and chaff to escape. The tooth-stick selling also takes up a surprisingly large number of the people, when we see that over 5,000 are maintained by selling these bundles. The Hindus are scrupulously punctilious about cleaning the teeth every morning, and from 10 minutes to full half-an-hour for a leisurely elderly gentleman are devoted to this occupation in the morning. The sticks of the Bával are mostly used for the process; little sticks about 6 inches long are rubbed strongly against the teeth, they are also chewed at the end, and so serve the purpose also of a brush. After the teeth are fully served, the stick is bent from the middle and is used to scrape the tongue. Those who practise this cleansing of the teeth daily are acknowledged to be in a great measure free from the excruciating pains of toothache.

**36. Drugs, gums and dyes.**—There are only two sub-orders under this order, both very small ones; the first, gums, wax, and similar forest produce comprises only 420, and the second, drugs, dyes, pigments, &c., 886 souls. The percentages they bear to the total population are, therefore, insignificant. Looking in the Final Tables to the figures for the Divisions separately, I find that there is a great disagreement due to inaccurate entries. In the minor articles, due care is not bestowed in entering them; and many are jointly heaped on one head or the other, according to the fancy of the Enumerator. This is apparent from the fact that some occupations which have no representatives in one or more divisions have a goodly number in others; the disproportion between the sexes also is unaccountable, as in the

case of perfumes for Amreli; 40 males and 133 females. However the minor occupations represented under the first sub-order are preparers and sellers of catechu (191), Mahudá flower (167), wax and honey (23), gallnut or myrabolam (21), camphor and gum (11) and sealing wax (1). In the second sub-order there are 329 preparers and sellers of perfumes, 128 of indigo, 101 of ink, 42 of soap (all in Kadi), 28 of antimony, and 39 of carmine; with 69 chemists and druggists. There are also 11 *Churanválás*, who sell *Churan*, a highly spiced stuff, "to fire the blood." 32 are returned as preparing and selling *Kanku*, a red pigment made of dry turmeric and *Kháro*, and deemed most propitious for marking the foreheads of the bride and bridegroom and their close relations, and also for use on other auspicious occasions. 8 are returned as maintaining themselves by selling Gopichandan, a whitish clay, collected from Gopi *Taláo* on the coast of Okhamandal, where runs the creek separating Bet from the mainland. It is supposed to be the material with which the Gopis used to mark Krishna's forehead. Hence the Vaishnavas specially use it, by preference, for marking on the forehead. 44 are returned as Sapan-wood crushers.

**37. Leather, horns, bones and grease.**—This is both an Order and a sole Sub-order. It comprises 37,176 persons, that is, 1½ per cent. of the population, and is equally adjusted for the town and country. Tanners, curriers, and hide-sellers form the most numerous group, of 17,941 individuals. Thus they are more numerous than the blacksmiths, and slightly exceed half the numbers of *Kumbhárs*. They are useful in the village service and are known variously as Chamárs, Chámbhárs, Chámadiás, Khálpás, Bhambhis. Those who deal in the much cleaner occupation of shoe-making number 12,100, or ⅔ of the others. Half the shoemakers are dyers of leather, an occupation which supports 6,208. There are again 320 who deal in bags and buckets for water and wells and in pots for ghee; and 200 are *dabgars*, who make the drum-heads of leather; while 139 deal in horns, hides and bones 60 persons are maintained by selling catgut.

**38. Commerce—Dealers in money and security.**—In this first Sub-order under the Order of Commerce there are only 21,806 persons returned. Thus, this sub-order hardly maintains 9 per thousand of the population. This shews what a large field is yet open for the development of Trade and Commerce in our State. The money-lenders and pawn-brokers figure at only 18 thousand, or no better than the tanners; and there are only 1,863 returned as bankers or bank managers; the clerks, cashiers and accountants in firms coming up to 801. There are 785 money-changers and testers; the latter are required to assess the proper value of doubtful coins of old currency. 239 are returned as lending money on crops and other securities, and 23 as lending grain for grain exchange. These two occupations throw some light on the shifts to which the agricultural poor have to resort to obtain seeds and money for their field requirements. In the first case they have to borrow small sums of money, agreeing to repay the debt in a certain load of corn at

harvest-time; in the second, a certain quantity of grain is actually borrowed for seed and repaid a certain fold according to the agreement.

**39. General merchandise.**—The figures for this Sub-order are still poorer, the whole number being only 8,472. It includes all merchants and their managers, assistants and clerks of all sorts.

**40. Unspecified dealing.**—Those who are mere shopkeepers and pedlars have returned themselves under this heading, as they do not carry on any merchandise really. There are about 3,311 shopkeepers, 5,228 employés on the shops and 2,016 pedlars and hawkers; in all 10,555, forming less than half per cent. on the State population. All these commercial, mercantile and shopkeeping people together with their dependents, make up a total of only 40 thousand, or only equal to the sellers of pulse and flour, and barely two-thirds of the single Class of weavers, and are less than the single item of herdsmen.

**41. Middlemen.**—When the total number of mercantile people is so small in the State, there cannot be many middlemen; and so we have only 1,923 to represent brokers, agents and Dubáshes, all included; 38 more are returned as auctioneers and auditors. There is almost an equal number, 1,964, of farmers of liquor and opium, and P. W. D. and other contractors.

**42. Railway employes.**—These also are not many. They are servants employed on our various feeders in the Baroda and Kadi Divisions, and on the B. B. & C. I. and Rajputáná lines passing through our territories. They number 2,971 in all, of whom 107 are administrative officers and 2,864 belong to the working staff.

**43. Cart, carriage and pack-animals owners and drivers.**—The total of cart and carriage group, 2,729, is on a level with the previous one; and is made up of 1,614 cart owners and drivers, 679 livery-stable keepers, 260 drivers and stable-boys, 149 Pálkhi-bearers and 23 Pálkhi owners. Of the other group, carriers by pack-animals, the number is slightly higher, 3,605. Of these, pack-bullock owners and drivers are 544, whereas there are 2,522 owners and drivers of pack-camels, elephants and mules. There are no pack-mules or elephants worth mentioning, and the large number given above falls only to pack-camels, nine-tenths of which are in use in the sandy Kadi Division. There are 148 others who combine camel-driving with music-playing in the off-season, and 391 others who eke out their livelihood in that season by selling vegetables.

**44. Other means of transport and storage.**—In transport by water, there are two groups, both very insignificant in our State—ship, boat and barge owners and agents, who number only 168, and the working staff of these, who maintain 1,946; a total of 2,114. In Postal service there are 958 and in telegraph and telephone service, 153. There are 698 returned under storage and weighing; 306 as weighmen and measurers, 218 as guards on warehouses, 139 as carriers and 35 as owners of, or servants in, warehouses.

**45. Religion.**—Under this Sub-order are two groups; (*a*) ministers, priests, &c., and (*b*) subsidiary religious services. The average for the State for persons so maintained is over 3 per cent., varying from about 2½ for the rural to 5½ for the urban population. In group (*a*) are 2,230 ministers, priests and readers, and 37 are returned as exorcists and amulettiers; 26 of these latter are found in Amreli alone, and are probably Musalman *fakirs*. The other group is a large one, over 70 thousand persons, and shews what a large number of idlers congregate under the cloak of religious mendicancy and lead a good-for-nothing life. So many as 61,422 have returned themselves as religious mendicants openly, while not a few must have returned themselves under other handy names, unwilling to confess to their leading such useless lives. This single sub-head thus contains 4,000 more persons than the entire Class E, Commerce, Transport and Storage. These again are quite distinct from over 34 thousand ordinary beggars, recorded further on. Again, these 96 thousand mendicants do not include temple servants of all denominations, who, by themselves, number 9,120. Thus to those who are a burden on the productive population owing to physical and natural causes of infirmity, old age, infancy or sex, are added over 100,000 persons, of whom nearly 50 thousand must be able-bodied men and women, purposely withholding their capacity for work.

**46. Education.**—This is a small Sub-head; because, looking to the extent and population of this State, large numbers cannot be expected to be working in this branch of State service; there is no private enterprise in this direction worth recording. There are 4,146 teachers, 75 inspecting officers, 238 clerks, and 78 menials. These numbers, of course, include the actual workers and those dependent upon them, as in all other cases.

**47. Literature.**—This Sub-head shews 1,718 souls; but there are only 15 returned as authors, editors or ballad makers. Of the others, 1,611 are only private clerks, 40 reporters and copyists, 29 public scribes and 23 library servants.

**48. Law.**—1,806 individuals are maintained by the pursuit of this learned profession. The numbers appear neither too high nor too low; and so far as this State and these numbers are concerned, we need not wait to consider whether an increase in their numbers is an unmixed good or otherwise. 1,361 are returned as Vakils; but so many as 312 come under the ominous title of law-agents and Mukhtyars, whose education generally must be too poor to inspire them with high moral feelings, and whose wants are too many to allow them to be content with little. 66 maintain themselves by writing petitions—a still worse occupation.

**49. Medicine.**—Medicine gives employ to more hands than law; this Sub-order is divided into (1) practitioners, and (2) subsidiary servants. In the former class there are 361 who bear diplomas; many of these are in the service of the State. But more than 4 times their number, 1,569, are of

another sort, Vaidyas and Hakims. These are well patronised by the people in this State as elsewhere, because the respectable portion of them are not mere pretenders, but are able to effect cures in their own way; and because their treatment and medicines are such as are consonant to the habits, surroundings and condition of the patients. 119 are returned as vaccinators, 34 as midwives, 17 as bone-setters, 4 as bleeders, 1 as glands-presser, and 5 as oculists. The very small numbers of bleeders and glands-pressers (one working member only for each) shews that these old-fashioned remedies are dying out. But they cannot have come to such total extinction as these numbers warrant us to suppose; and I am of opinion that many of those who have returned themselves simply as Vaidyas resort to blood-letting and glands-pressing for curing their patients. 378 maintain themselves on subsidiary medical service as apothecaries, compounders, and nurses, and in other services in the dispensaries.

**50. Engineering and Surveying.**—508 are returned as engineers, architects and surveyors, and 667 on the subsidiary staff, of whom 519 are clerks in the Survey and Engineering Offices.

**51. Minor Sciences.**—Under this head are returned 664 astrologers and horoscope-casters, 424 genealogists, 7 almanac makers and sellers (all in Kadi) and 4 diviners (2 in Kadi and 2 in Amreli). The genealogists, bards or Bháts are found almost entirely in the Kadi Division. There are 216 females among them in that Division to 157 males.

**52. Pictorial Art and Sculpture.**—167 are returned as painters or connected with the School of Art. Of these, 90 are in the City and 53 in Kadi. There are 41 photographers, 14 in the City, and 13 in Kadi and Navsári, each. Only 7 are returned as sculptors, all in the City.

**53. Music, Acting, Dancing.**—More are supported by this Sub-order of the learned and artistic professions than by any other falling under it, excepting religion. 3½ per thousand of the population, the urban percentage being more than double the rural one, are maintained by it. There is, however, not any superfluous learning or art required in some of the occupations, falling under this sub-order; *e.g*, there are 1,643 drummers, beaters on *tom-tom*. There are 217 pipers and 224 players on string instruments, 103 band-masters and players and 124 music composers and teachers. But comparatively larger numbers are returned under the cognate group of players and actors. 1,837 are returned as actors, singers and dancers, and 3,312 under the curious title of fun and farce makers. The former group apparently includes all dancing women and their attendants; though the large share of 1,275 assigned to Kadi makes the return suspicious. The farce and fun makers mostly comprise the Bhavaiás, whom I have mentioned in the foregoing chapter. For these also, the Kadi Division comes off strong.

**54. Sport.**—This also is now a very small Sub-order; the old days of perpetual sports have been replaced by another and more refined order of

things; and the City supports but 301 in all, the Districts only 29 more. Of these, the majority are *Sáthmárs* (164), engaged not in active sport, but in the more pacific exhibitions in the arena. 66 are returned as huntsmen and whippers-in, 59 as *Shikáris* and 33 as servants in charge. None of these are found in the Kadi and Amreli Divisions. But under the allied sub-order of exhibition and games there is returned a large number, 612. Of these 447 are tumblers, acrobats and wrestlers, 140 conjurers and fortune-tellers, and 25 catchers and trainers of animals. 307 of the wrestlers class are found in the City alone. Of the conjurers and fortune-tellers, 82 in numbers, there are found 42 in the Kadi Division. There are returned 12 chess-players and 9 buffoons, all in the City, and 36 story and ballad-reciters; this last occupation overlaps that of the Bárots and genealogists, already enumerated above. All the exhibitors of animals (bulls, bears, monkeys, &c.) are returned only for the City. These do not include the large number of jugglers and *Madáris* who exhibit snakes and monkeys.

**55. Indefinite and Independent occupations.**—There are two Orders in this Class; (*a*) indefinite and (*b*) independent. Under (*a*) are two sub-orders, (1) unskilled labour and (2) undefined. The former is either (*a*) special or (*b*) general. Special includes within it 2,841 rice pounders, 122 well-sinkers, 114 stone-breakers and a few others, making, all together, a total of 3,227. But the general labourers mount up to a high figure, 156,880; of these 32,246 are urban and 124,634 are rural. It is remarkable that the females exceed the males in general labour; there being 71,194 males and 85,686 females. For the country, the numbers are 58,022 and 66,612 respectively, and for the towns, 13,172 and 19,074. Looking at these figures in another way, 5·7 per cent. of the males and 7·3 per cent. of the females are maintained by general labour; the ratios are not very dissimilar for town and country, but the former ratio is higher than the latter. The other sub-order, undefined, includes those actually unspecified 878, and those who lead disreputable lives 473, of whom 363 are concubines; 177 of these are found in the City.

**56. Property and alms.**—Those who are independent of work are placed in two Sub-orders, (1) property and alms, and (2) those supported at the public charge. The first includes (*a*) property and allowance, and (*b*) charity and endowment. The former of these maintains 3,530 beings, and does not include non-cultivating owners of land, (already enumerated), who live on the income of land without working for it. It comprises those who live on house-rents, shares and other moveable property. Of the 2,219 falling in this group, 1,710 are in the towns and

509 only in the country. But 382 are returned as living on "bride's dowry;" 315 of them are females; this means to say that widows who had married rich husbands maintain themselves on what they received as Pallán (dowry) at the time of the marriage; but 67 of the male sex, too, have been so returned. Looking at this interesting question, therefore, from the guidance afforded by the age-columns, I find that out of these 67, there are 10 children under 4, and 32 boys under 15; the rest, 25 in number, of whom 4 exist in the towns and 21 in the country, are over 15, and are thus the fortunate individuals who are frank enough to acknowledge that they live on their widowed daughters' dowries.

**57. Charity and endowments.**—The other group under the same Sub-order is that of charity. Excluding the very paltry number of 63 who receive scholarships, &c., there are 34,338 who live on mendicancy, pure and simple. I have already given the large numbers of those who call themselves religious mendicants, and I have remarked that the total comes up to a hundred thousand, or nearly 4 per cent. of the population.

**58. Persons maintained at public expense.**—This is the last Sub-order, and gives 3,767 individuals, of whom 2,519 are civil annuitants or pensioners; 1,906 annuitants and 416 pensioners of the Baroda Government, 19 annuitants and 105 pensioners of the British Government, and 30 and 13 respectively of other Native States. There are, besides, 462 military service pensioners, and 42 private pensioners. 712 have been returned as simply pensioners unspecified. The total number of those maintained by pensions and annuities being thus 3,735. There has been some confusion in the return of prisoners; only the Baroda District (not including the City) returns 11 under-trial prisoners and only the Amreli Division returns the same number of prisoners convicted. In all other cases, the original occupations of the prisoners, before their being sent to jails, have apparently been returned.

**59. Comparisons by sex.**—The matter of the preceding Table IV., I give in another form, affording ratios of each Order and Sub-order, by sexes, to the total population of each order. The previous statement enabled us to see what fraction of the entire male and female population and of the total was maintained by each main and minor occupation; the present one gives a limited information confined to each order, and shews what proportion the males and females in each occupation, total, urban and rural bear to the total population of each order. This is useful in shewing the proportion of the actual males and females to each other, in each occupation, and their ratios in town and country.

# TABLE No. VI.

*Sex percentages of each Order and Sub-order (total, urban and rural), to the total population of each Order.*

| No. | ORDER AND SUB-ORDER. | Total. | | Urban. | | Rural. | | Percentages to total population of the Order. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| I. | Administration ... ... ... ... .. | 50,316 | 39,496 | 20,781 | 17,481 | 29,535 | 22,015 | 56·02 | 43·98 | 23·14 | 19·48 | 32·88 | 24·50 |
| | (1) Service of the Imperial and Provincial Governments ... ... ... ... ... .. | 25,485 | 19,677 | 18,662 | 15,214 | 6,823 | 4,463 | 28·37 | 21·91 | 20·78 | 17·07 | 7·59 | 4·85 |
| | (2) Service of Local and Municipal bodies .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | (3) Village service ... ... ... ... .. | 24,831 | 19,819 | 2,119 | 2,167 | 22,712 | 17,652 | 27·65 | 22·07 | 2·36 | 2·41 | 25·29 | 19·65 |
| II. | Defence ... ... ... ... .. ... .. | 12,221 | 7,594 | 11,190 | 6,898 | 1,031 | 696 | 61·68 | 38·32 | 56·47 | 34·81 | 5·21 | 3·51 |
| | (4) Army ... ... ... ... ... .. | 12,221 | 7,594 | 11,190 | 6,898 | 1,031 | 696 | 61·68 | 38·32 | 56·47 | 34·81 | 5·21 | 3·51 |
| III. | Foreign and Feudatory State Service ... .. | 305 | 341 | 269 | 202 | 126 | 139 | 53·67 | 46·33 | 36·55 | 27·44 | 17·12 | 18·89 |
| | (6) Administrative service ... ... ... .. | 344 | 322 | 251 | 183 | 93 | 139 | 46·04 | 43·75 | 33·97 | 24·86 | 12·77 | 18·89 |
| | (7) Army and Marine ... ... ... .. | 51 | 19 | 19 | 19 | 32 | ... | 0·93 | 2·58 | 2·58 | 2·58 | 4·35 | ... |
| IV. | Live-stock ... ... ... ... ... .. | 29,923 | 24,819 | 2,419 | 2,003 | 27,513 | 22,816 | 54·66 | 45·34 | 4·49 | 3·66 | 50·26 | 41·60 |
| | (8) Stock breeding and dealing ... ... ... | 29,639 | 24,566 | 2,179 | 1,760 | 27,469 | 22,806 | 54·14 | 44·88 | 3·96 | 3·23 | 50·18 | 41·65 |
| | (9) Subsidiary services to stock ... ... .. | 284 | 253 | 240 | 237 | 44 | 16 | 0·52 | 0·46 | 0·44 | 0·43 | 0·08 | 0·03 |
| V. | Agriculture ... ... ... ... ... .. | 727,504 | 663,246 | 57,767 | 49,859 | 669,737 | 614,087 | 52·32 | 47·68 | 4·14 | 3·57 | 48·17 | 44·12 |
| | (10) Interest in land ... ... ... ... ... | 632,149 | 564,437 | 53,203 | 45,067 | 578,946 | 519,370 | 45·48 | 40·56 | 3·82 | 3·23 | 41·66 | 37·32 |

## TABLE No. VI.—*continued.*

| No. | ORDER AND SUB-ORDER. | Total. | | Urban. | | Rural. | | Percentages to total population of the Order. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| | (11) Agricultural labourers ... ... ... ... | 93,313 | 97,583 | 3,640 | 3,791 | 89,673 | 93,792 | 6·70 | 7 | 0·26 | 0·27 | 6·44 | 6·74 |
| | (12) Growers of special products and trees ... | 2,038 | 1,925 | 923 | 1,000 | 1,115 | 925 | 0·14 | 0·12 | 0·06 | 0·07 | 0·07 | 0·06 |
| | (13) Agricultural training and supervision ... ... | 10 | 1 | 1 | 1 | 9 | ... | ... | ... | ... | ... | ... | ... |
| VI. | Personal and household services ... ... ... | 36,973 | 35,014 | 16,040 | 14,198 | 20,933 | 20,816 | 51·36 | 48·64 | 22·28 | 19·72 | 29·08 | 28·92 |
| | (14) Personal and domestic services ... ... | 33,368 | 31,630 | 14,472 | 12,532 | 18,896 | 19,098 | 46·35 | 43·95 | 20·10 | 17·41 | 26·25 | 26·54 |
| | (15) Non-domestic establishment ... ... ... | 45 | 37 | 34 | 21 | 11 | 16 | 0·07 | 0·05 | 0·05 | 0·03 | 0·02 | 0·02 |
| | (16) Sanitation ... ... ... ... .. | 3,569 | 3,347 | 1,534 | 1,645 | 2,026 | 1,702 | 4·94 | 4·64 | 2·13 | 2·28 | 2·81 | 2·36 |
| VII. | Food and drink ... ... ... ... .. | 51,312 | 48,246 | 18,994 | 18,584 | 32,318 | 29,662 | 51·54 | 48·46 | 19·08 | 18·66 | 32·46 | 29·80 |
| | (17) Animal food ... ... ... ... ... | 4,473 | 4,912 | 2,475 | 2,407 | 1,998 | 2,505 | 4·50 | 4·94 | 2·49 | 2·42 | 2·01 | 2·52 |
| | (18) Vegetable food ... ... ... ... .. | 39,151 | 36,581 | 12,307 | 12,267 | 26,844 | 24,314 | 39·32 | 36·74 | 12·36 | 12·32 | 26·96 | 24·42 |
| | (19) Drink, condiments and narcotics ... .. | 7,688 | 6,753 | 4,212 | 3,910 | 3,476 | 2,843 | 7·72 | 6·78 | 4·23 | 3·92 | 3·49 | 2·86 |
| VIII. | Light, firing and forage ... ... ... ... | 17,016 | 17,985 | 6,150 | 5,895 | 10,866 | 12,090 | 48·69 | 51·40 | 17·57 | 16·85 | 31·03 | 34·55 |
| | (20) Lighting ... ... ... ... .. | 9,391 | 8,268 | 4,425 | 3,754 | 4,946 | 4,514 | 26·81 | 23·63 | 12·70 | 10·73 | 14·11 | 12·90 |
| | (21) Fuel and forage ... ... ... .. | 7,625 | 9,717 | 1,705 | 2,141 | 5,920 | 7,576 | 21·79 | 27·77 | 4·87 | 6·12 | 16·92 | 21·65 |
| IX. | Buildings ... ... ... ... ... ... | 7,610 | 6,293 | 4,841 | 4,403 | 2,769 | 1,890 | 54·73 | 45·27 | 34·82 | 31·67 | 19·91 | 13·60 |
| | (22) Building materials ... ... ... ... | 1,719 | 1,528 | 1,040 | 940 | 679 | 588 | 12·36 | 10·99 | 7·48 | 6·76 | 4·88 | 4·23 |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | (23) Artificers in building ... ... ... ... | 5,891 | 4,765 | 3,801 | 3,463 | 2,090 | 1,302 | 42·37 | 34·28 | 27·34 | 24·91 | 15·03 | 9·37 |
| X. | Vehicles and vessels ... ... ... ... ... | 236 | 225 | 63 | 65 | 173 | 160 | 51·19 | 48·81 | 13·66 | 14·10 | 37·53 | 34·71 |
| | (24) Railway plant ... ... ... ... ... | 33 | 41 | 16 | 21 | 17 | 20 | 7·16 | 8·89 | 3·47 | 4·55 | 3·69 | 4·34 |
| | (25) Carts, carriages, &c. ... ... .. ... | 160 | 148 | 41 | 37 | 119 | 111 | 34·70 | 32·11 | 8·89 | 8·03 | 25·81 | 24·08 |
| | (26) Ships and boats ... ... ... ... | 43 | 36 | 6 | 7 | 37 | 29 | 9·33 | 7·81 | 1·30 | 1·52 | 8·03 | 6·29 |
| XI. | Supplementary requirements ... ... ... ... | 3,600 | 3,272 | 2,908 | 2,710 | 692 | 562 | 52·40 | 47·60 | 42·32 | 39·43 | 10·08 | 8·17 |
| | (27) Paper, &c. ... ... ... ... ... | 130 | 119 | 106 | 106 | 24 | 13 | 1·89 | 1·73 | 1·54 | 1·54 | 0·35 | 0·19 |
| | (28) Books and prints &c. ... ... ... .. | 181 | 140 | 173 | 137 | 8 | 3 | 2·64 | 2·03 | 2·52 | 1·99 | 0·12 | 0·04 |
| | (29) Watches, clocks, and scientific instruments ... | 78 | 62 | 72 | 60 | 6 | 2 | 1·14 | 0·90 | 1·05 | 0·87 | 0·09 | 0·03 |
| | (30) Carving and engraving .. ... ... ... | 377 | 287 | 330 | 262 | 47 | 25 | 5·49 | 4·17 | 4·80 | 3·81 | 0·69 | 0·36 |
| | (31) Toys, curiosities, &c. ... ... ... ... | 84 | 68 | 62 | 51 | 22 | 17 | 1·22 | 0·99 | 0·90 | 0·74 | 0·32 | 0·25 |
| | (32) Music and musical instruments ... .. | 34 | 21 | 29 | 37 | 5 | 3 | 0·49 | 0·58 | 0·42 | 0·54 | 0·07 | 0·04 |
| | (33) Necklaces, bracelets, beads, sacred threads, &c.. | 2,075 | 1,963 | 1,725 | 1,684 | 350 | 279 | 30·19 | 28·57 | 25·10 | 24·51 | 5·09 | 4·06 |
| | (34) Furniture ... ... ... ... .. | 44 | 32 | 30 | 16 | 14 | 16 | 0·64 | 0·46 | 0·44 | 0·23 | 0·20 | 0·23 |
| | (35) Harness ... ... ... ... ... ... | 112 | 132 | 58 | 17 | 54 | 62 | 1·64 | 1·92 | 0·85 | 1·02 | 0·79 | 0·90 |
| | (36) Tools and machinery ... ... ... .. | 245 | 228 | 149 | 147 | 96 | 81 | 3·57 | 3·32 | 2·17 | 2·14 | 1·40 | 1·18 |
| | (37) Arms and ammunition ... ... ... .. | 240 | 201 | 174 | 140 | 66 | 61 | 3·49 | 2·93 | 2·53 | 2·04 | 0·96 | 0·89 |
| XII. | Textile fabrics and dress ... ... ... ... | 60,209 | 63,902 | 23,443 | 26,971 | 36,766 | 36,931 | 48·52 | 51·48 | 18·89 | 21·73 | 29·63 | 29·75 |
| | (38) Wool and fur ... ... ... .. ... | 447 | 341 | 80 | 100 | 367 | 241 | 0·36 | 0·27 | 0·06 | 0·08 | 0·30 | 0·19 |
| | (39) Silk ... ... ... ... ... .. | 1,423 | 1,417 | 1,338 | 1,343 | 85 | 74 | 1·15 | 1·14 | 1·08 | 1·08 | 0·07 | 0·06 |
| | (40) Cotton ... ... ... ... ... .. | 43,829 | 46,922 | 15,049 | 17,939 | 28,780 | 28,983 | 35·32 | 37·80 | 12·13 | 14·45 | 23·19 | 23·35 |
| | (41) Jute, flax, coir, &c. ... ... ... .. | 598 | 957 | 220 | 544 | 378 | 413 | 0·48 | 0·77 | 0·18 | 0·44 | 0·30 | 0·33 |

TABLE No. VI.—*continued.*

| No. | ORDER AND SUB-ORDER. | Total. | | Urban | | Rural. | | Percentages to total population of the Order. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| | (42) Dress ... ... ... ... ... .. | 13,912 | 14,265 | 6,756 | 7,045 | 7,156 | 7,220 | 11·21 | 11·50 | 5·44 | 5·68 | 5·77 | 5·82 |
| XIII. | Metals and precious stones ... ... ... ... | 18,823 | 17,619 | 8,601 | 8,265 | 10,222 | 9,354 | 51·64 | 48·36 | 23·60 | 22·68 | 28·04 | 25·68 |
| | (43) Gold, silver and precious stones ... ... | 7,816 | 6,982 | 4,735 | 4,469 | 3,081 | 2,513 | 21·44 | 19·16 | 12·99 | 12·26 | 8·45 | 6·90 |
| | (44) Brass, copper and bell metal ... ... ... | 1,854 | 1,708 | 1,539 | 1,427 | 315 | 281 | 5·08 | 4·69 | 4·22 | 3·92 | 0·86 | 0·77 |
| | (45) Tin, zinc, mercury and lead ... ... ... | 339 | 280 | 269 | 220 | 70 | 60 | 0·93 | 0·77 | 0·74 | 0·60 | 0·19 | 0·17 |
| | (46) Iron and steel ... ... ... ... ... | 8,814 | 8,649 | 2,058 | 2,149 | 6,756 | 6,500 | 24·19 | 23·74 | 5·65 | 5·90 | 18·54 | 17·84 |
| XIV. | Glass, pottery and stoneware ... ... ... ... | 18,140 | 17,171 | 3,502 | 3,416 | 14,638 | 13,755 | 51·37 | 48·63 | 9·92 | 9·68 | 41·45 | 38·95 |
| | (47) Glass and chinaware ... ... ... ... | 18 | 174 | 16 | 32 | 2 | 142 | 0·05 | 0·49 | 0·05 | 0·09 | ..... | 0·40 |
| | (48) Earthen and stoneware ... ... ... | 18,122 | 16,997 | 3,486 | 3,384 | 14,636 | 13,613 | 51·32 | 48·14 | 9·87 | 9·59 | 41·45 | 38·55 |
| XV. | Wood, cane, leaves, &c. ... ... ... ... | 21,287 | 19,443 | 5,871 | 5,630 | 15,416 | 13,813 | 52·27 | 47·73 | 14·42 | 13·82 | 37·85 | 33·91 |
| | (49) Timber and wood ... ... ... ... | 15,456 | 13,601 | 4,753 | 4,350 | 10,703 | 9,251 | 37·95 | 33·39 | 11·67 | 10·68 | 26·28 | 22·71 |
| | (50) Canework, matting and leaves, &c. ... ... | 5,831 | 5,842 | 1,118 | 1,280 | 4,713 | 4,562 | 14·32 | 14·34 | 2·75 | 3·14 | 11·57 | 11·20 |
| XVI. | Drugs, gums, dyes, &c. ... ... ... ... | 631 | 675 | 405 | 491 | 226 | 184 | 48·32 | 51·68 | 31·01 | 37·59 | 17·31 | 14·09 |
| | (51) Gums, wax and similar forest produce ... | 208 | 212 | 76 | 66 | 132 | 146 | 15·93 | 16·23 | 5·82 | 5·05 | 10·11 | 11·18 |
| | (52) Drugs, dyes, pigments, &c. ... ... ... | 423 | 463 | 329 | 425 | 94 | 38 | 32·39 | 35·45 | 25·19 | 32·54 | 7·20 | 2·91 |
| XVII. | Leather, horns, bones and grease ... .. ... | 19,573 | 17,603 | 3,891 | 3,555 | 15,682 | 14,048 | 52·65 | 47·35 | 10·47 | 9·56 | 42·18 | 37·79 |

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | (53) Leather, &c. ... .. ... ... .. | 19,573 | 17,603 | 3,891 | 3,555 | 15,682 | 14,048 | 52·65 | 47·35 | 10·47 | 9·56 | 42·18 | 37·79 |
| XVII. | Commerce ... ... ... ... ... ... | 23,037 | 21,021 | 13,730 | 13,334 | 9,307 | 7,687 | 52·29 | 47·71 | 31·16 | 30·26 | 21·13 | 17·45 |
| | (54) Dealers in money and securities ... ... | 10,970 | 10,836 | 6,286 | 6,413 | 4,684 | 4,423 | 24·90 | 24·60 | 14·27 | 14·56 | 10·63 | 10·04 |
| | (55) General merchandise ... ... ... ... | 4,553 | 3,919 | 2,680 | 2,597 | 1,873 | 1,322 | 10·33 | 8·89 | 6·08 | 5·89 | 4·25 | 3 |
| | (56) Dealing unspecified ... ... ... ... | 5,765 | 4,790 | 3,379 | 3,063 | 2,386 | 1,727 | 13·09 | 10·87 | 7·67 | 6·95 | 5·42 | 3·92 |
| | (57) Middlemen ... ... ... ... ... | 1,749 | 1,476 | 1,385 | 1,261 | 364 | 215 | 3·97 | 3·35 | 3·14 | 2·86 | 0·83 | 0·49 |
| XIX. | Transport and storage ... ... ... ... ... | 7,688 | 5,540 | 3,875 | 2,684 | 3,813 | 2,856 | 58·12 | 41·88 | 29·28 | 20·30 | 28·84 | 21·58 |
| | (58) Railway ... ... ... ... ... ... | 1,861 | 1,110 | 787 | 454 | 1,074 | 656 | 14·06 | 8·39 | 5·94 | 3·43 | 8·12 | 4·96 |
| | (59) Road ... ... ... ... ... ... | 3,745 | 2,589 | 1,703 | 1,175 | 2,042 | 1,416 | 28·31 | 19·58 | 12·87 | 8·88 | 15·45 | 10·70 |
| | (60) Water ... ... ... ... ... ... | 1,144 | 970 | 700 | 509 | 444 | 461 | 8·65 | 7·33 | 5·29 | 3·85 | 3·36 | 3·48 |
| | (61) Messages ... ... ... ... ... | 588 | 523 | 390 | 295 | 198 | 228 | 4·45 | 3·95 | 2·95 | 2·23 | 1·50 | 1·72 |
| | (62) Storage and weighing ... ... ... ... | 350 | 348 | 295 | 253 | 55 | 95 | 2·65 | 2·63 | 2·23 | 1·91 | 0·42 | 0·72 |
| XX. | Learned and artistic professions ... ... ... | 51,698 | 42,896 | 21,854 | 19,235 | 29,844 | 23,661 | 54·67 | 45·33 | 23·11 | 20·33 | 31·56 | 25 |
| | (63) Religion ... ... ... ... ... | 39,890 | 33,276 | 15,153 | 13,144 | 24,737 | 20,132 | 42·17 | 35·18 | 16·02 | 13·90 | 26·15 | 21·28 |
| | (64) Education ... ... ... ... .. | 2,747 | 1,790 | 1,511 | 1,191 | 1,236 | 599 | 2·91 | 1·89 | 1·60 | 1·26 | 1·31 | 0·63 |
| | (65) Literature ... ... ... ... .. | 962 | 756 | 728 | 613 | 234 | 143 | 1·02 | 0·80 | 0·77 | 0·65 | 0·25 | 0·15 |
| | (66) Law ... ... ... ... ... ... | 951 | 855 | 904 | 798 | 47 | 57 | 1·01 | 0·90 | 0·96 | 0·84 | 0·05 | 0·06 |
| | (67) Medicine ... ... ... ... .. | 1,379 | 1,171 | 1,082 | 926 | 297 | 245 | 1·46 | 1·24 | 1·14 | 0·98 | 0·32 | 0·26 |
| | (68) Engineering and surveying ... ... .. | 680 | 495 | 499 | 391 | 181 | 104 | 0·72 | 0·52 | 0·53 | 0·41 | 0·19 | 0·11 |
| | (69) Other sciences ... ... ... ... ... | 554 | 545 | 300 | 409 | 254 | 136 | 0·59 | 0·57 | 0·32 | 0·43 | 0·27 | 0·14 |
| | (70) Pictorial art and sculpture ... ... .. | 123 | 92 | 114 | 88 | 9 | 4 | 0·13 | 0·09 | 0·12 | 0·09 | 0·01 | ..... |
| | (71) Music, acting and dancing ... ... ... | 4,412 | 3,916 | 1,563 | 1,675 | 2,849 | 2,241 | 4·66 | 4·14 | 1·65 | 1·77 | 3·01 | 2·37 |

TABLE No. VI.—*continued.*

| No. | ORDER AND SUB-ORDER. | Total. | | Urban. | | Rural. | | Percentages to total population of the Order. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Total. | | Urban. | | Rural. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| XXI. | Sport and amusements ... ... ... ... | 530 | 412 | 385 | 309 | 145 | 103 | 56·26 | 43·74 | 40·87 | 32·81 | 15·39 | 10·93 |
| | (72) Sport ... ... ... ... ... ... | 175 | 155 | 155 | 146 | 20 | 9 | 18·57 | 16·45 | 16·45 | 15·50 | 2·12 | 0·95 |
| | (73) Exhibition and games ... ... ... .. | 355 | 257 | 230 | 163 | 125 | 94 | 37·69 | 27·29 | 24·42 | 17·31 | 13·27 | 9·98 |
| XXIII. | Indefinite ... ... ... ... ... ... | 73,144 | 88,319 | 14,633 | 21,091 | 58,511 | 67,228 | 45·30 | 54·70 | 9·06 | 13·06 | 36·24 | 41·64 |
| | (74) Unskilled labour ... ... ... ... | 72,761 | 87,346 | 14,439 | 20,516 | 58,322 | 66,830 | 45·06 | 54·10 | 8·94 | 12·71 | 36·12 | 41·39 |
| | (75) Undefined, &c. ... ... ... ... .. | 383 | 973 | 194 | 575 | 189 | 398 | 0·24 | 0·60 | 0·12 | 0·35 | 0·12 | 0·25 |
| XXIV. | Independent of work ... ... ... ... .. | 21,117 | 20,581 | 7,040 | 7,593 | 14,077 | 12,988 | 50·65 | 49·35 | 16·89 | 18·20 | 33·76 | 31·15 |
| | (76) Property and alms ... ... ... .. | 19,253 | 18,678 | 5,315 | 5,794 | 13,938 | 12,884 | 46·18 | 44·79 | 12·75 | 13·89 | 33·43 | 30·90 |
| | (77) Supported at the public charge ... ... | 1,864 | 1,903 | 1,725 | 1,799 | 139 | 104 | 4·47 | 4·56 | 4·14 | 4·31 | 0·33 | 0·25 |
| | Total ... | 1,252,983 | 1,162,413 | 248,643 | 234,672 | 1,004,340 | 927,541 | 51·88 | 48·12 | 10·30 | 9·72 | 41·58 | 38·40 |

Remarks in great detail are not now necessary. It will be noticed that, as a rule, the male ratios are much higher than the female ones. From what I have already said as regards the low percentage of females on the whole to the males, this result is what should be expected. The ratio is generally below 80 per cent. However, *inter se*, the ratios do differ for different occupations. For the first order, for instance, Administration, it is about 80 per cent., and for the very next, Defence, it is only 60. The reasons for this as for other such cases are generally apparent. In personal and household service, the ratios approach each other very closely, 51·36 males to 48·64 females; therefore, considering that the average female numbers are much less than the males, this must give a much larger ratio of females to the total female population than of males to the total males; and that we have seen actually to be the case. For Food and Drink also the same ratio is found as that for personal service; while for light, firing and forage, the female ratio is actually greater than the male one; the same exactly being the case with textile fabrics and dress, and in unskilled and undefined labour.

### 6. *Numbers and percentages by Divisions.*

**60. Numbers in Classes.**—We now proceed to the details by Divisions. The following statement gives the numbers in each class, by Divisions:—

TABLE No. VII.

*Totals of each Class by Divisions.*

| Division. | Class. | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | A Government. | B Pasture and Agriculture. Live-stock IV. | B Pasture and Agriculture. Agriculture V. | C Personal Services. | D Preparation and supply of Material Substances. | E Commerce, Transport and Storage. | F Professions. | G Indefinite and Independent. |
| Amreli ... ... | 8,589 | 5,631 | 83,614 | 4,916 | 43,005 | 6,737 | 13,365 | 14,301 |
| Kadi ... ... ... | 26,965 | 32,293 | 643,735 | 27,351 | 218,922 | 27,090 | 35,107 | 87,279 |
| Navsari ... ... | 15,108 | 5,189 | 205,486 | 8,118 | 36,561 | 5,066 | 8,617 | 35,298 |
| Baroda ... .. | 59,701 | 11,599 | 458,615 | 31,602 | 132,383 | 18,393 | 38,447 | 66,283 |
| Baroda City ... ... | 27,574 | 731 | 6,039 | 12,088 | 30,701 | 7,171 | 12,212 | 15,905 |

Class B is split into its two sections of Live Stock and Agriculture. The numbers in the different Classes, excepting the special case of the City, rise and fall together, though in varying ratios.

**61. Percentages in Classes.**—The Class percentages are given below, by Divisions and sexes:—

# TABLE No. VIII.

*Percentages of Classes to the total population by Sex and Divisions.*

| Name of Class. | Distribution by Divisions. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total State. | | | Amreli. | | | Kadi. | | | Navsari. | | | Baroda Division including City and Cantonment. | | | Baroda City. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| Class A—Government. | 4·57 | 5·02 | 4·08 | 4·77 | 5·48 | 3·99 | 2·45 | 2·64 | 2·26 | 4·74 | 5·19 | 4·26 | 7·30 | 7·95 | 6·57 | 24·52 | 26·75 | 21·91 |
| „ B—Pasture and Agriculture... | 59·87 | 60·45 | 59·25 | 49·54 | 49·55 | 49·54 | 61·53 | 62·50 | 60·53 | 65·95 | 66·28 | 65·61 | 57·55 | 57·99 | 57·06 | 6·06 | 6·57 | 5·48 |
| „ C—Personal services... ... | 2·98 | 2·95 | 3·01 | 2·73 | 2·59 | 2·88 | 2·49 | 2·27 | 2·71 | 2·54 | 2·57 | 2·51 | 3·88 | 4·05 | 3·66 | 10·75 | 11·47 | 9·91 |
| „ D—Preparation and supply of material substances ... | 17·84 | 17·44 | 18·27 | 23·86 | 23·54 | 24·23 | 19·92 | 19·53 | 20·34 | 11·44 | 11·14 | 11·78 | 16·20 | 15·73 | 16·76 | 27·29 | 25·94 | 28·88 |
| „ E—Commerce, transport and storage ... | 2·37 | 2·45 | 2·29 | 3·74 | 3·72 | 3·76 | 2·47 | 2·53 | 2·39 | 1·58 | 1·77 | 1·39 | 2·25 | 2·33 | 2·16 | 6·38 | 6·69 | 6 |
| „ F—Professions... | 3·96 | 4·17 | 3·73 | 7·42 | 7·93 | 6·86 | 3·20 | 3·25 | 3·13 | 2·70 | 2·95 | 2·44 | 4·71 | 4·99 | 4·37 | 10·86 | 11·43 | 10·19 |
| „ G—Indefinite and Independent... | 8·41 | 7·52 | 9·37 | 7·94 | 7·19 | 8·74 | 7·94 | 7·28 | 8·64 | 11·05 | 10·10 | 12·01 | 8·11 | 6·96 | 9·42 | 14·14 | 11·15 | 17·63 |
| **Total...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

The first three columns give the average ratios for the whole State. For Government (Class A), the extensive Kadi Division, where the Mahals are large and the population thick, we have only 2·45, or half the general average; whereas for the City, it is so high as 24·52, or exactly ten times that for the Kadi Division. For Pasture and Agriculture (Class B.), the Kadi Division naturally gives the average to the State. Amreli sinks to only 50 per cent. (five-sixth of Kadi), as it is not so fertile; while the City presents only 6 per cent., or a tenth of the average; the others oscillate on one side or other of the mean. For Class C, Personal Service, the average of nearly 3 per cent. is maintained throughout, except for the City, where the ratio is so high as 10·75. For Class D, Preparation and supply of material substances, the average of nearly 18 per cent., is afforded by the two large Divisions, Kadi and Baroda. But in Amreli it is as high as 23·8, and in Navsari as low as 11·4. It is 27 per cent. for the City. The average ratio for Class E, Commerce and Transport, is slightly less than that for Personal Service,—2·37; nearly the same ratios being prevalent in Kadi and Baroda. But the average is surpassed by Amreli and left ahead by Navsari. Professions, Class F, are 50 per cent. better than Commerce and Service, being 3·96 or nearly 4 per cent. Amreli greatly surpasses this ratio and has 7·93, and Baroda City 10·86. Finally, the average ratio of Class G, Indefinite and Independent, is equal to that for C, E and F combined, and is observable in all Divisions, on about the same average; for the City, it is 14·1.

**62. Ratios of Orders, by Divisions.**—I give below a parallel statement to the one going above, for the 24 Orders. Remarks in details are not required, as they would simply be amplifications of those going above, for the Classes. The Statement is useful for detailed ratios.

# TABLE No. IX.

*Percentages of Orders to the total population by Sex and Divisions.*

| Serial No. | Name of Order. | Distribution by Divisions. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total State. | | | Amreli. | | | Kadi. | | | Navsari. | | | Baroda. | | | Baroda City. | | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| I | Administration ... ... | 3·72 | 4·02 | 3·40 | 3·59 | 3·84 | 3·31 | 2·25 | 2·40 | 2·08 | 4·62 | 5·60 | 4·16 | 5·37 | 5·76 | 4·94 | 12·45 | 13·23 | 11·54 |
| II | Defence ... ... ... . | 0·82 | 0·96 | 0·65 | 1·16 | 1·62 | 0·66 | 0·18 | 0·21 | 0·15 | 0·11 | 0·12 | 0·09 | 1·89 | 2·15 | 1·60 | 11·88 | 13·29 | 10·22 |
| III | Foreign and Feudatory State service ... ... .. | 0·03 | 0·03 | 0·03 | 0·02 | 0·02 | 0·02 | 0·03 | 0·03 | 0·03 | 0·01 | ..... | 0·01 | 0·04 | 0·05 | 0·03 | 0·19 | 0·23 | 0·14 |
| IV | Live-Stock ... ... ... | 2·26 | 2·39 | 2·13 | 3·14 | 3·37 | 2·89 | 2·94 | 3·06 | 2·81 | 1·62 | 1·91 | 1·33 | 1·42 | 1·48 | 1·36 | 0·66 | 0·68 | 0·62 |
| V | Agriculture ... ... ... | 57·61 | 58·06 | 57·12 | 46·40 | 46·18 | 46·64 | 58·59 | 59·44 | 57·70 | 64·33 | 64·37 | 64·28 | 56·13 | 56·51 | 55·70 | 5·41 | 5·80 | 4·86 |
| VI | Personal and household services | 2·98 | 2·95 | 3·01 | 2·93 | 2·59 | 2·88 | 2·49 | 2·27 | 2·72 | 2·54 | 2·57 | 2·51 | 3·87 | 4·05 | 3·66 | 10·75 | 11·47 | 9·91 |
| VII | Food and drink ... ... | 4·12 | 4·10 | 4·15 | 5·33 | 5·42 | 5·23 | 4·76 | 4·77 | 4·74 | 2·29 | 2·26 | 2·32 | 3·72 | 3·61 | 3·83 | 6·72 | 6·46 | 7·02 |
| VIII | Light, firing and forage ... | 1·45 | 1·36 | 1·55 | 2·74 | 2·46 | 3·05 | 1·55 | 1·48 | 1·62 | 0·99 | 0·89 | 1·09 | 1·21 | 1·13 | 1·29 | 1·45 | 1·25 | 1·68 |
| IX | Buildings ... ... ... | 0·58 | 0·61 | 0·54 | 0·56 | 0·59 | 0·54 | 0·48 | 0·50 | 0·45 | 0·37 | 0·40 | 0·33 | 0·80 | 0·82 | 0·77 | 2·41 | 2·48 | 2·33 |
| X | Vehicles and vessels ... ... | 0·02 | 0·02 | 0·02 | 0·03 | 0·03 | 0·02 | 0·01 | 0·01 | 0·01 | 0·03 | 0·03 | 0·03 | 0·03 | 0·03 | 0·03 | 0·06 | 0·05 | 0·07 |
| XI | Supplementary requirements .. | 0·28 | 0·29 | 0·28 | 0·53 | 0·46 | 0·60 | 0·20 | 0·20 | 0·20 | 0·24 | 0·25 | 0·23 | 0·36 | 0·37 | 0·35 | 1·53 | 1·54 | 1·52 |
| XII | Textile, fabrics and dress ... | 5·14 | 4·80 | 5·50 | 7·09 | 7·05 | 7·15 | 5·58 | 5·19 | 5·98 | 3·21 | 2·78 | 3·70 | 4·86 | 4·56 | 5·21 | 7·17 | 6·41 | 8·06 |
| XIII | Metals and precious stones ... | 1·51 | 1·50 | 1·51 | 2 | 2·02 | 1·98 | 1·59 | 1·57 | 1·63 | 0·99 | 1·04 | 0·94 | 1·49 | 1·48 | 1·49 | 3·78 | 3·75 | 3·81 |
| XIV | Glass, pottery and stone-ware | 1·46 | 1·45 | 1·48 | 1·76 | 1·67 | 1·73 | 1·91 | 1·92 | 1·90 | 1·05 | 1·10 | 1 | 0·96 | 0·92 | 1·03 | 0·67 | 0·57 | 0·78 |
| XV | Wood, cane and leaves, &c. .. | 1·69 | 1·70 | 1·67 | 1·87 | 1·89 | 1·84 | 1·88 | 1·87 | 1·89 | 1·44 | 1·54 | 1·34 | 1·48 | 1·50 | 1·46 | 2·65 | 2·59 | 2·72 |
| XVI | Drugs, gums, dyes &c. ... | 0·05 | 0·05 | 0·06 | 0·12 | 0·07 | 0·19 | 0·03 | 0·03 | 0·03 | 0·07 | 0·07 | 0·07 | 0·06 | 0·06 | 0·06 | 0·13 | 0·12 | 0·14 |
| XVII | Leather, horns, bones and grease ... ... ... ... | 1·54 | 1·56 | 1·51 | 1·89 | 1·88 | 1·91 | 1·93 | 1·98 | 1·89 | 0·76 | 0·79 | 0·73 | 1·03 | 1·24 | 1·23 | 0·73 | 0·72 | 0·74 |
| XVIII | Commerce ... ... ... | 1·82 | 1·84 | 1·81 | 2·81 | 2·80 | 2·81 | 1·96 | 1·95 | 1·97 | 1·02 | 1·11 | 0·94 | 1·74 | 1·75 | 1·71 | 4·54 | 4·73 | 4·33 |
| XIX | Transport and storage ... | 0·55 | 0·61 | 0·48 | 0·93 | 0·92 | 0·94 | 0·50 | 0·58 | 0·42 | 0·56 | 0·67 | 0·45 | 0·52 | 0·57 | 0·45 | 1·83 | 1·96 | 1·68 |
| XX | Learned and Artistic professions | 3·92 | 4·13 | 3·69 | 7·41 | 7·92 | 6·86 | 3·19 | 3·24 | 3·13 | 2·69 | 2·93 | 2·43 | 4·61 | 4·89 | 4·28 | 10·26 | 10·82 | 9·61 |
| XXI | Sport and amusements ... | 0·04 | 0·04 | 0·04 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·02 | 0·01 | 0·10 | 0·10 | 0·10 | 0·59 | 0·61 | 0·58 |
| XXII | Indefinite ... ... ... | 6·68 | 5·84 | 7·60 | 6·71 | 5·95 | 7·53 | 5·90 | 5·27 | 6·56 | 10·65 | 9·64 | 11·66 | 6·18 | 5·14 | 7·38 | 8·28 | 5·98 | 10·97 |
| XXIII | Independent of work ... .. | 1·73 | 1·69 | 1·77 | 1·23 | 1·24 | 1·21 | 2·04 | 2·01 | 2·08 | 0·40 | 0·45 | 0·35 | 1·93 | 1·83 | 2·04 | 5·86 | 5·17 | 6·66 |

**63. Agricultural occupations.**—The statement below gives the percentages in each Division, for each of nine agricultural occupations to the total agricultural population in each.

TABLE No. X.

*Percentage of each agricultural occupation to total of agriculture ( Order V. ) by Divisions.*

| Name of Division. | Land-occupants, not cultivating (Baroda No. 58). | Land occupants, cultivating (Baroda No. 59). | Living on villages, lands and Vatans (Baroda No. 63). | Lessees of villages, &c. (Baroda No. 60). | Tenants, not cultivating (Baroda No. 61). | Tenants and shares, cultivating (Baroda No 62). | Farm Servants (Baroda No. 64). | Field-labourers and crop-watchers (Baroda No. 65). | Sub-order 12 growers of special products and trees. | Sub-order 13 Agricultural training and supervision. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Amreli ... ... | 5·81 | 75·84 | 1·42 | 0·08 | 0·19 | 0·96 | 0·41 | 15·20 | 0·09 | ... | 100 |
| Kadi ... ... | 2·73 | 86·38 | 0·43 | 0·01 | 0·03 | 1·54 | 0·07 | 8 50 | 0·31 | ... | 100 |
| Navsári ... ... | 0·81 | 68 10 | 0·22 | ... | ... | 0·66 | 0·83 | 29·38 | .. | ... | 100 |
| Baroda ... ... | 3·96 | 74·46 | 0·54 | 0·01 | ... | 7·46 | 0·05 | 13·16 | 0·36 | ... | 100 |
| Baroda City ... | 5·21 | 63·39 | 8·47 | 0·03 | 0·18 | 5·11 | 0·35 | 7·16 | 10·10 | ... | 100 |
| **Total** ... | **3·04** | **79·12** | **0·48** | **0·01** | **0·03** | **3·32** | **0·20** | **13·52** | **0·28** | ... | **100** |

The headings are (1) land-occupants, not cultivating, (2) the same, cultivating, (3) living on villages and *Vatans*, (4) lessees of villages, &c., (5) tenants, not cultivating, (6) the same, and sharers, cultivating (7) farmservants, (8) field-labourers and crop-watchers, and (9) growers of special products and trees. Under the heading, agricultural training and supervision, there is no significant percentage. The average percentage for the State is highest for cultivating occupants; it is 79·12, and shows that owners of fields mostly cultivate their occupancies themselves. In the purely agricultural fertile Division of Kadi, this ratio rises to 86·38 per cent.; for the Amreli and Baroda Divisions it is about 75 per cent., and for Navsári 68; for the City it is 63·39 per cent. Field-labourers come next, with an average ratio of 13·5, which is nearly the ratio for Baroda also. But field-labour is not much resorted to in Kadi; the cultivators themselves do all the other work also, as far as they can; hence the ratio there is only 8·5 per cent. Opposite is the case for Navsári, where there is a large Forest population, and the ratio there is 29·3. For Amreli the labourers are 15 per cent., and for the City 7. Non-cultivating occupants figure at 3 per cent. for the whole State, to the total agriculturists. Nearly the same is the ratio for Kadi and Baroda. But Amreli, with its Kathi landlords, and Baroda with its Inámdárs, show a higher percentage of 5. Navsári is lowest in this matter, standing at only ·8 per cent. From the same cause we have 1·4 per cent. for Amreli and 8·5 for Baroda City, in the case of those living on village lands and *Vatans*; while we have hardly one-half per cent. for Kadi and the State average. Lessees of villages and gardeners of special produces are very insignificant throughout; except the latter for the City; and equally rare are non-cultivating tenants, or middlemen. 3·32 per cent. are cultivating tenants. This is not a high figure. They are almost unknown in Navsári, Amreli and Kadi.

**64. Ratios of Sub-orders by Divisions.**—The following Statement completes the Divisional details for occupations. It affords the percentages, by sexes, to the total population, for the Divisions, in the case of the 77 sub-orders, on the same plan as the preceding tables for the Classes and Orders. For purposes of reference and comparison, the first three columns exhibit the average ratios for the whole State:—

# TABLE No. XI.

*Percentages of Sub-orders to the total population by Sex and Divisions.*

| Serial Number | Name of Sub-order. | Distribution by Divisions. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total State. | | | Amreli. | | | Kadi. | | | Navsari. | | | Baroda. | | | Baroda City. | | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 1 | Service of the Imperial and Provincial Governments and Baroda State service ... ... ... ... | 1·87 | 2·04 | 1·70 | 2·25 | 2·39 | 2·02 | 1·24 | 1·33 | 1·15 | 1·72 | 1·98 | 1·43 | 2·69 | 2·89 | 2·47 | 12·06 | 12·85 | 11·30 |
| 3 | Village service ... ... ... | 1·85 | 1·98 | 1·70 | 1·34 | 1·45 | 1·20 | 1·01 | 1·07 | 0·92 | 2·90 | 3·08 | 2·73 | 2·68 | 2·87 | 2·47 | 0·39 | 0·38 | 0·42 |
| 4 | Army ... ... ... ... | 0·82 | 0·97 | 0·65 | 1·16 | 1·62 | 0·66 | 0·18 | 0·21 | 0·15 | 0·11 | 0·12 | 0·09 | 1·89 | 2·15 | 1·60 | 11·88 | 13·59 | 10·22 |
| 6 | Administrative services .. .. | 0·03 | 0·03 | 0·03 | 0·02 | 0·02 | 0·02 | 0·03 | 0·03 | 0·03 | 0·05 | 0·03 | 0·06 | 0·04 | 0·04 | 0·03 | 0·17 | 0·19 | 0·12 |
| 7 | Army and Marine ... ... ... | 0·002 | 0·004 | 0·001 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0·008 | 0·01 | 0·004 | 0·02 | 0·04 | 0·02 |
| 8 | Stock-breeding and dealing .. | 2·24 | 2·37 | 2·11 | 3·14 | 3·37 | 2·82 | 2·94 | 3·06 | 2·81 | 1·62 | 1·91 | 1·33 | 1·36 | 1·43 | 1·29 | 0·26 | 0·33 | 0·18 |
| 9 | Subsidiary services to stock ... | 0·02 | 0·02 | 0·02 | 0·003 | 0·003 | 0·003 | 0·003 | 0·006 | 0·001 | 0·002 | 0·003 | 0·01 | 0·06 | 0·05 | 0·07 | 0·40 | 0·35 | 0·42 |
| 10 | Interest in land ... ... ... | 49·54 | 50·45 | 48·56 | 39·11 | 38·79 | 39·46 | 53·38 | 54·56 | 52·14 | 44·82 | 45·67 | 43·95 | 48·51 | 49·41 | 47·49 | 4·46 | 4·98 | 3·85 |
| 11 | Agricultural labourers ... ... | 7·91 | 7·44 | 8·39 | 7·13 | 7·34 | 7·14 | 5·02 | 4·71 | 5·37 | 19·43 | 18·62 | 20·26 | 7·41 | 6·89 | 8 | 0·41 | 0·39 | 0·42 |
| 12 | Growers of special products and trees | 0·16 | 0·16 | 0·17 | 0·04 | 0·05 | 0·04 | 0·19 | 0·17 | 0·19 | 0·08 | 0·08 | 0·07 | 0·21 | 0·21 | 0·21 | 0·54 | 0·52 | 0·59 |
| 13 | Agricultural training and supervision. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0·001 | 0·001 | ... | ... | ... | ... |
| 14 | Personal and domestic services ... | 2·68 | 2·67 | 2·72 | 2·54 | 2·40 | 2·62 | 2·21 | 1·98 | 2·44 | 2·45 | 2·47 | 2·43 | 3·48 | 3·67 | 3·25 | 9·68 | 10·69 | 8·72 |

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 15 | Non-domestic services ... .. | 0·003 | 0·003 | 0·003 | 0·004 | 0·006 | 0·002 | 0·003 | 0·002 | 0·003 | 0·002 | 0·002 | 0·002 | 0·003 | 0·004 | 0·002 | 0·03 | 0·04 | 0·02 |
| 16 | Sanitation ... ... ... .. | 0·29 | 0·28 | 0·29 | 0·19 | 0·19 | 0·18 | 0·28 | 0·29 | 0·28 | 0·09 | 0·10 | 0·08 | 0·39 | 0·38 | 0·41 | 1·04 | 0·94 | 1·17 |
| 17 | Animal food ... ... ... .. | 0·38 | 0·35 | 0·42 | 0·70 | 0·68 | 0·72 | 0·21 | 0·18 | 0·23 | 0·93 | 0·80 | 1·06 | 0·34 | 0·33 | 0·35 | 1·61 | 1·60 | 1·64 |
| 18 | Vegetable food ... .. ... | 3·14 | 3·13 | 3·14 | 3·46 | 3·54 | 3·36 | 4·04 | 4·05 | 4·03 | 0·67 | 0·72 | 0·61 | 2·82 | 2·73 | 2·92 | 3·46 | 3·25 | 3·70 |
| 19 | Drink, condiments and narcotics .. | 0·60 | 0·62 | 0·59 | 1·17 | 1·20 | 1·15 | 0·51 | 0·54 | 0·48 | 0·69 | 0·74 | 0·65 | 0·56 | 0·55 | 0·56 | 1·65 | 1·62 | 1·68 |
| 20 | Lighting ... ... ... .. | 0·73 | 0·75 | 0·72 | 0·76 | 0·77 | 0·75 | 0·80 | 0·83 | 0·78 | 0·69 | 0·73 | 0·66 | 0·64 | 0·65 | 0·63 | 0·84 | 0·82 | 0·88 |
| 21 | Fuel and forage ... ... ... | 0·72 | 0·61 | 0·83 | 1·98 | 1·69 | 2·30 | 0·75 | 0·65 | 0·84 | 0·30 | 0·16 | 0·43 | 0·57 | 0·48 | 0·66 | 0·61 | 0·43 | 0·80 |
| 22 | Building materials .. ... .. | 0·14 | 0·13 | 0·14 | 0·05 | 0·06 | 0·05 | 0·13 | 0·12 | 0·12 | 0·04 | 0·03 | 0·02 | 0·22 | 0·21 | 0·22 | 0·59 | 0·59 | 0·60 |
| 23 | Artificers in building .. .. | 0·44 | 0·48 | 0·40 | 0·51 | 0·53 | 0·49 | 0·35 | 0·38 | 0·33 | 0·33 | 0·37 | 0·31 | 0·58 | 0·61 | 0·55 | 1·82 | 1·89 | 1·73 |
| 24 | Railway plant ... ... ... | 0·004 | 0·003 | 0·004 | 0·006 | 0·005 | 0·008 | 0·002 | 0·002 | 0·003 | 0·001 | 0·001 | 0·001 | 0·004 | 0·003 | 0·005 | 0·014 | 0·005 | 0·025 |
| 25 | Carts, carriages, &c. .. .. | 0·013 | 0·013 | 0·013 | 0·014 | 0·014 | 0·013 | 0·005 | 0·005 | 0·005 | 0·007 | 0·007 | 0·007 | 0·026 | 0·026 | 0·026 | 0·044 | 0·043 | 0·044 |
| 26 | Ships and boats .. ... ... | 0·003 | 0·004 | 0·003 | 0·006 | 0·007 | 0·002 | ... | ... | ... | 0·019 | 0·018 | 0·020 | 0·001 | 0·002 | 0·001 | 0·004 | 0·005 | 0·004 |
| 27 | Paper, &c. ... ... ... ... | 0·01 | 0·01 | 0·01 | 0·02 | 0·02 | 0·02 | 0·008 | 0·008 | 0·009 | 0·01 | 0·007 | 0·01 | 0·01 | 0·01 | 0·01 | 0·06 | 0·07 | 0·06 |
| 28 | Books and prints, &c. ... ... | 0·01 | 0·01 | 0·01 | 0·002 | 0·003 | 0·001 | 0·002 | 0·002 | 0·002 | 0·01 | 0·01 | 0·01 | 0·03 | 0·03 | 0·03 | 0·22 | 0·23 | 0·21 |
| 29 | Watches, clocks and scientific instruments ... ... ... .. | 0·006 | 0·01 | 0·005 | 0·01 | 0·003 | 0·006 | 0·001 | 0·001 | 0·001 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·07 | 0·07 | 0·06 |
| 30 | Carving, engraving, &c. ... .. | 0·03 | 0·03 | 0·02 | 0·05 | 0·06 | 0·04 | 0·02 | 0·02 | 0·02 | 0·01 | 0·01 | 0·01 | 0·04 | 0·05 | 0·04 | 0·18 | 0·20 | 0·15 |
| 31 | Toys, curiosities, &c. ... .. | 0·006 | 0·01 | 0·01 | 0·02 | 0·02 | 0·03 | 0·03 | 0·03 | 0·02 | ... | ... | ... | 0·01 | 0·01 | 0·01 | 0·05 | 0·05 | 0·04 |
| 32 | Music and musical instruments .. | ... | ... | ... | 0·02 | 0·02 | 0·03 | 0·001 | 0·001 | 0·001 | ... | ... | ... | 0·003 | 0·002 | 0·004 | 0·02 | 0·01 | 0·03 |
| 33 | Necklaces, bracelets, beads, sacred threads, &c. .. ... ... | 0·17 | 0·17 | 0·17 | 0·32 | 0·26 | 0·38 | 0·13 | 0·13 | 0·13 | 0·18 | 0·19 | 0·17 | 0·18 | 0·18 | 0·18 | 0·61 | 0·58 | 0·65 |
| 34 | Furniture ... ... ... .. | 0·003 | 0·004 | 0·003 | 0·01 | 0·01 | 0·02 | ... | ... | ... | ... | ... | ... | 0·01 | 0·01 | 0·01 | 0·04 | 0·05 | 0·03 |
| 35 | Harness ... ... ... .. | 0·01 | 0·01 | 0·01 | 0·02 | 0·02 | 0·02 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·02 | 0·01 | 0·09 | 0·09 | 0·11 |

## TABLE No. XI.—*continued.*

| Serial number. | Name of Sub-order. | Distribution by Divisions. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total State. | | | Amreli | | | Kadi. | | | Navsári. | | | Baroda. | | | Baroda City. | | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 36 | Tools and machinery ... ... | 0·02 | 0·02 | 0·02 | 0·03 | 0·03 | 0·03 | 0·01 | 0·01 | 0·01 | 0·01 | 0·02 | 0·01 | 0·03 | 0·03 | 0·03 | 0·08 | 0·07 | 0·08 |
| 37 | Arms and ammunition ... ... | 0·02 | 0·02 | 0·02 | 0·03 | 0·02 | 0·03 | 0·02 | 0·02 | 0·02 | ... | ... | ... | 0·03 | 0·03 | 0·02 | 0·11 | 0·12 | 0·10 |
| 38 | Wool and fur ... ... ... | 0·03 | 0·03 | 0·03 | 0·10 | 0·13 | 0·07 | 0·03 | 0·03 | 0·02 | 0·04 | 0·04 | 0·05 | 0·02 | 0·02 | 0·02 | 0·09 | 0·09 | 0·11 |
| 39 | Silk ... ... ... ... .. | 0·12 | 0·11 | 0·12 | 0·08 | 0·08 | 0·07 | 0·16 | 0·15 | 0·17 | 0·02 | 0·03 | 0·03 | 0·11 | 0·11 | 0·11 | 0·60 | 0·58 | 0·63 |
| 40 | Cotton ... ... ... ... | 3·76 | 3·50 | 4·04 | 4·99 | 4·90 | 5·10 | 4·14 | 3·86 | 4·43 | 2·09 | 1·69 | 2·49 | 3·63 | 3·39 | 3·88 | 3·30 | 2·96 | 3·69 |
| 41 | Jute, flax, coir, &c. ... ... | 0·06 | 0·04 | 0·08 | 0·01 | 0·01 | 0·01 | 0·06 | 0·06 | 0·07 | 0·01 | 0·01 | 0·02 | 0·10 | 0·06 | 0·15 | 0·54 | 0·25 | 0·87 |
| 42 | Dress ... ... ... ... ... | 1·17 | 1·11 | 1·23 | 1·91 | 1·93 | 1·90 | 1·19 | 1·10 | 1·29 | 1·05 | 1·01 | 1·10 | 1·01 | 0·98 | 1·05 | 2·64 | 2·53 | 2·76 |
| 43 | Gold, silver and precious stones .. | 0·61 | 0·62 | 0·60 | 0·92 | 0·91 | 0·93 | 0·44 | 0·45 | 0·44 | 0·56 | 0·61 | 0·53 | 0·79 | 0·79 | 0·77 | 2·65 | 2·61 | 2·72 |
| 44 | Brass, copper and bell-metal ... | 0·15 | 0·14 | 0·14 | 0·13 | 0·12 | 0·12 | 0·18 | 0·17 | 0·18 | 0·16 | 0·16 | 0·15 | 0·12 | 0·11 | 0·12 | 0·38 | 0·38 | 0·37 |
| 45 | Tin, zinc, mercury and lead ... | 0·03 | 0·03 | 0·03 | 0·07 | 0·07 | 0·08 | 0·01 | 0·01 | 0·01 | 0·02 | 0·03 | 0·02 | 0·03 | 0·03 | 0·02 | 0·15 | 0·16 | 0·11 |
| 46 | Iron and steel ... ... .. | 0·72 | 0·71 | 0·74 | 0·81 | 0·92 | 0·84 | 0·36 | 0·94 | 1· | 0·25 | 0·24 | 0·24 | 0·55 | 0·54 | 0·58 | 0·60 | 0·60 | 0·61 |
| 47 | Glass and chinaware ... ... | 0·01 | 0·005 | 0·004 | ... | ... | ... | 0·01 | 0·001 | 0·03 | 0·002 | 0·002 | 0·003 | 0·001 | 0·008 | 0·006 | 0·008 | 0·009 | 0·005 |
| 48 | Earthen and stoneware ... ... | 1·45 | 1·45 | 1·462 | 1·70 | 1·67 | 1·73 | 1·90 | 1·92 | 1·87 | 1·045 | 1·094 | 1 | 0·96 | 0·91 | 1·02 | 0·66 | 0·56 | 0·78 |
| 49 | Timber and wood ... ... ... | 1·202 | 1·23 | 1·17 | 1·53 | 1·54 | 1·51 | 1·26 | 1·26 | 1·26 | 1·02 | 1·14 | 0·91 | 1·12 | 1·17 | 1·07 | 2·01 | 2·07 | 1·95 |

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 50 | Cane-work, matting and leaves, &c. | 0·484 | 0·47 | 0·59 | 0·31 | 0·35 | 0·33 | 0·62 | 0·61 | 0·63 | 0·42 | 0·40 | 0·43 | 0·36 | 0·33 | 0·39 | 0·63 | 0·52 | 0·78 |
| 51 | Gums, wax, and similar forest produce | 0·02 | 0·02 | 0·02 | 0·002 | 0·001 | 0·002 | 0·009 | 0·009 | 0·009 | 0·04 | 0·04 | 0·04 | 0·02 | 0·02 | 0·03 | 0·004 | 0·007 | ... |
| 52 | Drugs, dyes and pigments, &c. .. | 0·04 | 0·03 | 0·04 | 0·12 | 0·07 | 0·18 | 0·02 | 0·02 | 0·02 | 0·03 | 0·03 | 0·03 | 0·04 | 0·04 | 0·04 | 0·12 | 0·12 | 0·14 |
| 53 | Leather, &c. ... ... ... .. | 1·54 | 1·56 | 1·51 | 1·89 | 1·88 | 1·91 | 1·94 | 1·98 | 1·89 | 0·76 | 0·79 | 0·73 | 1·23 | 1·24 | 1·23 | 0·73 | 0·72 | 0·74 |
| 54 | Dealers in money and securities ... | 0·90 | 0·88 | 0·93 | 0·82 | 0·76 | 0·87 | 0·92 | 0·85 | 0·96 | 0·51 | 0·54 | 0·47 | 1·05 | 1·01 | 1·09 | 2·18 | 2·21 | 2·16 |
| 55 | General merchandise ... ... | 0·35 | 0·36 | 0·34 | 0·52 | 0·54 | 0·49 | 0·46 | 0·47 | 0·45 | 0·14 | 0·15 | 0·15 | 0·25 | 0·26 | 0·23 | 0·50 | 0·49 | 0·50 |
| 56 | Dealing unspecified ... ... .. | 0·44 | 0·46 | 0·41 | 1·39 | 1·41 | 1·37 | 0·46 | 0·49 | 0·44 | 0·19 | 0·22 | 0·16 | 0·29 | 0·32 | 0·26 | 1·39 | 1·52 | 1·24 |
| 57 | Middlemen, &c. ... ... ... | 0·13 | 0·14 | 0·13 | 0·08 | 0·09 | 0·08 | 0·12 | 0·11 | 0·12 | 0·18 | 0·20 | 0·16 | 0·15 | 0·16 | 0·13 | 0·47 | 0·51 | 0·43 |
| 58 | Railway ... ... ... ... | 0·12 | 0·15 | 0·10 | 0·01 | 0·01 | 0·01 | 0·11 | 0·14 | 0·08 | 0·04 | 0·05 | 0·03 | 0·20 | 0·23 | 3·17 | 0·39 | 0·47 | 0·31 |
| 59 | Road ... ... ... ... ... | 0·26 | 0·30 | 0·22 | 0·33 | 0·36 | 0·30 | 0·33 | 0·38 | 0·27 | 0·20 | 0·23 | 0·16 | 0·18 | 0·20 | 0·16 | 0·99 | 1·04 | 0·93 |
| 60 | Water ... ... ... ... | 0·09 | 0·10 | 0·09 | 0·51 | 0·47 | 0·58 | 0·002 | 0·004 | 0·001 | 0·27 | 0·33 | 0·21 | 0·04 | 0·03 | 0·03 | 0·03 | 0·03 | 0·04 |
| 61 | Messages ... ... ... ... | 0·05 | 0·04 | 0·05 | 0·06 | 0·08 | 0·06 | 0·04 | 0·04 | 0·04 | 0·04 | 0·04 | 0·04 | 0·04 | 0·06 | 0·04 | 0·16 | 0·16 | 0·15 |
| 62 | Storage and weighing ... ... | 0·03 | 0·02 | 0·03 | 0·007 | 0·007 | 0·007 | 0·02 | 0·02 | 0·03 | 0·01 | 0·02 | 0·01 | 0·05 | 0·05 | 0·05 | 0·26 | 0·26 | 0·25 |
| 63 | Religion ... ... ... ... | 3·04 | 3·19 | 2·86 | 6·53 | 6·99 | 6·01 | 2·47 | 2·53 | 2·41 | 2·05 | 2·20 | 1·96 | 3·38 | 3·56 | 3·17 | 5·29 | 5·69 | 4·84 |
| 64 | Education .... ... ... .. | 0·18 | 0·22 | 0·16 | 0·18 | 0·21 | 0·16 | 0·14 | 0·16 | 0·09 | 0·21 | 0·23 | 0·18 | 0·27 | 0·29 | 0·22 | 0·87 | 0·93 | 0·80 |
| 65 | Literature ... ... ... ... | 0·07 | 0·06 | 0·06 | 0·12 | 0·12 | 0·11 | 0·03 | 0·03 | 0·02 | 0·04 | 0·04 | 0·04 | 0·14 | 0·15 | 0·13 | 0·84 | 0·86 | 0·82 |
| 66 | Law ... ... ... ... ... | 0·08 | 0·08 | 0·08 | 0·06 | 0·07 | 0·06 | 0·04 | 0·05 | 0·05 | 0·06 | 0·05 | 0·06 | 0·12 | 0·13 | 0·13 | 0·63 | 0·63 | 0·64 |
| 67 | Medicine ... ... ... ... | 0·11 | 0·12 | 0·10 | 0·09 | 0·09 | 0·08 | 0·04 | 0·05 | 0·04 | 0·14 | 0·17 | 0·14 | 0·17 | 0·18 | 0·17 | 0·73 | 0·74 | 0·71 |
| 68 | Engineering and surveying ... .. | 0·05 | 0·06 | 0·04 | 0·04 | 0·04 | 0·06 | 0·02 | 0·02 | 0·02 | 0·03 | 0·05 | 0·03 | 0·09 | 0·10 | 0·09 | 0·60 | 0·62 | 0·56 |
| 69 | Other sciences ... ... ... | 0·05 | 0·04 | 0·05 | 0·02 | 0·02 | 0·02 | 0·05 | 0·04 | 0·06 | 0·008 | 0·009 | 0·008 | 0·06 | 0·06 | 0·05 | 0·18 | 0·18 | 0·18 |
| 70 | Pictorial art and sculpture ... ... | 0·009 | 0·10 | 0·008 | 0·004 | 0·007 | 0·001 | 0·006 | 0·002 | 0·007 | 0·005 | 0·006 | 0·004 | 0·02 | 0·02 | 0·01 | 0·10 | 0·10 | 0·09 |
| 71 | Music, acting and dancing ... ... | 0·34 | 0·35 | 0·34 | 0·37 | 0·38 | 0·36 | 0·40 | 0·39 | 0·40 | 0·12 | 0·15 | 0·09 | 0·30 | 0·40 | 0·31 | 1·02 | 1·07 | 0·97 |

TABLE No. XI.—*continued.*

| Serial number. | Name of Sub-order. | Total State. | | | Amreli. | | | Kadi. | | | Navsari. | | | Baroda. | | | Baroda City. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Distribution by Divisions. | | | | | | | | | | | | | | | | | |
| | | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 72 | Sport ... ... ... ... | 0·01 | 0·01 | 0·02 | ... | ... | ... | ... | ... | ... | 0·005 | 0·01 | 0·01 | 0·04 | 0·04 | 0·04 | 0·26 | 0·26 | 0·28 |
| 73 | Exhibition and games ... .. | 0·03 | 0·03 | 0·02 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·01 | 0·005 | 0·01 | 0·01 | 0·06 | 0·06 | 0·06 | 0·33 | 0·25 | 0·30 |
| 74 | Unskilled labour ... ... ... | 6·62 | 5·81 | 7·51 | 6·65 | 5·90 | 7·45 | 5·84 | 5·24 | 6·48 | 10·64 | 9·64 | 11·65 | 6·11 | 5·10 | 7·27 | 8·09 | 5·95 | 10·60 |
| 75 | Undefined ... ... ... ... | 0·06 | 0·03 | 0·09 | 0·06 | 0·05 | 0·08 | 0·06 | 0·03 | 0·08 | 0·09 | 0·06 | 0·01 | 0·07 | 0·04 | 0·11 | 0·19 | 0·03 | 0·37 |
| 76 | Property and alms ... ... .. | 1·57 | 1·54 | 1·61 | 1·24 | 1·15 | 1·12 | 2·02 | 1·99 | 2·06 | 0·35 | 0·39 | 0·30 | 1·54 | 1·46 | 1·61 | 3·19 | 2·77 | 3·68 |
| 77 | Supported at the public charge .. | 0·16 | 0·15 | 0·16 | 0·08 | 0·09 | 0·09 | 0·02 | 0·02 | 0·02 | 0·05 | 0·06 | 0·05 | 0·39 | 0·37 | 0·43 | 2·67 | 2·40 | 2·93 |

### 7. *Sex ratios for different occupations.*

**65. Ratios by sexes for occupations maintaining over 1,000 souls.**—I give below a statement of the numbers and percentages, males and females, of all occupations numbering over 1,000 souls. There are 99 such occupations included in the list, after dropping all such of the general scheme as are unrepresented in this State or but meagrely represented. More than 25 independent occupations have been added to those suggested in the scheme; and so details of some use have been given separately for such occupations as those of clerks and Kárkuns, Makráni and Arab foot-force, and farm servants as separate from field-labourers.

TABLE No. XII.

*Numbers and percentages by sexes for each occupation, numbering 1,000 and upwards, to the total population.*

| Number. | Name of occupation. | Males. | Females. | Percentage to total population of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| 1 | Subordinate officers ... ... ... ... | 751 | 638 | 0·06 | 0·05 |
| 2 | Clerks, Kárkuns of every department ... | 5,069 | 4,184 | 0·40 | 0·36 |
| 3 | Office menials ... ... ... ... ... | 13,614 | 9,984 | 1·08 | 0·86 |
| 4 | Service unspecified ... ... ... ... | 4,964 | 3,860 | 0·39 | 0·33 |
| 5 | Headmen, when not agriculturists ... ... | 2,150 | 1,642 | 0·17 | 0·14 |
| 6 | Accountants ... ... ... ... .. | 1,881 | 1,482 | 0·15 | 0·13 |
| 7 | Menial village service ... ... ... | 20,726 | 16,629 | 1·65 | 1·43 |
| 8 | Subordinate officers, Sowárs and sepoys .. | 6,268 | 2,980 | 0·49 | 0·26 |
| 9 | Subordinate officers and Sowárs ... ... | 1,584 | 1,138 | 0·12 | 0·10 |
| 10 | Foot-force of Arabs, Makránis, &c. ... ... | 1,409 | 1,279 | 0·11 | 0·11 |
| 11 | Menials ... ... ... ... ... | 1,147 | 1,072 | 0·09 | 0·09 |
| 12 | Non-commissioned officers and privates ... | 781 | 297 | 0·06 | 0·03 |
| 13 | Cattle-breeders and dealers and Commissariat farm establishment .. ... ... ... | 3,790 | 3,630 | 0·30 | 0·31 |
| 14 | Herdsmen ... ... ... ... .. | 24,501 | 19,756 | 1·95 | 1·70 |
| 15 | Sheep and goat-breeders and dealers ... | 1,022 | 847 | 0·08 | 0·07 |
| 16 | Land occupants, not cultivating ... ... | 20,583 | 21,654 | 1·64 | 1·86 |
| 17 | Land occupants, cultivating ... ... ... | 582,847 | 518,005 | 46·52 | 44·56 |
| 18 | Living on villages, lands and Vatans ... | 3,467 | 3,222 | 0·27 | 0·28 |
| 19 | Tenants and sharers, cultivating ... ... | 25,012 | 21,259 | 2 | 1·83 |
| 20 | Farm servants ... ... ... ... | 1,596 | 1,156 | 0·13 | 0·10 |
| 21 | Field-labourers and crop-watchers ... ... | 91,717 | 96,427 | 7·32 | 8·30 |

## TABLE No. XII.—*continued.*

| Number. | Name of occupation. | Males. | Females. | Percentage to total population of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| 22 | Gardeners, seedsmen, &c. ... ... .. | 1,396 | 1,305 | 0·11 | 0·11 |
| 23 | Barbers ... ... ... ... ... | 14,162 | 12,785 | 1·13 | 1·10 |
| 24 | Washermen ... ... ... ... ... | 1,667 | 1,694 | 0·13 | 0·15 |
| 25 | Water-carriers ... ... ... ... | 1,371 | 1,322 | 0·11 | 0·11 |
| 26 | Cooks ... ... ... ... ... .. | 1,438 | 1,302 | 0·11 | 0·11 |
| 27 | Indoor servants ... ... ... ... | 1,822 | 5,873 | 0·14 | 0·51 |
| 28 | Menial private service ... ... ... | 6,912 | 4,663 | 0·55 | 0·40 |
| 29 | Private service unspecified .. ... .. | 4,987 | 3,381 | 0·39 | 0·29 |
| 30 | Sweepers and scavangers ... ... ... | 3,536 | 3,329 | 0·28 | 0·29 |
| 31 | Milk, curds and ghee sellers ... ... ... | 898 | 1,141 | 0·07 | 0·10 |
| 32 | Butchers ... ... ... ... ... | 784 | 811 | 0·06 | 0·07 |
| 33 | Fishermen and fish-curers ... ... .. | 827 | 653 | 0·07 | 0·06 |
| 34 | Fish-dealers ... ... ... ... .. | 768 | 1,203 | 0·06 | 0·10 |
| 35 | Grain-dealers ... ... ... ... .. | 4,052 | 3,614 | 0·32 | 0·31 |
| 36 | Pulse and flour preparers and sellers ... | 21,211 | 18,844 | 1·69 | 1·62 |
| 37 | Vegetable sellers ... ... ... ... | 11,564 | 12,100 | 0·92 | 1·04 |
| 38 | Confectioners and sweetmeat-makers and sellers ... ... ... ... ... | 1,007 | 772 | 0·08 | 0·07 |
| 39 | Country spirits distillers and sellers ... .. | 1,480 | 1,304 | 0·12 | 0·11 |
| 40 | Grocers and general condiment dealers ... | 3,644 | 3,199 | 0·29 | 0·28 |
| 41 | Tobacco dealers ... ... ... ... | 548 | 478 | 0·04 | 0·04 |
| 42 | Oil-pressers and dealers ... ... ... | 8,881 | 7,852 | 0·71 | 0·68 |
| 43 | Firewood and grass gatherers and sellers ... | 5,628 | 6,337 | 0·45 | 0·55 |
| 44 | Cow-dung cakes preparers and sellers .. | 833 | 1,615 | 0·06 | 0·14 |
| 45 | Hay, &c., contractors and dealers ... .. | 931 | 1,504 | 0·07 | 0·13 |
| 46 | Brick and tile burners and sellers ... ... | 1,385 | 1,236 | 0·11 | 0·11 |
| 47 | Stone and marble workers ... ... ... | 675 | 647 | 0·05 | 0·06 |
| 48 | Masons ... ... ... ... ... | 4,210 | 3,390 | 0·34 | 0·29 |
| 49 | Bread-makers and sellers ... ... ... | 612 | 579 | 0·05 | 0·05 |
| 50 | Weavers of silk cloth and sellers ... ... | 824 | 761 | 0·07 | 0·07 |
| 51 | Cotton cleaners, pressers and ginnors ... | 931 | 726 | 0·07 | 0·06 |
| 52 | Cotton cleaners (indigenous)... ... ... | 3,454 | 3,506 | 0·28 | 0·30 |
| 53 | Cotton spinners, sizers and yarn beaters ... | 3,138 | 8,150 | 0·25 | 0·70 |
| 54 | Weavers (indigenous)... ... ... ... | 29,970 | 28,792 | 2·39 | 2·48 |

## TABLE No. XII.—*continued.*

| Number. | Name of occupation. | Males. | Females. | Percentage to total population of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| 55 | Calenderers, fullers and printers ... ... | 3,175 | 3,045 | 0·25 | 0·26 |
| 56 | Rangrej (generally turban dyers) ... ... | 996 | 846 | 0·08 | 0·07 |
| 57 | Tape-makers and sellers ... ... ... | 691 | 666 | 0·05 | 0·06 |
| 58 | Tailors ... ... ... ... ... ... | 7,246 | 7,607 | 0·58 | 0·65 |
| 59 | Milliners and dress-makers ... ... ... | 1,029 | 1,258 | 0·08 | 0·11 |
| 60 | Piece-goods dealers ... ... ... ... | 4,865 | 4,623 | 0·39 | 0·40 |
| 61 | Gold and silver workers (goldsmiths) ... | 6,472 | 5,835 | 0·52 | 0·50 |
| 62 | Brass workers (smiths) and sellers ... ... | 540 | 511 | 0·04 | 0·04 |
| 63 | Copper, brass and bell-metal workers ... | 545 | 462 | 0·04 | 0·04 |
| 64 | Blacksmiths ... ... ... ... ... | 8,402 | 8,187 | 0·67 | 0·70 |
| 65 | Potters and pot and pipe-bowl makers and sellers ... ... ... ... ... | 17,376 | 16,312 | 1·39 | 1·40 |
| 66 | Wood cutters and sawyers ... ... ... | 1,999 | 1,498 | 0·16 | 0·13 |
| 67 | Carpenters ... ... ... ... ... | 13,033 | 11,799 | 1·04 | 1·01 |
| 68 | Basket-weavers and winnowing-pan makers and sellers ... ... ... ... ... | 2,828 | 2,768 | 0·23 | 0·24 |
| 69 | Tooth-stick sellers ... ... ... ... | 2,505 | 2,539 | 0·19 | 0·22 |
| 70 | Tanners, curriers and hide-sellers ... ... | 9,432 | 8,509 | 0·75 | 0·73 |
| 71 | Shoe, sandal and boot makers and sellers ... | 6,388 | 5,712 | 0·51 | 0·49 |
| 72 | Leather dyers ... ... ... ... | 3,296 | 2,912 | 0·26 | 0·25 |
| 73 | Bankers and bank managers ... ... ... | 913 | 920 | 0·07 | 0·08 |
| 74 | Money-lenders and pawn-brokers ... ... | 9,053 | 8,958 | 0·72 | 0·77 |
| 75 | General merchants ... ... ... ... | 1,797 | 1,541 | 0·14 | 0·13 |
| 76 | Merchants, managers, accountants, clerks, assistants, &c. ... ... ... ... | 2,685 | 2,306 | 0·21 | 0·20 |
| 77 | Shop-keepers' clerks, salesmen, &c. ... ... | 2,801 | 2,327 | 0·22 | 0·20 |
| 78 | Shop-keepers (otherwise unspecified) ... | 1,756 | 1,555 | 0·14 | 0·13 |
| 79 | Pedlars, hawkers, &c. ... ... .. | 1,108 | 908 | 0·09 | 0·08 |
| 80 | Brokers, agents, Dubash ... ... ... | 1,018 | 905 | 0·08 | 0·08 |
| 81 | Pointsmen, shunters, porters, signallers, &c... | 1,481 | 873 | 0·12 | 0·07 |
| 82 | Cartowners and drivers, carting agents, &c... | 999 | 615 | 0·08 | 0·05 |
| 83 | Pack camel, elephant, mule, &c., owners and drivers ... ... ... ... ... | 1,497 | 1,025 | 0·12 | 0·09 |
| 84 | Ships' officers, engineers, mariners and firemen ... ... ... ... ... ... | 858 | 719 | 0·07 | 0·06 |
| 85 | Catechists, readers, Zanána Mission Service... | 1,331 | 851 | 0·11 | 0·70 |

TABLE No. XII.—*continued.*

| Number. | Name of occupation. | Males. | Females. | Percentage to total population of | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| 86 | Religious mendicants, inmates of monasteries, convents, &c. ... ... ... ... | 32,815 | 28,607 | 2·62 | 2·46 |
| 87 | Church, temple, musjid, pagoda, ghât, burial or burning ground service, pilgrim conductors and undertakers ... ... ... | 5,520 | 3,600 | 0·44 | 0·31 |
| 88 | Principals, professors and teachers in colleges, &c., schools, &c. ... ... ... .. | 2,516 | 1,630 | 0·20 | 0·14 |
| 89 | Private clerks ... .. ... ... | 904 | 707 | 0·07 | 0·06 |
| 90 | Barristers, advocates and vakils .. ... | 719 | 642 | 0·06 | 0·06 |
| 91 | Practitioners without diploma, (Vaidyas, Hakims) ... ... ... ... ... | 849 | 720 | 0·07 | 0·06 |
| 92 | Drummers ... ... ... ... .. | 927 | 716 | 0·07 | 0·06 |
| 93 | Actors, singers and dancers and their accompanists ... ... ... ... ... | 920 | 917 | 0·07 | 0·08 |
| 94 | Farce and fun makers ... ... ... | 1,706 | 1,606 | 0·14 | 0·14 |
| 95 | Rice-pounders and huskers ... ... ... | 1,348 | 1,492 | 0·10 | 0·13 |
| 96 | General labour... ... ... ... ... | 71,194 | 85,686 | 5·68 | 7·37 |
| 97 | House-rent, shares and other property not being land ... ... ... ... ... | 741 | 1,478 | 0·07 | 0·13 |
| 98 | Mendicancy .. ... ... ... ... | 18,192 | 16,146 | 1·45 | 1·39 |
| 99 | Annuity from Baroda Government ... .. | 939 | 967 | 0·07 | 0·08 |

## 8. *Occupations by Age-periods.*

**66. Percentages by age-periods.**—We may now introduce the element of age in our consideration of the occupations. Under the present arrangements no conclusions of any importance could be deduced from the total numbers of children and persons in the other age-periods, as actual workers for each age-period have not been collected. However, a few statements for special age-periods have been prepared, for what they may yet be worth. They denote, for instance, the numbers of infants, born in each occupation, by sexes, and the numbers of boys and girls, in each occupation, between the ages of 4 and 15, some of whom must, in certain occupations, be working hands, while a majority of whom must be "dependents." The statements can also furnish the relative proportions by sexes, for all occupations, of the numbers comprised in each of the three age-periods. Also the percentages for the sexes can be contrasted for each age-period.

**67. Ratios by age-periods for the Classes.**—The following

statement gives the distribution of 10,000 persons, males and females separately, for the three age-periods, 0—4, 5—14, 15 and over, for the seven classes of occupations :—

## TABLE No. XIII.

*Distribution of* 10,000 *persons of each sex by age-periods.*

| No. | Class. | Males. | | | Females. | | |
|---|---|---|---|---|---|---|---|
| | | 0—4. | 5—14. | 15 and over. | 0—4. | 5—14. | 15 and over |
| 1 | A—Government ... ... | 1,129 | 1,931 | 6,940 | 1,522 | 2,219 | 6,258 |
| 2 | B—Pasture and agriculture. | 1,351 | 2,624 | 6,025 | 1,568 | 2,431 | 6,001 |
| 3 | C—Personal and household services ... ... ... | 1,133 | 2,254 | 6,613 | 1,337 | 2,155 | 6,508 |
| 4 | D—Preparation and supply of material substances ... | 1,352 | 2,518 | 6,130 | 1,490 | 2,289 | 6,221 |
| 5 | E—Commerce, transport and storage ... ... | 1,135 | 2,173 | 6,692 | 1,281 | 2,124 | 6,595 |
| 6 | F—Learned and artistic professions ... ... ... | 1,033 | 2,046 | 6,921 | 1,221 | 2,034 | 6,745 |
| 7 | G—Indefinite and independent ... ... ... | 1,432 | 2,728 | 5,840 | 1,402 | 2,155 | 6,443 |

Taking the first age-period, 0—4, the infants are most numerous in the male sex, for Indefinite and Independent occupations, containing the large numbers of unskilled labour and of persons of property and those living on charity. The percentage of girls also of this infantile age-period is very high, though not the highest, for this Class. These are people who least concern themselves about the future and so propagate the most. The fact attracts notice here that for this age-period the girls bear a higher ratio to the total females, all through, than the boys to the total males. This is due to a large falling-off of the numbers of girls in the next age-period. Agriculture and "material substances" come next for the high proportion of little children, for both sexes. Those engaged in the learned and artistic professions stand at the other end, and shew the smallest numbers of children, for both sexes. This is as was to be expected and requires no comments. In the second age-period, 5-14, it is worthy of remark that the boys are about double in number of, and the girls only 50 per cent. better than, the respective numbers in the first age-period. This is due, as has already been repeatedly remarked, to the excess-

sive female mortality (relatively) in this age-period. Another fact worth remarking is that the ranks for both sexes, as regards the ratio figures, are the same for the two age-periods, and the ratios denoted in the second age-period vary directly as those in the first. Looking to the columns for adults, 15 and over, it will be noticed that the important Class of agriculturists has almost the lowest percentage. This is a healthy sign ; it shews that they marry in large numbers and have many children. The opposite is the case with those occupied in the professions and engaged in Government service. The next important class, of those who prepare and sell material substances, also follows the lead of agriculture. In the final age-period, the ratios of females are less than the male ratios for all classes, except preparers and sellers of material substances and Indefinite and Independent. We thus summarise the whole by remarking that in the first age-period, 0—4, the female ratio is greater than the male one by about 15 to 20 per cent., except for class G, that for the second age-period it is less by about 5 to 10 per cent. except for class A, where it is actually higher, and that for the last age-period, above 15, it is less by about 2 per cent. for all Classes, except D and G.

**68. Ratios of Classes, by ages, to total population, urban and rural.**—The statement given below supplies the ratios by ages, for the two sexes, of the numbers in each Class to the corresponding total populations. Information on the same plan is also supplied for the town and country separately.

## TABLE No. XIV.

*Ratios by age-periods of the Classes to the total population, by sexes, urban and rural.*

| No. | Class. | Total. | | | | | | | | | | | | Urban. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | | | | Males. | | | | Females. | | | | Total. | | | |
| | | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| 1 | A.—Government ... ... ... | 4·57 | 4·20 | 3·85 | 4·94 | 5·02 | 4·29 | 3·82 | 5·67 | 4·08 | 4·11 | 3·87 | 4·15 | 11·75 | 11·50 | 10·10 | 12·32 |
| 2 | B.—Pasture and agriculture ... | 59·87 | 61·66 | 62·13 | 58·57 | 60·45 | 61·81 | 62·63 | 59·26 | 59·26 | 61·53 | 61·55 | 57·82 | 23·18 | 23·64 | 24·83 | 22·55 |
| 3 | C.—Personal services ... ... | 2·98 | 2·60 | 2·70 | 3·18 | 2·95 | 2·53 | 2·62 | 3·17 | 3·01 | 2·67 | 2·77 | 3·19 | 6·26 | 5·74 | 5·78 | 6·50 |
| 4 | D.—Preparation and supply of material substances ... .. | 17·84 | 17·94 | 17·58 | 17·92 | 17·44 | 17·84 | 17·36 | 17·39 | 18·28 | 18·04 | 17·87 | 18·49 | 32·81 | 35·38 | 34·42 | 31·84 |
| 5 | E.—Commerce, transport and storage ... ... ... | 2·37 | 2·02 | 2·09 | 2·56 | 2·45 | 2·11 | 2·10 | 2·67 | 2·27 | 1·94 | 2·07 | 2·45 | 6·95 | 6·57 | 6·74 | 7·09 |
| 6 | F.—Professions ... ... .. | 3·96 | 3·14 | 3·31 | 4·40 | 4·17 | 3·26 | 3·37 | 4·69 | 3·73 | 3·01 | 3·24 | 4·09 | 8·64 | 7·54 | 7·90 | 9·08 |
| 7 | G.—Indefinite and independent .. | 8·41 | 8·44 | 8·34 | 8·43 | 7·52 | 8·16 | 8·10 | 7·15 | 9·37 | 8·70 | 8·63 | 9·81 | 10·41 | 9·63 | 10·23 | 10·62 |
| | Total..... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

## TABLE No. XIV.—*continued.*

| No. | Class. | Urban—*continued.* | | | | | | | | Rural. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Males. | | | | Females. | | | | Total. | | | | Males. | | | | Females. | | | |
| | | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| 1 | A.—Government .. | 12·97 | 11·43 | 9·85 | 14·29 | 10·47 | 11·56 | 10·41 | 10·29 | 2·78 | 2·71 | 2·53 | 2·89 | 3·05 | 2·79 | 2·55 | 3·33 | 2·46 | 2·65 | 2·49 | 2·40 |
| 2 | B.—Pasture and agriculture ... ... ... | 24·20 | 24·3[illegible] | 25·61 | 23·70 | 22·08 | 22·90 | 23·93 | 21·38 | 69·06 | 69·44 | 70·01 | 68·57 | 69·42 | 69·70 | 70·47 | 68·91 | 68·67 | 69·18 | 69·48 | 68·20 |
| 3 | C.—Personal services .. | 6·45 | 5·75 | 5·98 | 6·75 | 6·05 | 5·73 | 5·60 | 6·23 | 2·16 | 1·96 | 2·04 | 2·26 | 2·08 | 1·85 | 1·93 | 2·20 | 2·24 | 2·06 | 2·18 | 2·32 |
| 4 | D.—Preparation and supply of material substances ... | 31·64 | 34·80 | 33·82 | 30·35 | 34·05 | 35·97 | 35·12 | 33·38 | 14·09 | 14·38 | 14·02 | 14·05 | 13·92 | 14·27 | 13·85 | 13·87 | 14·28 | 14·48 | 14·24 | 14·24 |
| 5 | E.—Commerce, transport and storage ... | 7·08 | 6·75 | 6·75 | 7·25 | 6·82 | 6·40 | 6·72 | 6·93 | 1·22 | 1·09 | 1·11 | 1·30 | 1·31 | 1·13 | 1·12 | 1·43 | 1·14 | 1·05 | 1·09 | 1·18 |
| 6 | F.—Professions ... | 8·94 | 7·77 | 8·04 | 9·45 | 8·32 | 7·31 | 7·73 | 8·68 | 2·78 | 2·23 | 2·34 | 3·10 | 2·99 | 2·31 | 2·38 | 3·40 | 2·56 | 2·16 | 2·29 | 2·78 |
| 7 | G.—Indefinite and independent ... | 8·72 | 9·13 | 10 | 8·21 | 12·21 | 10·13 | 10·49 | 13·11 | 7·91 | 8·19 | 7·95 | 7·82 | 7·23 | 7·95 | 7·70 | 6·86 | 8·65 | 8·42 | 8·23 | 8·88 |
| | **Total.....** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

**63. The same, for the Orders and Sub-orders.**—The two statements below, Nos. XV. and XVI., afford the percentages for all the Orders and Sub-orders respectively:—

TABLE No. XV.

*Ratios by age-periods of the Orders, to the total population, by sexes, urban and rural.*

| No. | Order. | Total. | | | | | | | | | | | | Urban. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | | | | Males. | | | | Females. | | | | Total. | | | |
| | | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| I. | Administration ... ... ... | 81·33 | 85·76 | 86·01 | 79·09 | 79·95 | 86·05 | 86·70 | 77·08 | 83·27 | 85·47 | 85·20 | 82·05 | 67·34 | 72·86 | 72·76 | 65 |
| II. | Defence ... .. ... ... | 17·95 | 13·55 | 13·23 | 20·28 | 19·42 | 13·16 | 12·57 | 22·35 | 16·01 | 13·93 | 13·99 | 17·23 | 31·83 | 26·25 | 26·24 | 34·23 |
| III. | Foreign and feudatory State service. | 0·67 | 0·69 | 0·76 | 0·63 | 0·63 | 0·79 | 0·73 | 0·57 | 0·72 | 0·60 | 0·81 | 0·72 | 0·83 | 0·89 | 1 | 0·77 |
| | **Total class A...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| IV. | Live-stock .. ... ... ... | 3·79 | 3·45 | 4·13 | 3·73 | 3·95 | 3·49 | 4·40 | 3·86 | 3·60 | 3·41 | 3·80 | 3·57 | 3·94 | 3·89 | 4·24 | 3·84 |
| V. | Agriculture ... ... ... | 96·21 | 96·55 | 95·87 | 96·27 | 96·05 | 96·51 | 95·60 | 96·14 | 96·40 | 96·59 | 96·20 | 96·43 | 96·06 | 96·11 | 95·76 | 96·16 |
| | **Total class B...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| VI. | Personal and household services... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| | **Total class C...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| VII. | Food and drink ... ... .. | 30·11 | 22·34 | 22·44 | 23·54 | 23·49 | 22·29 | 22·11 | 24·32 | 22·72 | 22·39 | 22·82 | 22·75 | 23·68 | 23·36 | 23·61 | 23·81 |
| VIII. | Light, firing and forage ... ... | 8·12 | 8·17 | 8·38 | 8·02 | 7·79 | 8·05 | 8·27 | 7·53 | 8·46 | 8·27 | 8·50 | 8·49 | 7·59 | 8·09 | 8·66 | 7·13 |
| IX. | Buildings .. ... ... ... | 3·23 | 2·96 | 2·85 | 3·44 | 3·48 | 3·06 | 2·90 | 3·81 | 2·96 | 2·87 | 2·78 | 3·06 | 5·82 | 5·97 | 5·47 | 5·92 |
| X. | Vehicles and vessels ... .. | 0·11 | 0·10 | 0·09 | 0·12 | 0·11 | 0·08 | 0·08 | 0·13 | 0·11 | 0·12 | 0·09 | 0·11 | 0·08 | 0·07 | 0·05 | 0·09 |
| XI. | Supplementary requirements ... | 1·59 | 1·46 | 1·49 | 1·67 | 1·65 | 1·50 | 1·59 | 1·71 | 1·54 | 1·42 | 1·39 | 1·63 | 3·65 | 3·57 | 3·57 | 3·53 |
| XII. | Textile, fabrics and dress... ... | 28·80 | 28·06 | 28·69 | 28·98 | 27·56 | 27·64 | 28·33 | 27·23 | 30·08 | 28·44 | 29·11 | 30·83 | 31·70 | 30·38 | 31·39 | 32·19 |
| XIII. | Metals and precious stones ... | 8·46 | 7·98 | 8·13 | 8·70 | 8·62 | 8·28 | 8·23 | 8·85 | 8·29 | 7·71 | 8·02 | 8·53 | 10·63 | 10·16 | 10·15 | 10·89 |
| XIV. | Glass, pottery and stoneware ... | 8·20 | 8·65 | 8·61 | 7·93 | 8·30 | 8·89 | 8·65 | 8·04 | 8·08 | 8·44 | 8·57 | 7·82 | 4·35 | 4·61 | 4·48 | 4·27 |
| XV. | Wood, cane and leaves, &c. ... | 9·45 | 10·02 | 9·55 | 9·30 | 9·75 | 9·91 | 9·90 | 9·65 | 9·15 | 10·11 | 9·15 | 8·92 | 7·25 | 7·70 | 6·76 | 7·32 |
| XVI. | Drugs, gums, dyes, &c. ... ... | 0·30 | 0·28 | 0·31 | 0·31 | 0·29 | 0·30 | 0·27 | 0·29 | 0·32 | 0·27 | 0·36 | 0·32 | 0·56 | 0·56 | 0·66 | 0·54 |
| XVII. | Leather, horns, bones and grease. | 8·63 | 9·98 | 9·46 | 7·99 | 8·96 | 10 | 9·67 | 8·44 | 8·29 | 9·96 | 9·21 | 7·54 | 4·69 | 5·53 | 5·70 | 4·31 |
| | **Total class D...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XVIII. | Commerce ... ... ... | 76·91 | 72·25 | 75·73 | 78·13 | 74·98 | 71·95 | 73·02 | 75·48 | 79·14 | 72·55 | 76·58 | 81·25 | 80·49 | 77·64 | 79·86 | 81·16 |
| XIX. | Transport and storage ... ... | 23·09 | 27·75 | 24·27 | 21·87 | 25·02 | 28·05 | 24·98 | 24·52 | 20·86 | 27·45 | 23·42 | 18·75 | 19·51 | 22·36 | 20·14 | 18·84 |
| | **Total class E...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XX. | Learned and artistic professions.. | 99·02 | 99·02 | 99·06 | 99 | 98·99 | 98·91 | 98·11 | 98·96 | 99·05 | 99·13 | 99 | 99·05 | 98·34 | 98·42 | 98·45 | 98·30 |
| XXI. | Sport and amusements ... ... | 0·98 | 0·98 | 0·94 | 1 | 1·01 | 1·09 | 1·89 | 1·04 | 0·95 | 0·87 | 1 | 0·95 | 1·66 | 1·58 | 1·55 | 1·70 |
| | **Total class F...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XXIII. | Indefinite ... .. ... ... | 79·47 | 81·65 | 80·68 | 78·50 | 77·59 | 81·25 | 79·86 | 75·64 | 81·10 | 82·01 | 81·58 | 80·74 | 70·94 | 74·29 | 74·27 | 69·38 |
| XXIV. | Independent of work ... ... | 20·53 | 18·35 | 19·32 | 21·50 | 22·41 | 18·75 | 20·14 | 24·36 | 18·90 | 17·99 | 18·42 | 19·26 | 29·06 | 29·71 | 25·73 | 30·62 |
| | **Total class G..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

TABLE No. XV.—*continued.*

| No. | Order. | Urban—*continued.* Males. Total | Males. 0—4. | Males. 5—14. | Males. 15 and over. | Females. Total. | Females. 0—4. | Females. 5—14. | Females. 15 and over. | Total. Total. | Total. 0—4. | Total. 5—14. | Total. 15 and over. | Rural. Males. Total. | Males. 0—4. | Males. 5—14. | Males. 15 and over. | Females. Total. | Females. 0—4. | Females. 5—14. | Females. 15 and over. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I. | Administration ... ... .. | 64·46 | 73·24 | 73 33 | 61 17 | 71·12 | 72·49 | 72·13 | 70·53 | 96·28 | 96·93 | 97·21 | 95·79 | 96·23 | 97·12 | 97·61 | 95·60 | 96·34 | 96·74 | 96·73 | 96·07 |
| II. | Defence .. ... ... .. | 34·71 | 25·67 | 25·64 | 38·08 | 28·06 | 26·82 | 26·90 | 28·67 | 3·23 | 2·55 | 2·22 | 3·75 | 3·36 | 2·36 | 1·90 | 4·04 | 3·05 | 2·74 | 2·61 | 3·32 |
| III. | Foreign and feudatory State service | 0·83 | 1·09 | 1·03 | 0·75 | 0·82 | 0·69 | 0·97 | 0·80 | 0·49 | 0·52 | 0·57 | 0·46 | 0·41 | 0·52 | 0·49 | 0·36 | 0·61 | 0·52 | 0·66 | 0·61 |
| | **Total class A...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| IV. | Live-stock ... .. .. | 4 | 3·88 | 4·32 | 3·91 | 3·86 | 3·91 | 4·15 | 3·96 | 3·77 | 3·42 | 4·12 | 3·71 | 3·95 | 3·46 | 4·41 | 3·85 | 3·58 | 3·38 | 3·78 | 3·56 |
| V. | Agriculture ... ... ... | 96 | 96·12 | 95·18 | 96·09 | 96·14 | 96·09 | 95·85 | 96·24 | 96·23 | 96·58 | 95·88 | 96·29 | 96·05 | 96·54 | 95·59 | 86·15 | 96·42 | 96·62 | 96 22 | 96·44 |
| | **Total class B ..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| VI. | Personal and household services.. | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| | **Total class C..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| VII. | Food and drink ... ... .. | 24·15 | 23 | 23·29 | 24·70 | 23·24 | 23·70 | 23·76 | 22·98 | 22·77 | 21·83 | 21·89 | 23·37 | 23·12 | 21·94 | 21·51 | 24·10 | 22·40 | 21·73 | 22·34 | 22·60 |
| VIII. | Light, firing and forage ... ... | 7 82 | 8·57 | 8·76 | 7·30 | 7·37 | 7·62 | 8·55 | 6·95 | 8·44 | 8·20 | 8·23 | 8·58 | 7·77 | 7·78 | 8·02 | 7·67 | 9·13 | 8·59 | 8·48 | 9·54 |
| IX | Buildings .. ... .. | 6 15 | 1·01 | 5·49 | 6·43 | 5·51 | 5·93 | 5·44 | 5·44 | 1·71 | 1·45 | 1·48 | 1·87 | 1·98 | 1·55 | 1·54 | 2·26 | 1·43 | 1·36 | 1·39 | 1·46 |
| X. | Vehicles and vessels ... .. | 0·08 | 0 06 | 0·04 | 0·10 | 0·08 | 0·08 | 0·06 | 0·09 | 0·12 | 0·12 | 0·10 | 0·13 | 0·12 | 0·09 | 0·11 | 0·14 | 0·12 | 0·15 | 0·10 | 0·12 |
| XI. | Supplementary requirements . | 3·70 | 3·60 | 3·87 | 3·86 | 3·39 | 3·54 | 3·23 | 3·41 | 0·46 | 0·40 | 0·41 | 0·49 | 0·56 | 0·42 | 0·41 | 0·55 | 0·42 | 0·36 | 0·42 | 0·43 |
| XII. | Textile, fabrics and dress ... | 29·80 | 30·05 | 30·99 | 29·30 | 33·72 | 30·69 | 31·83 | 34·91 | 27·09 | 26·89 | 27·30 | 27·02 | 26·31 | 26·40 | 26·96 | 26 | 27·88 | 27·34 | 27·70 | 28·10 |
| XIII. | Metals and precious stones ... | 10·93 | 10·59 | 10·11 | 11·11 | 10·33 | 9·75 | 10·18 | 10·50 | 7·19 | 6·89 | 7·09 | 7·31 | 7·31 | 7·09 | 7·25 | 7·40 | 7·06 | 6·71 | 6·90 | 7·22 |
| XIV. | Glass, pottery and stoneware ... | 4·45 | 4·84 | 4·50 | 4·36 | 4·27 | 4·40 | 4·46 | 4·19 | 10·43 | 10·68 | 10·75 | 10·24 | 10·48 | 10·97 | 10·79 | 10·22 | 10·39 | 10·43 | 10·70 | 10·25 |
| XV. | Wood, cane and leaves, &c. ... | 7·46 | 7·36 | 7·04 | 7·64 | 7·04 | 8·04 | 6·45 | 7·02 | 10·74 | 11·18 | 10·99 | 10·52 | 11·03 | 11·22 | 11·38 | 10·83 | 10·43 | 11·13 | 10·56 | 10·19 |
| XVI. | Drugs, gums, dyes, &c. .. ... | 0·51 | 0·54 | 0·57 | 0·49 | 0·61 | 0·57 | 0·76 | 0·57 | 0·15 | 0·14 | 0·13 | 0·16 | 0·16 | 0·17 | 0·12 | 0·08 | 0·14 | 0·12 | 0·15 | 0·14 |
| XVII | Leather, horns, bones and grease. | 4·95 | 5·38 | 5·34 | 4·71 | 4·44 | 5·68 | 5·28 | 3·94 | 10·92 | 12·22 | 11·60 | 10·71 | 11·22 | 12·37 | 11·91 | 10·63 | 10·60 | 12·08 | 11·26 | 9·95 |
| | **Total class D...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XVIII | Commerce ... ... ... | 79·98 | 77·06 | 79·04 | 77·81 | 83·24 | 78·26 | 80·82 | 84·79 | 71·82 | 65·60 | 70·37 | 73·57 | 70·94 | 65·52 | 69·90 | 72·26 | 72·91 | 65·68 | 71·08 | 75·31 |
| XIX. | Transport and storage ... ... | 22·02 | 22·94 | 20·96 | 22·19 | 16·76 | 21·74 | 19·18 | 15·21 | 28·18 | 34·40 | 29·63 | 26·43 | 29·06 | 34·48 | 30·10 | 27·74 | 27·09 | 34·32 | 28·92 | 24·69 |
| | **Total class E...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XX. | Learned and artistic professions .. | 98·27 | 98·21 | 98·54 | 98·20 | 98·42 | 98·63 | 98·33 | 98·41 | 99·54 | 99·43 | 99·50 | 99·57 | 99·51 | 99·40 | 99·52 | 99·53 | 99· 57 | 99·40 | 99·48 | 99·61 |
| XXI. | Sport and amusements ... .. | 1·73 | 1·79 | 1·46 | 1·80 | 1·58 | 1·37 | 1·67 | 1·59 | 0·46 | 0·57 | 0·50 | 0·43 | 0·49 | 0·60 | 0·48 | 0·47 | 0·43 | 0·54 | 0·52 | 0·39 |
| | **Total class F...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| XXIII. | Indefinite ... ... ... | 67·52 | 73·82 | 73·24 | 63·94 | 73·53 | 74·71 | 75·43 | 72·91 | 82·29 | 83·42 | 82·43 | 81·94 | 80·61 | 83·06 | 81·64 | 79·44 | 83·81 | 83·75 | 83·23 | 84·04 |
| XXIV. | Independent of work ... ... | 32·48 | 26·18 | 26·76 | 36·06 | 26·47 | 25·29 | 24·57 | 27·09 | 17·71 | 16·58 | 17·57 | 18·06 | 19·39 | 16·94 | 18·32 | 20·56 | 16·19 | 16·25 | 16·77 | 15·96 |
| | **Total class G...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

## TABLE No. XVI.

*Ratios by age periods, of the Sub-orders, to the total population by sexes, urban and rural.*

TABLE

*Ratios by age-periods, of the Sub-orders, to the*

| No. of Sub-order. | NAME OF SUB-ORDER. | TOTAL. Total. Total. | 0—4. | 5—14. | 15 and over. | Males. Total. | 0—4. | 5—14. | 15 and over | Females. Total. | 0—4. | 5—14. | 15 and over. | UR Total. Total. | 0—4. | 5—14. | 15 and over. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Service of the Imperial and Provincial Governments and Baroda State Service | 50·29 | 45·62 | 44·65 | 53·17 | 50·57 | 45·67 | 43·98 | 53·64 | 49·82 | 45·58 | 45·43 | 52·51 | 88·87 | 88·21 | 87·41 | 89·3[illegible] |
| 3 | Village service ... .. | 49·71 | 54·38 | 55·35 | 46·83 | 49·43 | 54·33 | 56·0 | 46·86 | 50·18 | 54·42 | 54·57 | 47·49 | 11·13 | 11·79 | 12·59 | 10·69 |
| | **Total Order I...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 4 | Army ... ... ... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| | **Total Order II.** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 6 | Administrative services... | 90·49 | 86·87 | 94·83 | 89·63 | 87·09 | 78·57 | 93·26 | 86·80 | 94·43 | 97·67 | 96·47 | 92·96 | 91·98 | 89·83 | 96·95 | 99·91 |
| 7 | Army and Marine ... | 9·51 | 13·13 | 5·17 | 10·37 | 12·91 | 21·43 | 6·74 | 13·20 | 5·57 | 2·33 | 3·53 | 7·04 | 8·07 | 10·17 | 3·05 | 9·09 |
| | **Total Order III.** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 8 | Stock breeding and dealing | 99·02 | 99·28 | 99·39 | 98·79 | 99·05 | 99·02 | 99·49 | 98·84 | 98·98 | 99·51 | 99·26 | 98·72 | 89·19 | 92·29 | 92·43 | 87·35 |
| 9 | Subsidiary services to stock ... ... .. | 0·98 | 0·72 | 0·61 | 1·21 | 0·95 | 0·98 | 0·51 | 1·16 | 1·02 | 0·46 | 0·74 | 1·28 | 10·81 | 7·71 | 7·57 | 12·65 |
| | **Total Order IV...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 10 | Interest in land ... ... | 83·06 | 85·32 | 86·58 | 82·87 | 86·89 | 85·99 | 86·86 | 87·13 | 85·01 | 85·08 | 86·31 | 81·47 | 91·31 | 91·20 | 92·46 | 90·92 |
| 11 | Agricultural labourers .. | 13·72 | 14·17 | 13·15 | 13·85 | 12·83 | 13·72 | 12·95 | 12·58 | 14·70 | 14·59 | 13·42 | 15·24 | 6·90 | 6·69 | 5·86 | 7·31 |
| 12 | Growers of special products and trees .. . | 0·28 | 0·31 | 0·27 | 0·28 | 0·28 | 0·29 | 0·27 | 0·29 | 0·29 | 0·33 | 0·27 | 0·29 | 1·79 | 2·11 | 1·68 | 1·77 |
| 13 | Agricultural training and supervision ... .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | **Total Order V...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 14 | Personal and domestic services .. ... ... | 90·29 | 88·32 | 88·81 | 91·15 | 90·25 | 87·85 | 88·86 | 91·30 | 90·33 | 88·74 | 89·36 | 90·98 | 89·31 | 85·64 | 87·98 | 99·26 |
| 15 | Non domestic services ... | 0·11 | 0·14 | 0·14 | 0·10 | 0·12 | 0·12 | 0·16 | 0·11 | 0·11 | 0·15 | 0·13 | 0·09 | 0·18 | 0·21 | 0·22 | 0·17 |
| 16 | Sanitation ... .. | 9·60 | 11·54 | 11·02 | 8·75 | 9·63 | 12·03 | 11·48 | 8·59 | 9·56 | 11·11 | 10·51 | 8·9[illegible] | 10·51 | 14·15 | 11·80 | 9·57 |
| | **Total Order VI.** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 17 | Animal food ... .. | 9·45 | 9·83 | 9·73 | 9·23 | 8·72 | 9·41 | 9·58 | 8·27 | 10·18 | 10·2[illegible] | 9·88 | 10·28 | 12·99 | 13·49 | 13·91 | 12·58 |
| 18 | Vegetable food ... ... | 76·07 | 77·13 | 76·59 | 75·64 | 76·30 | 77·04 | 76·77 | 75·98 | 75·82 | 77·20 | 76·40 | 75·28 | 65·40 | 66·36 | 65·25 | 65·25 |
| 19 | Drink, condiments and narcotics ... ... | 14·50 | 13·04 | 13·68 | 15·13 | 14·98 | 13·55 | 13·65 | 15·77 | 14 | 12·58 | 13·72 | 14·44 | 21·61 | 20·15 | 20·84 | 22·17 |
| | **Total Order VII.** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 20 | Lighting ... ... .. | 50·45 | 48 | 50·54 | 50·99 | 55·19 | 50·63 | 51·55 | 57·90 | 45·97 | 45·61 | 49·42 | 44·78 | 68·07 | 65·14 | 68·44 | 68·58 |
| 21 | Fuel and forage ... ... | 49·55 | 52 | 49·46 | 49·01 | 44·81 | 49·37 | 48·45 | 42·10 | 54·03 | 54·39 | 50·58 | 55·22 | 31·93 | 34·86 | 31·56 | 31·42 |
| | **Total Order VIII..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

## No. XVI.

*total population by sexes, urban and rural.*

| BAN. | | | | | | | | RURAL. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Males. | | | | Females. | | | | Total. | | | | Males. | | | | Females. | | | |
| Total. | 0—4. | 5—14 | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14 | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| 89·80 | 87·89 | 87·38 | 90·80 | 87·60 | 88·53 | 87·46 | 87·45 | 21·70 | 17·91 | 15·57 | 24·11 | 23·10 | 18·19 | 17·36 | 25·98 | 19·82 | 17·62 | 17·82 | 21·30 |
| 10·20 | 12·11 | 12·3[illegible] | 9·20 | 12·40 | 11·47 | 12·54 | 12·55 | 78·30 | 82·09 | 82·43 | 78·89 | 76·90 | 81·81 | 82·64 | 74·02 | 80·18 | 82·38 | 82·18 | 78·70 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 92·94 | 86·11 | 98·[illegible] | 92·[illegible] | 90·5[illegible] | 95·65 | 93·75 | 88·5[illegible] | 87·9[illegible] | 82·50 | 92·86 | 87·1[illegible] | 74·6[illegible] | 65 | 84·[illegible] | 72·[illegible] | 100 | 100 | 100 | 100 |
| 7·06 | 13·89 | 1·7[illegible] | 7·3[illegible] | 9·41 | 4·35 | 6·[illegible] | 11·45 | 12·0[illegible] | 17·50 | 7·14 | 12·9[illegible] | 25·4 | 35 | 15·15 | 27·[illegible] | .. | . | ... | .. . |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 90·04 | 90·81 | 93·8 | 88·39 | 88·17 | 93·85 | 90·64 | 86·10 | 99·88 | 9[illegible]·88 | 99·93 | 99·8[illegible] | 9[illegible]·8[illegible] | 99·70 | 99·9[illegible] | 99·8 | 99·9[illegible] | 99·97 | 99·95 | 99·91 |
| 9·96 | 9·19 | 6·29 | 11·6[illegible] | 11·83 | 6·15 | 9·36 | 13·90 | 0·12 | 0·1 | 0·07 | 0·1 | 0·1[illegible] | 0·30 | 0·0[illegible] | 0·17 | 0·07 | 0·[illegible] | 0·05 | 0·09 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 92·10 | 91·77 | 92·71 | 91·94 | 90·36 | 90·59 | 92·16 | 89·7[illegible] | 85·5[illegible] | 85·13 | 84·14 | 85·41 | 86·44 | 85·5[illegible] | 86·34 | 86·6[illegible] | 84·58 | 84·72 | 85·8[illegible] | 84 |
| 6·39 | 6·67 | 5·79 | 6·12 | 7·60 | 6·71 | 5·9[illegible] | 8·33 | 14·2[illegible] | 14·68 | 13·70 | 14·44 | 13·39 | 14·21 | 13·49 | 13·17 | 15·27 | 15·16 | 13·96 | 15·87 |
| 1·60 | 1·5 | 1·50 | 1·6[illegible] | 2·01 | 2·70 | 1·90 | 1·91 | 0·16 | 0·19 | 0·16 | 0·15 | 0·17 | 0·20 | 0·17 | 0·1[illegible] | 0·15 | 0·18 | 0·15 | 0·14 |
| ... | ... | ... | ... | ... | ... | ... | ... | .. | ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | ..... |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 90·23 | 86·3[illegible] | 89·01 | 91·16 | 88·37 | 84·93 | 86·71 | 89·27 | 9[illegible]·01 | 89·92 | 89·35 | 91·86 | 90·27 | 88·82 | 87·94 | 91·42 | 91·75 | 90·84 | 90·80 | 92·31 |
| 0·21 | 0·18 | 0·28 | 0·20 | 0·15 | 0·24 | 0·15 | 0·13 | 0·06 | 0·09 | 0·10 | 0·05 | 0·05 | 0·09 | 0·08 | 0·04 | 0·08 | 0·10 | 0·12 | 0·06 |
| 9·56 | 13·4[illegible] | 10·71 | 8·64 | 11·58 | 14·83 | 13·11 | 10·6 | 8·9[illegible] | 9·19 | 10·53 | 8·09 | 9·68 | 11·09 | 11·98 | 8·54 | 8·17 | 9·06 | 9·08 | 7·63 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 13·73 | 13·21 | 14·8[illegible] | 12·[illegible] | 12·97 | 13·73 | 13·90 | 12·82 | 7·27 | 7·8[illegible] | 7·40 | 7·07 | 6·18 | 7·36 | 6·64 | 5·75 | 8·45 | 8·33 | 8·22 | 8·57 |
| 64·79 | 65·49 | 61·46 | 64·78 | 66·01 | 67·17 | 66·13 | 65·73 | 82·54 | 82·91 | 82·91 | 82·31 | 83·06 | 83·25 | 83·67 | 83·79 | 81·97 | 82·60 | 82·08 | 81·76 |
| 22·18 | 21·27 | 20·72 | 22·80 | 21·01 | 19·1[illegible] | 2[illegible]·97 | 21·15 | 10·19 | 9·23 | 9·69 | 10·6[illegible] | 10·76 | 9·39 | 9·69 | 11·46 | 9·58 | 9·07 | 9·70 | 9·67 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 72·28 | 68·80 | 68·64 | 74·73 | 63·78 | 61·18 | 68·21 | 62·47 | 41·21 | 39·51 | 40·77 | 41·79 | 45·52 | 40·36 | 41·90 | 48·37 | 37·24 | 38·87 | 39·56 | 36·19 |
| 27·72 | 31·20 | 31·36 | 25·2[illegible] | 36·22 | 38·82 | 31·79 | 37·53 | 58·79 | 60·59 | 59·23 | 58·21 | 54·48 | 59·64 | 58·10 | 51·63 | 62·66 | 61·20 | 60·44 | 63·81 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

TABLE

*Ratios by age-periods, of the Sub-orders, to the*

| No. of Sub order. | NAME OF SUB-ORDER. | TOTAL. | | | | | | | | | | | | UR | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total. | | | | Males. | | | | Females. | | | | Total. | | | |
| | | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| 22 | Building materials ... | 23·35 | 23·01 | 26·12 | 22·58 | 22·59 | 22·43 | 23·30 | 21·77 | 24·28 | 23·59 | 27·09 | 23·49 | 21·42 | 20·88 | 24·28 | 20·62 |
| 23 | Artificers in building ... | 76·65 | 76·99 | 73·88 | 77·47 | 77·41 | 77·57 | 76·70 | 78·23 | 75·72 | 76·41 | 72·91 | 76·51 | 78·58 | 79·12 | 75·72 | 79·38 |
| | **Total Order IX...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 24 | Railway plant ... ... | 16·05 | 17·74 | 7·69 | 18·18 | 13·98 | 8·70 | 8·70 | 16·17 | 18·22 | 23 08 | 6·67 | 20·57 | 28·91 | 50 | 11·11 | 29·17 |
| 25 | Carts, carriages, &c. ... | 66·81 | 62·90 | 67·08 | 67·53 | 67·80 | 65·22 | 71·74 | 67·06 | 65·78 | 61·54 | 62·22 | 67·58 | 60·94 | 50 | 72·22 | 60·42 |
| 26 | Ships and boats ... ... | 17·14 | 19·36 | 25·28 | 14·29 | 18·22 | 26·08 | 19·50 | 16·77 | 16 | 15·38 | 31·11 | 11·85 | 10·15 | ... | 16·67 | 10 41 |
| | **Total Order X...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 27 | Paper, &c.... ... ... | 3 62 | 3·36 | 3·68 | 3·08 | 3·61 | 2·71 | 3·55 | 3·81 | 3·64 | 4·01 | 3·71 | 3·54 | 3·77 | 3·36 | 3·48 | 3·92 |
| 28 | Books and prints, &c. .. | 4·67 | 3·59 | 4·01 | 5·12 | 5·03 | 4·94 | 8·44 | 6·04 | 4·28 | 4·23 | 4 76 | 4·14 | 5·52 | 4·38 | 4 59 | 6·07 |
| 29 | Watches, clocks and scientific instruments ... | 2·04 | 2·02 | 1·55 | 2·21 | 2·17 | 2·48 | 1·49 | 2 37 | 1·89 | 1·56 | 1·63 | 2·05 | 2·35 | 2·53 | 1·82 | 2·54 |
| 30 | Carving, engraving, &c. . | 9·66 | 10·76 | 6·73 | 9 77 | 10·47 | 12·19 | 9·05 | 10·68 | 8·77 | 9·35 | 8·37 | 8·79 | 10·54 | 12·03 | 9·5 | 10 57 |
| 31 | Toys, curiosities, &c. .. | 2·21 | 1 91 | 2·14 | 2·30 | 2·38 | 1·58 | 2·41 | 2·45 | 2·08 | 2·23 | 1·78 | 2·14 | 2·01 | 1·78 | 1·82 | 2·12 |
| 32 | Music and musical instruments ... ... ... | 1·08 | 1·23 | 1·23 | 0·99 | 0·94 | 1·13 | 0·91 | 0·94 | 1·22 | 1·34 | 1·03 | 1·07 | 1·17 | 1·23 | 1·48 | 1·09 |
| 33 | Necklaces, bracelets, beads, sacred threads, &c. .. | 53·76 | 60·31 | 60·22 | 57·94 | 57·64 | 59·81 | 61·62 | 55·69 | 59·99 | 60·80 | 58·40 | 60·33 | 60·68 | 63·47 | 63·34 | 59·19 |
| 34 | Furniture ... ... ... | 1·11 | 0 67 | 0·84 | 1·29 | 1·22 | 0·45 | 0·80 | 1·53 | 0·98 | 0·89 | 0·89 | 1·02 | 0·82 | ... | 0·56 | 1·08 |
| 35 | Harness ... ... .. | 3·55 | 3·92 | 4·01 | 3·31 | 3·11 | 4·06 | 2·98 | 2·98 | 4·04 | 3·79 | 5·35 | 3·67 | 2·28 | 2·33 | 2·06 | 2·34 |
| 36 | Tools and machinery .. | 6·88 | 6·02 | 7·18 | 6·83 | 6·81 | 7·01 | 6·76 | 6·79 | 6·97 | 6·23 | 7·73 | 6·88 | 5·27 | 4·38 | 5·38 | 5·41 |
| 37 | Arms and ammunition .. | 6·42 | 5·61 | 6·41 | 6·56 | 6·67 | 3·64 | 6·99 | 6·74 | 6·14 | 5·57 | 5·80 | 6·37 | 5·59 | 4·51 | 5·91 | 5·68 |
| | **Total Order XI..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 38 | Wool and fur ... ... | 0·64 | 0·61 | 0·62 | 0·64 | 0·74 | 0·77 | 0·62 | 0·79 | 0·58 | 0 51 | 0·62 | 0·51 | 0·36 | 0·29 | 0·32 | 0·38 |
| 39 | Silk ... ... .. | 2·29 | 1·51 | 1·88 | 2·62 | 2·36 | 1·58 | 1·86 | 2·75 | 2·21 | 1·46 | 1·49 | 2·50 | 6·32 | 3·83 | 4·74 | 5·79 |
| 40 | Cotton ... ... ... | 73·13 | 74·94 | 73·98 | 72·38 | 72·80 | 74·15 | 74·38 | 71·82 | 73·45 | 75·66 | 73·58 | 72·89 | 65·43 | 66·61 | 66·26 | 64·94 |
| 41 | Jute, flax, coir, &c. ... | 1·25 | 1·24 | 1·38 | 1·21 | 0 99 | 1·17 | 1·14 | 0·89 | 1·49 | 1·31 | 1·05 | 1·43 | 1·52 | 1 48 | 1·65 | 1 48 |
| 42 | Dress ... ... ... | 22·70 | 21·67 | 22 14 | 23 15 | 23·11 | 22·33 | 22 | 23·75 | 22·32 | 21·06 | 23·29 | 22 61 | 27·37 | 27·79 | 27·03 | 27·41 |
| | **Total Order XII...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 43 | Gold, silver, and precious stones ... ... | 40·61 | 37·69 | 36 65 | 42·60 | 41·52 | 37·64 | 36·18 | 44·37 | 38·68 | 37·73 | 37·20 | 40·88 | 54·57 | 53·36 | 52·27 | 55·55 |
| 44 | Brass, copper and bell-metal ... ... ... | 9·77 | 8·10 | 9·10 | 10·34 | 9·88 | 8·43 | 9·28 | 10·30 | 9·69 | 7·78 | 9·08 | 10·32 | 17·39 | 15·58 | 17·93 | 17·85 |
| 45 | Tin, zinc, mercury and lead ... ... ... | 1·70 | 1·68 | 1·57 | 1·75 | 1·80 | 2·05 | 1·59 | 1·83 | 1·59 | 1 31 | 1·54 | 1·67 | 2·90 | 3·22 | 2·95 | 2·82 |
| 46 | Iron and steel ... .. | 47·92 | 52·53 | 52·59 | 45·25 | 46·80 | 51·88 | 52·95 | 43·44 | 50·09 | 53·18 | 52·18 | 47·13 | 24·94 | 27·90 | 26·85 | 23·78 |
| | **Total Order XIII..** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 47 | Glass and Chinaware ... | 0·54 | 0·60 | 0·52 | 0·54 | 0·10 | 0·15 | 0·06 | 0·10 | 1·01 | 1·05 | 1·03 | 1 | 0·69 | 1·16 | 0·57 | 0·64 |
| 48 | Earthen and stoneware . | 99·46 | 99·40 | 99·48 | 99·46 | 99·90 | 99·85 | 99·94 | 99·90 | 98·99 | 98·95 | 98·97 | 99 | 99·31 | 98·84 | 99·43 | 99·36 |
| | **Total Order XIV .** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 49 | Timber and wood .. ... | 71·34 | 68·85 | 68·55 | 73·82 | 72·61 | 66·72 | 69·18 | 75·39 | 69·95 | 65·04 | 67·78 | 72·11 | 79·15 | 75·02 | 76·57 | 80·81 |
| 50 | Canework, matting and leaves, &c. ... ... | 28·66 | 31·15 | 31·45 | 26·18 | 27·39 | 33·28 | 30·82 | 24·61 | 30 05 | 34·96 | 32·22 | 27·89 | 20·85 | 24·98 | 23·43 | 19·16 |
| | **Total Order XV...** | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

No. XVI.—*contd.*

*total population by sexes, urban and rural.*—contd.

| BAN. | | | | | | | | RURAL. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Males. | | | | Females. | | | | Total. | | | | Males. | | | | Females. | | | |
| Total. | 0-4. | 5-14. | 15 and over. | Total | 0-4. | 5-14. | 15 and over. | Total. | 0-4. | 5-14. | 15 and over. | Total. | 0-4. | 5-14. | 15 and over. | Total. | 0-4. | 5-14. | 15 and over. |
| 21·48 | 20·27 | 24·17 | 20·85 | 21·35 | 21·49 | 24 39 | 20·36 | 27 19 | 27·41 | 29·64 | 26·34 | 24·52 | 26·73 | 27·31 | 23·33 | 31·11 | 28·13 | 32·58 | 31·2 |
| 78·52 | 79·73 | 75·83 | 79·15 | 78·65 | 78·51 | 75·61 | 79·64 | 72·81 | 72·59 | 70·36 | 73·66 | 75·48 | 73·27 | 72·66 | 76·67 | 68·89 | 71·87 | 67·42 | 68·71 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 25·40 | 33·33 | ... | 28 | 32·31 | 62·50 | 18·18 | 30·43 | 11·11 | 8·33 | 6·85 | 13·21 | 9 83 | ... | 10·26 | 11·11 | 12·50 | 12 90 | 2·94 | 15·79 |
| 65·08 | 66·67 | 85·71 | 62 | 56·92 | 37·50 | 63·64 | 58·70 | 69·07 | 66·67 | 65·75 | 70·75 | 68·78 | 64 71 | 69·23 | 69·23 | 69·38 | 67 74 | 61·77 | 72·63 |
| 9·52 | ... | 14·29 | 10 | 10·77 | ... | 18·18 | 10·87 | 19·82 | 25 | 27·40 | 16·04 | 21·39 | 35·29 | 20·51 | 19·66 | 18·12 | 19·36 | 35·29 | 11·58 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 3·65 | 2·49 | 3·17 | 4·06 | 3·91 | 4·60 | 3·90 | 3·77 | 2·95 | 2·48 | 4·24 | 2·59 | 3·47 | 3·66 | 5·40 | 2 81 | 2·31 | 1·27 | 2·96 | 2·30 |
| 5·95 | 3·80 | 3·72 | 7·30 | 5·06 | 5·14 | 5·76 | 4·83 | 0·88 | ... | 1·41 | 0·86 | 1·16 | ... | 2·03 | 1·08 | 0·53 | ... | 0·74 | 0·59 |
| 2·48 | 2·77 | 1·79 | 2·69 | 2·21 | 1·89 | 1·86 | 2·38 | 0·51 | 0·62 | 0·35 | 0·74 | 0·87 | 1·22 | ... | 1·08 | 0·36 | ... | 0·74 | 0·27 |
| 11·34 | 13·57 | 9·79 | 11·53 | 9·67 | 10·54 | 9·29 | 9·60 | 5·74 | 4·97 | 4·95 | 6·17 | 6·79 | 6·10 | 5·40 | 7·36 | 4·45 | 3·80 | 4·45 | 4·60 |
| 2·13 | 1·39 | 2·21 | 2·27 | 1·88 | 2·16 | 1·30 | 2 | 3·11 | 2·48 | 3·53 | 3·09 | 3·18 | 2·44 | 3·38 | 3·25 | 3·03 | 2·53 | 3·70 | 2·87 |
| 1 | 1·11 | 0·87 | 0·99 | 1·37 | 1·35 | 2·05 | 1·17 | 0·64 | 1·24 | 0·35 | 0·62 | 0·72 | 1·22 | 0·68 | 0·65 | 0·93 | 1·27 | ... | 0·57 |
| 59·32 | 63·79 | 51·65 | 56·31 | 62·14 | 62·97 | 61·71 | 62·10 | 50·16 | 45·07 | 46·29 | 52·35 | 50·58 | 41·47 | 47 30 | 53·25 | 49 65 | 50·63 | 45·19 | 51·15 |
| 1·03 | ... | 0·69 | 1·37 | 0·59 | ... | 0·37 | 0·78 | 2·39 | 3·73 | 2·12 | 2·22 | 2·02 | 2·44 | 1·35 | 2·17 | 2·85 | 5·06 | 2·96 | 2·30 |
| 2·00 | 2·22 | 1·66 | 2·09 | 2·58 | 2·43 | 2·60 | 2·61 | 9·25 | 11·18 | 12·72 | 7·66 | 7·80 | 12·19 | 9·46 | 6·49 | 11 03 | 10·13 | 16·30 | 9·20 |
| 5·12 | 4·71 | 4·55 | 5·43 | 5·42 | 4·05 | 6·51 | 5·38 | 14·11 | 16·77 | 15·20 | 13·21 | 13·87 | 17·07 | 17·57 | 12·12 | 14·41 | 16·45 | 12·59 | 14·66 |
| 5·98 | 4·15 | 6·90 | 5·98 | 5·17 | 4·87 | 4·65 | 5·38 | 10·13 | 10·56 | 8·84 | 10·49 | 9·54 | 12·19 | 7 43 | 9·74 | 10·45 | 8·86 | 10·37 | 11·49 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 0·34 | 0·27 | 0·22 | 0·40 | 0·37 | 0·31 | 0·42 | 0·37 | 0·82 | 0·83 | 0·81 | 0·83 | 1 | 1·07 | 0·86 | 1·04 | 0·65 | 0·62 | 0·74 | 0·62 |
| 5·71 | 3·85 | 4·73 | 6·48 | 4·98 | 3·80 | 4·76 | 5·25 | 0·22 | 0·20 | 0·17 | 0·21 | 0·23 | 0·25 | 0·16 | 0·26 | 0 20 | 0·15 | 0·18 | 0·22 |
| 64·19 | 66·26 | 66·93 | 62 68 | 66·51 | 66·94 | 65·54 | 66·71 | 78·38 | 79·68 | 78·58 | 77·97 | 78·28 | 78·76 | 78·81 | 77·93 | 78·48 | 80·49 | 78·34 | 78·01 |
| 0·94 | 1·43 | 1·17 | 0·75 | 2·02 | 1·53 | 2·17 | 2·06 | 1·07 | 1·10 | 1·22 | 1 | 1·03 | 1·01 | 1·12 | 0·99 | 1 0 | 1·19 | 1·33 | 1·02 |
| 28 82 | 28·19 | 26 95 | 29 69 | 26·12 | 27·42 | 27·11 | 25·61 | 19·51 | 18·19 | 19·22 | 19·96 | 19·46 | 18·91 | 19·05 | 19·78 | 19·55 | 17·55 | 19·41 | 20·13 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 55 05 | 51·84 | 50·50 | 56·85 | 54·07 | 54·81 | 53·13 | 54·22 | 28·58 | 26·12 | 25·05 | 30·58 | 30·14 | 26·75 | 25·11 | 33·02 | 26·86 | 25·51 | 24·98 | 27·93 |
| 17·89 | 15·93 | 18·29 | 18·13 | 17·27 | 15·23 | 17·53 | 17·56 | 3·04 | 2·57 | 2·69 | 3·30 | 3·08 | 2·68 | 2·78 | 3·30 | 3 | 2·46 | 2·58 | 3·30 |
| 3·13 | 4·05 | 3·06 | 2·98 | 2 66 | 2·36 | 2·83 | 2·67 | 0·66 | 0·53 | 0·54 | 0·75 | 0·69 | 0·51 | 0·53 | 0·79 | 0·65 | 0·56 | 0·54 | 0·70 |
| 23·93 | 28·18 | 28·15 | 22·04 | 26 | 27·60 | 26·51 | 25·55 | 67·72 | 70·78 | 71·72 | 65·37 | 66·09 | 70·06 | 71·58 | 62·80 | 69·49 | 71·47 | 71·50 | 68·07 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 0·46 | 0·82 | 0 36 | 0·41 | 0·94 | 1·52 | 0·81 | 0·86 | 0·51 | 0·48 | 0·50 | 0·51 | 0·01 | ... | ... | 0·02 | 1·03 | 0·95 | 1·08 | 1·03 |
| 99·54 | 99·18 | 99·64 | 99·59 | 99·06 | 98·48 | 99·19 | 99·14 | 99·49 | 99·52 | 99·50 | 99·49 | 99·99 | 100 | 100 | 99·98 | 98·97 | 99·05 | 98·92 | 98·97 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 80·96 | 76·66 | 78·11 | 82·77 | 77·26 | 73·57 | 74·67 | 76·85 | 68·27 | 62·67 | 65·99 | 70·75 | 69·43 | 63·38 | 66·32 | 72·29 | 66·97 | 62·01 | 65·58 | 69·01 |
| 19·04 | 23·34 | 21·89 | 17·23 | 22·74 | 26·43 | 25·33 | 21·15 | 31·73 | 37·33 | 34·01 | 29·25 | 30·57 | 36·62 | 33·68 | 27·71 | 33·03 | 37·99 | 34 42 | 30·99 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

TABLE

*Ratios by age-periods, of the Sub-orders, to the*

| No of sub-order. | NAME OF SUB-ORDER. | TOTAL. Total. Total | 0—4. | 51—4. | 15 and over. | Males. Total. | 0—4. | 5—14. | 15 and over. | Females. Total. | 0—4. | 5—14 | 15 and over. | UR Total Total. | 0—4. | 5—14. | 15 and over. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 51 | Gums, wax and similar forest produce ... .. | 32·16 | 41·04 | 34·27 | 29·43 | 32·96 | 40·91 | 38·51 | 29·11 | 31·41 | 41·18 | 30·64 | 29·74 | 15·85 | 33·68 | 18·97 | 12·91 |
| 52 | Drugs, dyes, pigments, &c. | 67·84 | 58·96 | 65·73 | 70·57 | 67·04 | 59·09 | 61·49 | 70·89 | 68·59 | 58·82 | 69·36 | 70·26 | 84·15 | 76·3. | 81·03 | 87·09 |
| | **Total Order XVI** . | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 53 | Leather, &c. ... ... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| | **Total Order XVII** . | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 54 | Dealers in money and securities ... .. | 49·49 | 48·73 | 50·24 | 49·39 | 47·62 | 47·99 | 50·05 | 46·77 | 51·55 | 49·47 | 50·46 | 52·24 | 47·62 | 45·09 | 46·92 | 47·22 |
| 55 | General merchandise ... | 19·23 | 19·57 | 18·59 | 19·37 | 19·76 | 20·41 | 18·71 | 20 | 18·64 | 18·72 | 18·47 | 18·69 | 19·50 | 20·05 | 19·35 | 19·46 |
| 56 | Dealing unspecified .. | 23·96 | 24·73 | 23·50 | 23·97 | 25·03 | 24·51 | 23·48 | 25·61 | 22·79 | 24·96 | 23·51 | 22·19 | 23·18 | 24·90 | 22·92 | 23·89 |
| 57 | Middlemen, &c. ... .. | 7·32 | 6·97 | 7·67 | 7·27 | 7·59 | 7·09 | 7·76 | 7·62 | 7·02 | 6·85 | 7·56 | 6·88 | 9·70 | 9·96 | 10·81 | 9·43 |
| | **Total Order XVIII**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 58 | Railway ... ... ... | 22·46 | 20·14 | 15·96 | 25·33 | 24·21 | 19·94 | 15·09 | 27·89 | 20·04 | 20·34 | 16·42 | 21·40 | 18·92 | 16·36 | 12·04 | 21·65 |
| 59 | Road ... ... ... | 47·88 | 47·54 | 53·69 | 45·87 | 48·71 | 49·18 | 56·11 | 46·18 | 46·74 | 45·83 | 50·66 | 45·42 | 43·85 | 43·28 | 47·46 | 42·79 |
| 60 | Water ... ... ... | 15·98 | 20·24 | 17·90 | 14·3. | 14·88 | 20·76 | 17·21 | 12·97 | 17·49 | 19·70 | 18·77 | 16·38 | 18·43 | 22·35 | 23·23 | 16·11 |
| 61 | Messages ... ... .. | 8·40 | 8 | 7·43 | 8·84 | 7·65 | 7·26 | 6·89 | 7·56 | 9·44 | 8·78 | 8·10 | 10·17 | 10·44 | 11·18 | 9·89 | 10·48 |
| 62 | Storage and weighing ... | 5·28 | 4·08 | 5·02 | 5·64 | 4·55 | 2·86 | 4·20 | 5·00 | 6·29 | 5·35 | 6·05 | 6·63 | 8·36 | 6·83 | 7·38 | 8·97 |
| | **Total Order XIX**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 63 | Religion ... ... ... | 77·35 | 74·87 | 78·30 | 77·47 | 76·66 | 73·59 | 78·52 | 77·29 | 77·57 | 76·18 | 78·04 | 77·69 | 68·87 | 64·46 | 69·34 | 69·39 |
| 64 | Education ... ... .. | 4·80 | 4·70 | 3·99 | 5·05 | 5·31 | 4·76 | 4·28 | 5·64 | 4·17 | 4·65 | 3·39 | 4·32 | 6·58 | 7·29 | 5·99 | 6·63 |
| 65 | Literature ... ... | 1·82 | 1·79 | 1·63 | 1·88 | 1·86 | 1·70 | 1·61 | 1·96 | 1·76 | 1·87 | 1·65 | 1·78 | 3·26 | 3·50 | 3·16 | 3·26 |
| 66 | Law ... ... ... | 1·90 | 2·04 | 1·71 | 1·95 | 1·34 | 2·08 | 1·83 | 1·80 | 1·99 | 1·93 | 1·57 | 2·13 | 4·14 | 4·85 | 3·95 | 4·09 |
| 67 | Medicine ... ... .. | 2·70 | 2·47 | 2·61 | 2·76 | 2·67 | 2·64 | 2·57 | 2·70 | 2·73 | 2·29 | 2·66 | 2·83 | 4·89 | 4·89 | 5·08 | 4·83 |
| 68 | Engineering and Surveying ... ... ... | 1·24 | 1·31 | 1·09 | 1·27 | 1·32 | 1·31 | 0·93 | 1·43 | 1·15 | 1·34 | 1·30 | 1·08 | 2·16 | 2·54 | 3·16 | 2·11 |
| 69 | Other Sciences ... ... | 1·16 | 1·22 | 1·10 | 1·17 | 1·07 | 1·30 | 1·02 | 1·06 | 1·28 | 1·16 | 1·18 | 1·31 | 1·73 | 2·10 | 1·55 | 1·72 |
| 70 | Pictorial art and sculpture | 0·22 | 0·19 | 1·19 | 0·24 | 0·24 | 0·19 | 0·27 | 0·25 | 0·22 | 0·21 | 0·14 | 0·24 | 0·49 | 0·47 | 0·45 | 0·51 |
| 71 | Music, acting and dancing. | 8·81 | 11·41 | 8·38 | 8·21 | 9·53 | 12·43 | 8·81 | 7·87 | 9·13 | 10·37 | 10·07 | 8·62 | 7·88 | 9·90 | 7·32 | 7·46 |
| | **Total Order XX**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 72 | Sport ... ... .. | 35·03 | 36·19 | 33·33 | 35·32 | 33·02 | 35·59 | 29·47 | 33·51 | 37·62 | 36·95 | 37·50 | 37·77 | 43·37 | 53·62 | 44·44 | 41·68 |
| 73 | Exhibition and games .. | 64·97 | 63·81 | 66·67 | 64·68 | 66·98 | 64·41 | 70·53 | 66·49 | 62·38 | 63·05 | 62·50 | 62·23 | 56·63 | 46·38 | 55·56 | 58·32 |
| | **Total Order XXI**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 74 | Unskilled labour ... ... | 99·16 | 99·44 | 99·29 | 99·07 | 99·48 | 99·53 | 99·41 | 99·49 | 98·89 | 99·33 | 99·05 | 98·75 | 97·82 | 98·77 | 97·64 | 97·66 |
| 75 | Undefined ... ... | 0·84 | 0·56 | 0·71 | 0·93 | 0·52 | 0·47 | 0·59 | 0·51 | 1·11 | 0·67 | 0·95 | 1·25 | 2·18 | 1·23 | 2·36 | 2·34 |
| | **Total Order XXIII**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 76 | Property and alms .. | 90·96 | 94·68 | 92·96 | 89·53 | 91·64 | 94·07 | 92·99 | 89·85 | 90·75 | 94·87 | 92·92 | 89·22 | 75·84 | 82·33 | 76·86 | 74·80 |
| 77 | Supported at the public charge ... ... .. | 9·04 | 5·32 | 7·04 | 10·47 | 8·36 | 5·93 | 7·01 | 10·15 | 9·25 | 5·13 | 7·08 | 10·78 | 24·16 | 17·67 | 23·14 | 25·20 |
| | **Total Order XXIV**... | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

No. XVI.—*contd.*

*total population by sexes, urban and rural*—contd.

| BAN. | | | | | | | | RURAL. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Males. | | | | Females. | | | | Total. | | | | Males. | | | | Females. | | | |
| Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. | Total. | 0—4. | 5—14. | 15 and over. |
| 18·77 | 24·07 | 24·53 | 15·10 | 13·44 | 23·33 | 14·29 | 11·15 | 67·80 | 74·58 | 74·16 | 64·12 | 41·59 | 67·65 | 73·81 | 52 | 79·35 | 84 | 74·47 | 80·36 |
| 81·23 | 75·93 | 75·47 | 84·90 | 86·56 | 76·67 | 85·71 | 88·85 | 32·20 | 25·42 | 25·84 | 35·88 | 58·41 | 32·35 | 26·19 | 48 | 20·65 | 16 | 25·53 | 19·64 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 45·78 | 44·93 | 47·22 | 45·53 | 48·09 | 45·25 | 46·80 | 48·90 | 53·59 | 54·03 | 55·08 | 53 | 50·38 | 52·52 | 54·41 | 48·63 | 57·54 | 55·52 | 55·87 | 58·54 |
| 19·52 | 20·69 | 19·52 | 19·33 | 19·48 | 19·40 | 19·14 | 19·58 | 18·8 | 18·86 | 17·48 | 19·24 | 20·12 | 19·98 | 17·54 | 20·99 | 17·29 | 17·75 | 17·42 | 17·01 |
| 24·61 | 24·57 | 22·53 | 25·28 | 22·97 | 25·24 | 23·38 | 22·50 | 24·20 | 24·49 | 24·33 | 24·11 | 25·69 | 24·43 | 24·84 | 26·09 | 22·46 | 24·56 | 23·73 | 21·59 |
| 10·09 | 9·81 | 10·93 | 9·86 | 9·46 | 10·11 | 10·68 | 9·02 | 3·41 | 2·62 | 3·11 | 3·65 | 3·91 | 3·07 | 3·21 | 4·29 | 2·80 | 2·17 | 2·98 | 2·86 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 20·31 | 16·37 | 11·86 | 23·48 | 16·92 | 16·33 | 12·28 | 18·35 | 25·94 | 23·16 | 19·38 | 29·28 | 28·17 | 22·93 | 18·89 | 32·75 | 22·97 | 23·40 | 20 | 24·63 |
| 43·95 | 44·39 | 47·58 | 42·80 | 43·70 | 42·08 | 47·30 | 42·78 | 51·85 | 50·94 | 59·16 | 49·19 | 53·55 | 53·21 | 63·69 | 49·91 | 49·58 | 48·58 | 53·52 | 48·54 |
| 18·06 | 23·32 | 24·11 | 15·38 | 18·96 | 21·29 | 22·09 | 17·26 | 13·57 | 18·55 | 13·24 | 12·38 | 11·65 | 18·61 | 11·09 | 10·30 | 16·14 | 18·49 | 15·92 | 15·47 |
| 10·07 | 11·21 | 9·56 | 10·02 | 10·99 | 11·14 | 10·31 | 11·20 | 6·39 | 5·46 | 5·27 | 7·08 | 5·19 | 3·94 | 4·52 | 5·71 | 7·98 | 6·98 | 6·19 | 9·10 |
| 7·61 | 4·71 | 6·89 | 8·32 | 9·43 | 9·16 | 8·02 | 10·41 | 2·25 | 1·88 | 2·95 | 2·07 | 1·44 | 1·31 | 1·81 | 1·33 | 3·33 | 4·55 | 4·37 | 2·16 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 69·34 | 62·97 | 70·30 | 69·97 | 68·33 | 66·03 | 68·16 | 68·73 | 83·86 | 81·98 | 84·63 | 81·94 | 82·89 | 81·03 | 84·35 | 82·73 | 85·09 | 82·92 | 84·98 | 85·56 |
| 6·91 | 7 | 6·35 | 7·06 | 6·19 | 7·60 | 5.50 | 6·14 | 3·43 | 2·94 | 2·57 | 3·79 | 4·14 | 3·18 | 3·15 | 4·59 | 2·53 | 2·70 | 1·88 | 2·72 |
| 3·33 | 3·50 | 3·07 | 3·18 | 3·19 | 3·49 | 3·24 | 3·13 | 0·70 | 0·62 | 0·56 | 0·77 | 0·78 | 0·45 | 0·58 | 0·90 | 0·60 | 0·99 | 0·53 | 0·59 |
| 4·14 | 5 | 4·19 | 4 | 4·15 | 4·68 | 3·67 | 4·20 | 0·19 | 0·06 | 0·13 | 0·24 | 0·16 | 0·03 | 0·16 | 0·18 | 0·24 | 0·10 | 0·10 | 0·32 |
| 4·95 | 5·46 | 5 | 4·80 | 4·61 | 4·30 | 5·17 | 4·80 | 1·01 | 0·81 | 0·80 | 1·09 | 1 | 0·67 | 0·84 | 1·09 | 1·04 | 0·95 | 0·90 | 1·10 |
| 2·28 | 2·55 | 1·89 | 2·56 | 2·06 | 2·53 | 2·45 | 1·83 | 0·53 | 0·49 | 0·35 | 0·60 | 0·60 | 0·45 | 0·24 | 0·74 | 0·44 | 0·54 | 0·45 | 0·42 |
| 1·38 | 2·28 | 1·20 | 1·29 | 2·30 | 1·91 | 2 | 2·20 | 0·73 | 0·64 | 0·77 | 0·73 | 0·85 | 0·61 | 0·89 | 0·87 | 0·57 | 0·67 | 0·62 | 0·54 |
| 0·52 | 0·46 | 0·55 | 0·53 | 0·46 | 0·48 | 0·33 | 0·48 | 0·03 | 0·02 | 0·01 | 0·03 | 0·03 | ... | 0·01 | 0·04 | 0·02 | 0·03 | ... | 0·03 |
| 7·15 | 10·78 | 7·45 | 6·55 | 8·71 | 8·98 | 9·38 | 8·49 | 9·52 | 12·44 | 10·18 | 10·81 | 9·55 | 13·58 | 9·78 | 8·86 | 9·47 | 11·10 | 10·54 | 8·73 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 40·26 | 52·50 | 38·46 | 38·93 | 47·25 | 55·17 | 50·82 | 45·21 | 11·69 | 2·78 | 8·77 | 14·84 | 13·79 | ... | 10 | 17·71 | 0·74 | 5·88 | 7·42 | 10·17 |
| 59·74 | 47·50 | 61·54 | 61.07 | 52·75 | 44·83 | 49·18 | 54·79 | 88·31 | 97·22 | 91·23 | 85·16 | 86·21 | 100 | 90 | 82·29 | 99·26 | 94·12 | 92·58 | 89·83 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 98·67 | 98·92 | 98·20 | 98·84 | 97·37 | 98·64 | 97·66 | 96·99 | 99·53 | 99·57 | 99·55 | 99·41 | 99·68 | 99·67 | 99·10 | 99·66 | 99·41 | 99·48 | 99·35 | 99·40 |
| 1·33 | 1·08 | 1·80 | 1·16 | 2·63 | 1·36 | 2·34 | 3·01 | 0·47 | 0·43 | 0·45 | 0·59 | 0·32 | 0·33 | 0·90 | 0·34 | 0·59 | 0·52 | 0·65 | 0·60 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| 75·50 | 81·83 | 76·82 | 74·28 | 76·31 | 82·80 | 76·90 | 95·32 | 99·10 | 99·27 | 99·37 | 98·95 | 99 | 99·18 | 99·48 | 98·76 | 98·20 | 99·35 | 99·23 | 99·15 |
| 24·50 | 18·17 | 23·18 | 25·72 | 23·69 | 17·20 | 23·10 | 24·68 | 0·90 | 0·73 | 0·63 | 1·05 | 1 | 0·82 | 0·52 | 1·24 | 1·80 | 0·65 | 0·77 | 0·85 |
| 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

### 9. *Occupations combined with Agriculture.*

**70. Ratios of other occupations combined with Agriculture.**—We have already given the large ratio of nearly 60 per cent. of the population engaged in agriculture and otherwise connected with land. But these numbers were only of those who followed that occupation or were maintained by income from land, pure and simple, or for whom that income was the chief means of livelihood. But there are others who, though following other occupations, derive income from land also, either by personal cultivation or by letting out land. In the Imperial Tables, the full figures are given in Table XVII-C. for the whole State, and further on, for the Divisions and City separately also. The following is a synopsis of the table :—

TABLE No. XVII.

*Percentage of each class of Agriculturists returned under each Sub-order on total number of persons returned under that Sub-order.*

| No. of sub-order. | Name of Sub order. | Total Agriculturists. | Land-occupants, not cultivating (Baroda No. 58) | Land-occupants, cultivating (Baroda No. 59). | Lessees of villages, &c., (Baroda No. 60). | Tenants, not cultivating (Baroda No. 61). | Tenants and sharers, cultivating (Baroda No. 62). | Living on villages, lands and Watans (Baroda No. 63). | Field-labourers and crop-watchers (Baroda No. 65). | Market-gardeners (Baroda No. 73). |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1 | Service of the Imperial and Provincial Governments and Baroda State Service ... | 2·51 | 0·41 | 1·78 | 0·03 | ..... | 0·11 | 0·18 | ..... | ..... |
| 3 | Village Service ... | 24·82 | 1·62 | 21·37 | ..... | ..... | 0·20 | 1·26 | 0·37 | ..... |
| 4 | Army ... ... ... | 0·47 | 0·23 | 0·19 | ..... | ..... | ..... | 0·05 | ..... | ..... |
| 6 | Administrative Service | 1·05 | 0·90 | 0·15 | ..... | ..... | ..... | ..... | ..... | ..... |
| 8 | Stock-breeding and dealing ... ... .. | 3·93 | 0·03 | 3·74 | ..... | ..... | 0·15 | ..... | 0·01 | ..... |
| 14 | Personal and domestic services ... .. | 8·07 | 0·42 | 7·43 | 0·03 | ..... | 0·18 | 0·01 | ..... | ..... |
| 16 | Sanitation ... ... | 3·09 | 0·18 | 2·91 | ..... | ..... | ..... | ..... | ..... | ..... |
| 17 | Animal Food ... ... | 1·13 | 0·20 | 0·78 | 0·03 | ..... | ..... | 0·12 | ..... | ..... |
| 18 | Vegetable Food ... | 1·93 | 0·37 | 1·37 | 0·01 | ..... | 0·11 | 0·06 | ..... | 0·01 |
| 19 | Drink, condiments and narcotics ... ... | 4·61 | 0·27 | 4·26 | ..... | ..... | ..... | ..... | ..... | 0·08 |
| 20 | Lighting ... ... ... | 3·35 | 0·15 | 3·11 | ..... | ..... | 0·09 | ..... | ..... | ..... |
| 21 | Fuel and forage ... | 2·25 | ..... | 0·14 | ..... | ..... | 1·80 | ..... | 0·01 | ..... |
| 22 | Building materials ... | 2·19 | ..... | 2·19 | ..... | ..... | ..... | ..... | ..... | ..... |
| 23 | Artificers in building ... | 3·58 | 0·16 | 3·38 | ..... | ..... | 0·02 | 0·02 | ..... | ..... |
| 25 | Carts, carriages, &c. ... | 11·04 | ..... | 11·04 | ..... | ..... | ..... | ..... | ..... | ..... |
| 33 | Necklaces, Bracelets, beads, sacred threads, &c. ... | 1·11 | ..... | 1·11 | ..... | ..... | ..... | ..... | ..... | ..... |
| 39 | Silk ... ... ... | 0·25 | 0·11 | 0·14 | ..... | ..... | ..... | ..... | ..... | ..... |
| 40 | Cotton ... ... ... | 1·95 | 0·09 | 1·67 | 0·04 | 0·08 | ..... | 0·07 | ..... | ..... |
| 41 | Jute, flax, coir, &c. ... | 3·73 | ..... | 3·73 | ..... | ..... | ..... | ..... | ..... | ..... |

## TABLE No. XVII.—*continued.*

| No. of sub-order | Sub order. | Total Agriculturists. | Land-occupants not cultivating (Baroda No. 59) | Land-occupants cultivating (Baroda No. 59). | Lessees of villages (Baroda No 60). | Tenants, not cultivating (Baroda No. 61). | Tenants and sharers, cultivating (Baroda No. 62). | Living on villages, lands and Vatans (Baroda No. 63) | Field-labourers and crop-watchers (Baroda No. 65). | Market-gardeners (Baroda No. 73). |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 42 | Dress ... .. ... | 2·78 | 0·32 | 2·46 | ..... | ..... | ..... | ..... | ..... | ..... |
| 43 | Gold, silver and precious-stones ... ... | 0·55 | 0·15 | 0·31 | ..... | ..... | 0·09 | ..... | ..... | ..... |
| 44 | Brass, copper and bell metal ... ... | 4·15 | ..... | 4·15 | ..... | ..... | ..... | ..... | ..... | ..... |
| 46 | Iron and steel ... ... | 20 45 | 0·89 | 19·48 | 0·03 | ..... | 0·05 | ..... | ..... | ..... |
| 47 | Glass and Chinaware... | 0·52 | ..... | 0·52 | ..... | ..... | ..... | ..... | ..... | ..... |
| 48 | Earthen and Stoneware. | 16·56 | 0·02 | 16·39 | 0·05 | 0·10 | ..... | ..... | ..... | ..... |
| 49 | Timber and wood ... | 13·87 | 1·08 | 12·62 | ..... | ..... | 0·15 | 0·02 | ..... | ..... |
| 50 | Canework, matting and leaves, &c. ... .. | 1·82 | 0·40 | 1·42 | ..... | ..... | ..... | ..... | ..... | ..... |
| 53 | Leather ... ... ... | 10·24 | 0·71 | 9·46 | ..... | ..... | 0·07 | ..... | ..... | ..... |
| 54 | Dealers in money and securities ... ... | 3·71 | 1·13 | 1·70 | ..... | 0·03 | 0·51 | 0·34 | ..... | ..... |
| 55 | General merchandise ... | 1·84 | 0·76 | 0·91 | 0·08 | ..... | 0·09 | ..... | ..... | ..... |
| 56 | Dealing unspecified ... | 1·23 | 0·44 | 0·63 | 0·08 | ..... | ..... | ..... | 0·08 | ..... |
| 57 | Middlemen, &c. ... | 1 58 | 0·18 | 1·40 | ..... | ..... | ..... | ..... | ..... | ..... |
| 58 | Railway ... ... ... | 0·30 | ..... | 0·30 | ..... | ..... | ..... | ..... | ..... | ..... |
| 59 | Road ... ... ... | 2·35 | 0·08 | 2·27 | ..... | ..... | ..... | ..... | ..... | ..... |
| 60 | Water ... ... ... | 1·70 | 0·66 | 1·04 | ..... | ..... | ..... | ..... | ..... | ..... |
| 61 | Messages ... .. | 7·11 | 2·79 | 4·32 | ..... | ..... | ..... | ..... | ..... | ..... |
| 62 | Transport and Storage | 8·88 | 7·31 | 1·57 | ..... | ..... | ..... | ..... | ..... | ..... |
| 63 | Religion ... ... ... | 7·51 | 1·62 | 5·43 | 0·06 | 0·03 | 0·12 | 0·24 | 0·01 | ..... |
| 64 | Education ... ... | 1·04 | 0·46 | 0·58 | ..... | ..... | ..... | ..... | ..... | ..... |
| 65 | Literature ... ... | 0·23 | ..... | 0·23 | ..... | ..... | ..... | ..... | ..... | ..... |
| 66 | Law ... ... ... | 1·22 | 0·33 | 0·77 | ..... | ..... | ..... | 0·12 | ..... | ..... |
| 67 | Medicine ... ... | 2 | 0·63 | 1·37 | ..... | ..... | ..... | ..... | ..... | ..... |
| 68 | Engineering and Surveying ... ... | 0·26 | 0·26 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| 69 | Other Sciences ... ... | 0·55 | ..... | 0·09 | 0·09 | 0·09 | 0·28 | ..... | ..... | ..... |
| 71 | Music, acting, dancing .. | 7·96 | 0·18 | 7·71 | ..... | ..... | 0·07 | ..... | ..... | ..... |
| 72 | Sport ... ... ... | 3·94 | ..... | 3·94 | ..... | ..... | ..... | ..... | ..... | ..... |
| 73 | Exhibition and games... | 0·65 | ..... | 0·65 | ..... | ..... | ..... | ..... | ..... | ..... |
| 74 | Unskilled labour ... ... | 0·71 | 0·08 | 0·36 | ..... | 0·01 | 0·20 | 0·01 | 0·05 | ..... |
| 76 | Property and alms ... | 2·78 | 0·15 | 1·92 | ..... | ..... | ..... | 0·02 | 0·02 | 0·67 |
| 77 | Supported at the public charge ... ... | 0·45 | 0·11 | 0·34 | ..... | ..... | ..... | ..... | ..... | ..... |

Of those occupations which add agriculture, the following are such as show over 10 per cent. of their Order doing so :—

| | | Percentage. | | | Percentage. |
|---|---|---|---|---|---|
| 1. | Village service | ... 24·82 | 4. | Timber and wood | ... 13·87 |
| 2. | Iron and steel | ... 20·45 | 5. | Carts, carriages, &c. | ... 11·04 |
| 3. | Earthen and stoneware. | 16·56 | 6. | Leather ... ... | ... 10·24 |

Thus, one-fourth of those rendering village service are also agriculturists. These are menial servants mostly and do not include the artisans and others forming part of the village community. Of the latter class are the blacksmiths, potters and carpenters, who are shown above, as following in order the menials in village service. The large percentage under "carts and carriages" may be attributed partly to the carpenters engaged in the making of carts and partly to the labourers and drivers. Those who work in leather also form, in a way, one of the village communities, as has already been shown. The other sufficiently large ratios are for the occupations of personal service (8), transport (8·8), religion (7·5), and messages (7). Out of those in the service of the State, 2½ per cent. are connected with land, in addition. 4 per cent. of the stock-breeders also are agriculturists; this ratio is perhaps lower than what may be expected. Some of the sweepers also have Pasáitás; thus we have 3 per cent. connected with agriculture; so also are those engaged in lighting, fuel and forage connected with it, 3·3 per cent. of the former, and 2·25 of the latter. Those engaged in building and building materials also show a ratio of 3½ per cent. But only 2 per cent. of the cotton dealers are cotton growers; while a large percentage, 3·7, is found in the case of dealers in jute and flax. 4 per cent. of brass and copper smiths are cultivators, in addition to their own avocation. Money lenders have not encroached to any great extent on the lands of the ryots; for, only 3·7 per cent. of their class have obtained possession of land, 1·7 as cultivating and 1·13 as non-cultivating occupants. This compares very favourably with the large percentage, over 30, for the Bombay Presidency. It may be remarked in passing that, in some cases, the ratios are not a very safe guide; for where the actual numbers are small, the ratios may assume greater magnitude than they deserve; *e.g.*, in the case of sports, where only 13 agriculturists in a total of 330 give a ratio of 4 per cent. By numbers, there are 11,044 village menials, 1,816 herdsmen, 4,839 barbers, 1,139 weavers, 3,549 blacksmiths, 3,853 carpenters, 5,817 potters, 2,673 tanners, 1,513 religious mendicants, 1,140 general labourers, 1,046 beggars, who are cultivators of land in addition to following their own occupations, as designated by their names. Most of these are actual cultivators; only a small fraction of them being non-cultivating occupants or tenants. Out of the 77 sub-orders of the scheme, there are thus 50 in which agriculture is added in a higher or lower ratio to the main occupation; there are 4 sub-orders of agriculture itself; so there remain only 23 minor occupations in which land does not supply part of the income. These minor occupations are those that come under supplementary requirements, drugs and gums, and pictorial art, where the numbers are very small generally.

## 10. *Baroda City.*

**71. Numbers and ratios for the City.**—As the City differs in the percentages of occupations from the rest of the population of the State, I give a separate list of occupation numbers and percentages for the City.

### TABLE No. XVIII.

*Numbers and ratios of the occupations for the City of Baroda.*

| Number. | Order and Sub-order. | Males. | Females. | Percentage of order on total population and of sub-order on order. | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| I. | Administration ... ... ... ... ... | 8,009 | 5,996 | 13·23 | 11·5[illegible] |
| | (1) Service of the Imperial and Provincial Governments ... ... ... ... ... | 7,776 | 5,782 | 97·09 | 96·43 |
| | (2) Service of Local and Municipal bodies .. | ..... | ..... | ..... | ..... |
| | (3) Village service ... ... ... ... .. | 233 | 214 | 2·91 | 3·57 |
| II. | Defence ... ... ... ... ... ... | 8,049 | 5,307 | 13·29 | 10·22 |
| | (4) Army ... ... ... ... ... .. | 8,049 | 5,307 | 100 | 100 |
| III. | Foreign and feudatory State service ... ... | 140 | 73 | 0·23 | 0·14 |
| | (6) Administrative service ... ... ... ... | 121 | 59 | 86·43 | 80·82 |
| | (7) Army and Marine ... ... ... ... | 19 | 14 | 13·57 | 19·18 |
| IV. | Live-stock ... ... ... ... ... ... | 411 | 320 | 0·68 | 0·62 |
| | (8) Stock breeding and dealing ... ... ... | 196 | 96 | 47·69 | 30 |
| | (9) Subsidiary services to stock ... ... ... | 215 | 224 | 52·31 | 70 |
| V. | Agriculture ... ... ... ... ... ... | 3,565 | 2,524 | 5·89 | 4·86 |
| | (10) Interest in land ... ... ... ... | 3,016 | 2,001 | 84·60 | 79·2[illegible] |
| | (11) Agricultural labourers ... ... ... | 240 | 217 | 6·73 | 8·6[illegible] |
| | (12) Growers of special products and trees ... | 309 | 306 | 8·67 | 12·12 |
| | (13) Agricultural training and supervision ... | ..... | ..... | .... | ..... |
| VI. | Personal and household services ... ... ... | 6,943 | 5,145 | 11·47 | [illegible] |
| | (14) Personal and domestic services ... .. | 6,3[illegible] | 4,527 | 91·53 | 87·[illegible] |
| | (15) Non-domestic establishment... . ... | 19 | 11 | 0·27 | 0·21 |
| | (16) Sanitation ... ... ... ... ... | 569 | 607 | 8·20 | 11·8[illegible] |
| VII. | Food and drink ... ... ... ... .. | 3,911 | 3,643 | 6·46 | 7·0[illegible] |
| | (17) Animal food ... ... ... ... | 959 | 854 | 24·50 | 23·44 |
| | (18) Vegetable food ... ... ... ... | 1,972 | 1,918 | 50·38 | 52·6[illegible] |
| | (19) Drink, condiments and narcotics ... ... | 983 | 871 | 25·12 | 23·91 |
| VIII. | Light, firing and forage ... ... ... ... | 760 | 872 | 1·25 | 1·68 |
| | (20) Lighting ... ... ... ... ... | 500 | 455 | 65·79 | 52·18 |

## TABLE No. XVIII.—*continued.*

| Number. | Order and Sub-order. | Males. | Females. | Percentage of order on total population and of sub-order on order. | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| | (21) Fuel and forage ... ... ... ... | 260 | 417 | 34 21 | 47 82 |
| IX. | Buildings ... ... ... ... ... ... | 1,501 | 1,207 | 2·48 | 2·33 |
| | (22) Building materials ... ... ... ... | 259 | 310 | 23·92 | 25·68 |
| | (23) Artificers in building ... ... ... | 1,142 | 897 | 76·08 | 74·32 |
| X. | Vehicles and vessels ... ... ... ... ... | 32 | 38 | 0·05 | 0·07 |
| | (24) Railway plant ... ... ... ... ... | 3 | 13 | 9·37 | 34·21 |
| | (25) Carts, carriages, &c. ... ... ... ... | 26 | 23 | 81·26 | 60·53 |
| | (26) Ships and boats ... ... ... ... | 3 | 2 | 9·37 | 5·26 |
| XI. | Supplementary requirements ... ... ... | 930 | 788 | 1·54 | 1·52 |
| | (27) Paper, &c. ... ... ... ... ... | 39 | 33 | 4·19 | 4·19 |
| | (28) Books and prints, &c. ... ... ... | 139 | 107 | 14·95 | 13·58 |
| | (29) Watches, clocks, and scientific instruments... | 46 | 33 | 4·95 | 4·19 |
| | (30) Carving, engraving, &c. ... ... ... | 119 | 79 | 12·80 | 10·03 |
| | (31) Toys, curiosities, &c. ... ... ... ... | 30 | 21 | 3·23 | 2·66 |
| | (32) Music and musical instruments ... ... | 8 | 14 | 0·86 | 1·78 |
| | (33) Necklaces, bracelets, beads, sacred threads, &c. | 351 | 337 | 37·74 | 42·76 |
| | (34) Furniture ... ... ... ... ... | 29 | 14 | 3·12 | 1·78 |
| | (35) Harness ... ... ... ... ... | 52 | 55 | 5·59 | 6·98 |
| | (36) Tools and machinery ... ... ... .. | 43 | 42 | 4·62 | 5·33 |
| | (37) Arms and ammunition ... ... ... | 74 | 53 | 7·95 | 6·72 |
| XII. | Textile fabrics and dress ... ... ... ... | 3,883 | 4,186 | 6·41 | 8·06 |
| | (38) Wool and fur ... ... ... ... ... | 54 | 54 | 1·39 | 1·29 |
| | (39) Silk ... ... ... ... ... ... | 353 | 324 | 9·09 | 7·74 |
| | (40) Cotton ... ... ... ... ... | 1,793 | 1,917 | 46·18 | 45·80 |
| | (41) Jute, flax, coir, &c. ... ... ... ... | 150 | 461 | 3·87 | 11·01 |
| | (42) Dress ... ... ... ... ... ... | 1,533 | 1,430 | 39·47 | 34·16 |
| XIII. | Metals and precious stones ... ... ... ... | 2,271 | 1,980 | 3·75 | 3·81 |
| | (43) Gold, silver and precious stones ... ... | 1,575 | 1,412 | 69·35 | 71·31 |
| | (44) Brass, copper and bell metal ... ... | 226 | 195 | 9·95 | 9·85 |
| | (45) Tin, zinc, mercury and lead... ... ... | 104 | 55 | 4·58 | 2·78 |
| | (46) Iron and steel... ... ... ... ... | 366 | 318 | 16·12 | 16·06 |
| XIV. | Glass, pottery and stoneware ... ... ... | 348 | 407 | 0·57 | 0·78 |
| | (47) Glass and Chinaware... ... ... .. | 6 | 3 | 1·72 | 0·74 |

## TABLE No. XVIII.—*continued.*

| Number. | Order and Sub order. | Males. | Females. | Percentage of order on total population and of sub-order on order. | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| | (48) Earthen and stoneware ... ... ... | 342 | 409 | 98·28 | 99·26 |
| XV. | Wood, cane and leaves, &c. ... ... .. | 1,566 | 1,413 | 2·59 | 2·72 |
| | (49) Timber and wood ... ... ... .. | 1,253 | 1,011 | 80·01 | 71·55 |
| | (50) Cane-work, matting and leaves, &c. .. | 313 | 402 | 19·99 | 28·45 |
| XVI. | Drugs, gums, dyes, &c. ... ... ... ... | 71 | 71 | 0·12 | 0·14 |
| | (51) Gums, wax and similar forest produce ... | 4 | ..... | 5·63 | .... |
| | (52) Drugs, dyes, pigments, &c. ... ... | 67 | 71 | 94·37 | 100 |
| XVII. | Leather, horns, bones and grease ... ... .. | 434 | 386 | 0·72 | 0·71 |
| | (53) Leather, &c. ... ... ... ... | 434 | 386 | 100 | 100 |
| XVIII. | Commerce ... ... ... ... ... .. | 2,864 | 2,247 | 4·73 | 4·33 |
| | (54) Dealers in money and security ... ... | 1,337 | 1,120 | 46·68 | 49·84 |
| | (55) General merchandise ... ... ... | 299 | 262 | 10·44 | 11·22 |
| | (56) Dealing unspecified ... .. .. | 917 | 642 | 32·02 | 28·57 |
| | (57) Middlemen, &c. ... ... ... ... | 311 | 223 | 10·86 | 10·37 |
| XIX. | Transport and storage ... ... ... ... | 1,190 | 870 | 1·96 | 1·68 |
| | (58) Railway ... ... ... ... ... | 287 | 162 | 24·12 | 18·62 |
| | (59) Road ... ... ... ... ... ... | 628 | 485 | 52·78 | 55·75 |
| | (60) Water ... ... ... ... ... | 18 | 15 | 1·51 | 1·72 |
| | (61) Messages ... ... ... ... .. | 95 | 74 | 7·98 | 8·51 |
| | (62) Storage and weighing ... ... ... | 162 | 131 | 13·61 | 15·06 |
| XX. | Learned and artistic professions ... ... ... | 6,553 | 4,990 | 10·82 | 9·61 |
| | (63) Religion ... ... ... ... .. | 3,448 | 2,512 | 52·62 | 50·34 |
| | (64) Education ... ... ... ... ... | 563 | 420 | 8·59 | 8·41 |
| | (65) Literature ... ... ... ... ... | 522 | 427 | 7·97 | 8·56 |
| | (66) Law ... ... ... ... ... .. | 381 | 328 | 5·81 | 6·57 |
| | (67) Medicine ... ... ... ... ... | 443 | 368 | 6·76 | 7·37 |
| | (68) Engineering and surveying ... ... ... | 380 | 290 | 5·80 | 5·83 |
| | (69) Other sciences ... ... ... ... | 106 | 95 | 1·62 | 1·90 |
| | (70) Pictorial art and sculpture ... ... ... | 63 | 48 | 0·96 | 0·96 |
| | (71) Music, acting and dancing ... ... .. | 647 | 502 | 9·87 | 10·06 |
| XXI. | Sport and amusements ... ... ... ... | 370 | 299 | 0·61 | 0·58 |
| | (72) Sport ... ... ... ... ... | 155 | 146 | 41·89 | 48·83 |
| | (73) Exhibition and games ... ... ... | 215 | 153 | 58·11 | 51·17 |

TABLE No. XVIII.—*continued.*

| Number. | Order and Sub order. | Males. | Females. | Percentage of order on total population and of sub-order on order. | |
|---|---|---|---|---|---|
| | | | | Males. | Females. |
| XXIII. | Indefinite ... ... ... ... ... .. | 3,621 | 5,694 | 5·98 | 10·97 |
| | (74) Unskilled labour ... ... ... ... | 3,601 | 5,501 | 99·45 | 96·61 |
| | (75) Undefined, &c. ... ... ... .. | 20 | 193 | 0·55 | 3·39 |
| XXIV. | Independent of work ... ... ... ... | 3,132 | 3,458 | 5·17 | 6·66 |
| | (76) Property and alms ... ... ... ... | 1,675 | 1,911 | 53·48 | 55·26 |
| | (77) Supported at the public charge ... ... | 1,457 | 1,547 | 46·52 | 44·74 |
| | Total... | 60,557 | 51,914 | 100 | 100 |

These figures may be compared with those for the entire State. For administration which forms only 3·7 per cent. and Defence which is insignificant in the whole State, we have over 13 per cent. as the City ratio; so also Personal Service, hardly 3 per cent. for the State, stands at 11 per cent. for the City. The other occupations of importance in which the City percentages are decidedly higher are Food and Drink (4·12 State, over 6 for the City), Buildings (·58 State, over 2 for the City), Metals and precious stones (1½ State, 3½ City). Wood, cane and leaves (1½ State, 2½ City), Commerce (1·8 State, 4½ City), Transport (·5 State, 1·8 City), Learned and artistic professions (nearly 4 for the State, 10 for the City), and Independent of work (1·7 State and 6 City). But these higher percentages for the City are compensated by the single head of agriculture, which has a percentage of 57·61 for the State, but of only 5 for the City. In the City more than 5,000 persons are maintained by each of the following occupations:—

| Occupation. | Numbers. | Occupation. | Numbers. |
|---|---|---|---|
| Administration ... ... ... .. | 14,005 | Defence ... .. ... ... .. | 13,356 |
| Personal Service ... ... ... ... | 12,088 | Learned and Artistic Professions ... | 11,543 |
| Indefinite ... ... ... ... ... | 9,315 | Textile fabrics and dress ... ... | 8,069 |
| Food and Drink ... ... ... ... | 7,557 | Independent ... ... ... .. | 6,590 |
| Agriculture ... ... ... ... | 6,089 | Commerce ... ... ... .. | 5,111 |

These ten occupations take up 93,723 persons out of a total of 112,471, or over 83 per cent. Administration and Defence take the lead, followed by Personal service and the learned profession. Agriculture takes the ninth place only.

11. *Caste numbers and Caste occupation numbers compared.*

**72. Caste occupations and numbers.**—An accurate comparison cannot be instituted generally between the numbers returned under certain caste names and those returned for the same occupations; because except in a few cases, the caste and occupation sub-divisions have been made on different lines For instance, the large caste of Bhangiyás has only a small fraction of them returned under the head of scavengers or sweepers by occupation; the much larger portion being scattered among the weavers, farm-labourers, and general labour. The same is the case with those returned as shepherds, Rámoshis, Forest tribes, &c., in the Chapter on castes. There are, however, a few occupations, like those of barbers, potters, blacksmiths, &c., where both the caste and the occupation bear single fixed designations, without many sub-divisions. I give a few of these comparisons here.

**73. Agriculturists.**—I take the most important class, of Agriculturists, first. Their numbers are :—

| By castes. | | | By occupations. | | |
|---|---|---|---|---|---|
| Total. | Males. | Females. | Total. | Males. | Females. |
| 1,435,453 | 748,352 | 687,101 | 1,391,450 | 727,504 | 663,946 |

The numbers do not much differ for this important class that forms nearly 60 per cent. of the population. The difference between the numbers is only 44,003 or only about 3 per cent., in favour of the numbers by castes. It must be remembered that those who are Agriculturists by caste are not such in accordance with old social institutions, as in the case of Bráhmans, but because certain castes like those of Kanbis and Kolis are generally given to the pursuit of agriculture. Some of them are only general labourers, and domestic servants. Again in the agricultural occupations are not included only the agricultural castes, but also members of other castes like Maráthás and Vániás, who may be owners or cultivators of land. In the occupation numbers I have not included those connected with pasture, because many of them are of non-agricultural classes. Still there is a goodly number of Kanbis and Kolis also so employed. Hence the two figures will be seen to approach even more closely to each other; and it may roughly be said that those who follow agricultural pursuits do not differ in numbers from the total agricultural population. The other castes drawn to land are compensated by the agricultural classes carried to other pursuits; but such are rare on the whole, and, as is shewn above, the percentage either way is small.

**74. Caste numbers preponderate.**—Looking into the other occupations, we find that the general tendency is for members of special

castes to get out of their prescribed bounds, and, in these times of progress and industrial development, to launch out into other occupations. This is as it should be, and as is to be expected. It has again been an old practice for some individuals of those classes which form the village community to take entirely to agriculture, because the demand for potters and barbers, for instance, for the village service is limited, whereas the caste numbers naturally must go on increasing. Of these the two following shew the greatest difference of numbers :—

| Name of caste. | Caste numbers. | | | Occupation numbers. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males | Females. |
| Kumbhárs... ... ... | 50,809 | 26,016 | 24,793 | 33,688 | 17,376 | 16,312 |
| Leather workers ... ... | 48,797 | 25,161 | 23,636 | 31,767 | 19,568 | 17,599 |

In both these the caste numbers are 50 per cent. higher than the occupation numbers. In the case of Kumbhárs, large numbers of them are field labourers or cultivators, as the mere artisans outgrow the village demands. Many are included in the castes of leather-workers (Khálpás, Chamárs, Dheds and others), who are scattered over many different heads in occupations. Taking only the shoe-makers and Dabgars by occupation and Mochis and Dabgars by castes, we have.

| Name of Caste. | Caste numbers. | | | Occupation numbers. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| Mochis and Dabgars ... | 10,835 | 5,563 | 5,272 | 12,300 | 6,500 | 5,800 |

Here the occupation numbers are actually higher than the caste numbers. It is thus seen here, and it will be found to be of general application, that in the case of large old-established castes where the old-style occupations are limited in demand as in the case of potters, barbers, village watchmen and others, members of the caste are forced to leave their caste occupations in search of other fields of labour ; but where a small occupation has maintained a good demand in market, as in the case of shoe-makers, goldsmiths and Tambolis, there is an accretion for the occupation numbers. The other cases in which the caste numbers exceed the corresponding occupation numbers are :—

| Name of caste. | Caste numbers. | | | Occupation numbers. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males | Females. |
| Hajám (Barbers)... ... ... | 32,485 | 16,429 | 16,056 | 26,998 | 14,193 | 12,805 |
| Luhár (Blacksmiths) ... ... | 24,233 | 11,892 | 12,341 | 17,463 | 8,814 | 8,649 |
| Sutár (Carpenters) ... ... | 25,713 | 13,102 | 12,611 | 24,851 | 13,040 | 11,811 |
| Kharádi (Turners) ... ... | 555 | 248 | 307 | 544 | 297 | 247 |
| Darji (Tailors) ... ... ... | 16,308 | 7,985 | 8,323 | 14,893 | 7,268 | 7,625 |
| Ghánchi (Oil-pressers) ... ... | 19,217 | 10,153 | 9,117 | 17,659 | 9,407 | 8,252 |

For all these castes, no outsiders come in for their special work; while those in the castes move out from the congested occupations to find work in new industries or in general labour or cultivation.

**75. Occupation numbers preponderate.**—There are certain castes, more limited in numbers than the foregoing, wherein the occupation numbers preponderate over those of the castes. Some of these are :—

| Name of caste. | Caste numbers. | | | Occupation numbers. | | |
|---|---|---|---|---|---|---|
| | Total. | Males. | Females. | Total. | Males. | Females. |
| Sonis (Goldsmiths) ... ... | 12,281 | 6,232 | 6,049 | 12,307 | 6,472 | 5,835 |
| Kansárá (Brass, &c., workers) ... | 2,865 | 1,461 | 1,404 | 3,254 | 1,692 | 1,562 |
| Tamboli (Betel-leaf, &c., sellers) | 672 | 356 | 316 | 914 | 505 | 409 |
| Dhobi (Washermen) ... ... | 3,246 | 1,609 | 1,637 | 3,361 | 1,667 | 1,694 |
| Pinjárá (Cotton-cleaners) ... | 5,185 | 2,625 | 2,560 | 6,960 | 3,454 | 3,506 |
| Chunárá (Limeburners and sellers) | 333 | 177 | 156 | 538 | 287 | 251 |
| Bhandári (Toddy-drawers, Browers, &c.) ... ... ... | 1,893 | 986 | 907 | 2,941 | 1,576 | 1,365 |
| Khátki (Butchers) ... ... | 1,091 | 562 | 529 | 1,595 | 784 | 811 |
| Gavli and Nágori (Cow and buffalo keepers, milkmen, &c.) ... | 983 | 501 | 482 | 1,063 | 565 | 498 |

These, as will be seen, are small industries in which there is room for outsiders, in addition to those designated by the caste-names. But all these figures, of one set and the other, serve to shew that the old system of artificers and others confining themselves to the caste occupation is still in force, and that the case is different only in exceptional cases.

12. *Occupations compared with British Gujarát.*

**76. Comparison with British Gujarat.**—It may finally be useful and interesting to compare the ratios for this State with those of British Gujarát. Such a comparison will enable us to see in what directions we are behind the surrounding British territories and in which better placed. With this object I give the following statement of the averages for the Classes, the British percentages being those given in Mr. Drew's report.

TABLE No. XIX.

*Ratios of occupation classes compared with British Gujarát.*

| Name of Division. | A. Government. | B. Pasture. | B. Agriculture. | C. Personal services. | D. Preparation and supply of material substances. | E. Commerce, Transport, and Storage. | F. Professions. | G. Indefinite and Independent. |
|---|---|---|---|---|---|---|---|---|
| Amreli ... ... ... | 4·8 | 3·1 | 45·4 | 2·7 | 23·9 | 3·7 | 7·4 | 7·9 |
| Kadi ... ... ... ... | 2·4 | 2·9 | 58·6 | 2·5 | 19·9 | 2·4 | 3·2 | 7·9 |
| Navsári ... ... ... | 4·7 | 1·6 | 64·3 | 2·5 | 11·4 | 1·6 | 2·7 | 11 |
| Baroda ... ... .. | 7·3 | 1·4 | 56·1 | 3·9 | 16·2 | 2·2 | 4·7 | 8·1 |
| Baroda City ... ... .. | 24·5 | 0·7 | 5·4 | 10·7 | 27·3 | 6·4 | 10·8 | 14·1 |
| **Baroda State** ... .. | **4·5** | **2·2** | **57·3** | **2·9** | **17·8** | **2·4** | **4** | **8·4** |

| Name of District. | A. Government. | B. Pasture. | B. Agriculture. | C. Personal services. | D. Preparation and supply of material substances. | E. Commerce, Transport, and Storage. | F. Professions. | G. Indefinite and Independent. |
|---|---|---|---|---|---|---|---|---|
| Ahmedábád ... ... | 2·8 | 2·4 | 49·7 | 2·7 | 27·5 | 4 | 4·4 | 6·4 |
| Kairá ... ... ... | 1·9 | 1·6 | 69·8 | 2·1 | 14·8 | 2·6 | 2·9 | 4·2 |
| Panch Mahále ... ... | 2·5 | 1·3 | 74·9 | 1 | 9·9 | 2·9 | 2·1 | 5·4 |
| Broach ... ... .. | 6·2 | 1·1 | 59·8 | 3 | 16·3 | 4·7 | 3·8 | 5 |
| Surat ... ... ... | 4·2 | 1·4 | 60·7 | 4·9 | 17·6 | 3·5 | 1·8 | 5·8 |
| Bombay City ... .. | 3·9 | 0·2 | 6·9 | 8·9 | 34·4 | 19·9 | 5·2 | 20·1 |
| **British Gujarat** .. | **3·5** | **1·5** | **62·9** | **2·7** | **17·2** | **3·5** | **3** | **5·3** |

Taking the averages for the Baroda State and British Gujarát we find that Baroda is ahead in the following classes:—Government, Pasture, Professions, and Indefinite and Independent occupations; is nearly equal in personal service and preparation and supply of material substances (in both of which it has a slightly higher ratio); and is backward in Agriculture and Commerce ratios. The greatest difference of percentage is for agriculture, 5½ per cent. Taking the Baroda Divisions and the Gujarát Districts, in order of percentage, we have,—Panch Maháls, Kairá, Navsári, Surat, Broach, Kadi, Baroda, Ahmedábád and Amreli. The higher ratio of British Gujarát is due to the inclusion of the Panch Maháls; the people there are driven to agriculture, for want of occupation in the other Classes. On the other hand, the Kathiáwád Division of Amreli, for reasons already noticed, takes off greatly from the average agricultural population of the rest of the State. It is remarkable that if the Panch Maháls be taken out and also Amreli, as exceptional cases, we have exactly the same percentage of agricultural population for British Gujarát and for the Baroda State; 60 per cent. It will be noticed that for Government and Administration, our State maintains one per cent. more than British Gujarát; and nearly 1½ per cent. more for the Professions. Over 3 per cent. more of the State also derive their livelihood from the Independent and Indefinite occupations. In Commerce, the State is one per cent. behind. Comparing the Capital Cities we find that Baroda City is ahead of Bombay City in Government, Pasture, Personal service, and Profession; and is backward in Agriculture, Preparation and supply of material substances, Commerce, and Indefinite and Independent occupations. The prominent differences are Government in which Baroda is 6 times better off, and Commerce in which its percentage is only a third of Bombay. Compared with the very large population of Bombay, Government service (administration and defence) falls low; and further, Poona is the headquarters of the Army and of many public offices; while all these are concentred at Baroda. In Professions also, Baroda shews double the percentage of Bombay. In personal service Baroda is better by 2 per cent. But Bombay gains in the preparation and supply of material substances by 7 and in the Independent and Indefinite occupations by 6 per cent.

**77. Class D compared.**—As Class D includes a variety of useful Orders and Sub-orders, and is thereby specially distinguished from the other Classes, I give a separate Table of comparison, for the various percentages of the Orders to the total of the Class in the Baroda State and British Gujarát. The percentages of the Sub-orders are self-contained; they shew the percentages to the Order populations, thus allowing us to see how the Sub-orders are situated in regard to their Orders.

# TABLE No. XX.

## *Orders of Class D compared with British Gujarát.*

| Order number. | Order and Sub-order. | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Number in Baroda. | Number in British Gujarát. | Percentage in Baroda to total Class D. | Percentage in British Gujarát to total Class D. | Number in Baroda. | Number in British Gujarát. | Percentage in Baroda to total Class D. | Percentage in British Gujarát to total Class D. |
| VII. | Food and drink ... ... ... .. | 51,312 | 66,694 | 23·49 | 22·20 | 48,246 | 62,217 | 22·71 | 21·93 |
| | (17) Animal food ... ... ... | 4,473 | 14,180 | 8·72 | 21·23 | 4,912 | 16,823 | 10·18 | 27·04 |
| | (18) Vegetable food ... ... ... | 39,151 | 32,814 | 76 30 | 49·20 | 36,581 | 29,039 | 75·82 | 46·67 |
| | (19) Drinks, condiments and narcotics. | 7,688 | 19,700 | 14·98 | 29·54 | 6,753 | 16,353 | 14 | 26·29 |
| VIII. | Light, firing and forage ... ... .. | 17,016 | 17,798 | 7·79 | 5·93 | 17,985 | 17,920 | 8·47 | 6·32 |
| | (20) Lighting ... ... ... ... | 9,391 | 10,803 | 55·19 | 60·70 | 8,268 | 9,801 | 45·97 | 54·66 |
| | (21) Fuel and forage ... ... ... | 7,625 | 6,995 | 44·81 | 39 30 | 9,717 | 8,129 | 54·03 | 45·34 |
| IX. | Buildings ... ... ... ... ... | 7,610 | 14,049 | 3·48 | 4·68 | 6,293 | 11,178 | 2·96 | 3·94 |
| | (22) Building materials ... ... | 1,719 | 2,024 | 22·59 | 14·41 | 1,528 | 1,345 | 24·28 | 11·14 |
| | (23) Artificers in building ... ... | 5,891 | 12,025 | 77·41 | 85·59 | 4,765 | 9,833 | 75·72 | 88·86 |
| X. | Vehicles and vessels ... ... ... | 236 | 1,319 | 0·11 | 0·44 | 225 | 1,298 | 0·11 | 0·53 |
| | (24) Railway plant ... ... .. | 33 | 119 | 13·98 | 9·02 | 41 | 96 | 18·22 | 6·41 |
| | (25) Carts, carriages, &c. ... ... | 160 | 374 | 67·80 | 28·36 | 148 | 284 | 65·78 | 18·96 |
| | (26) Ships and boats ... ... .. | 43 | 826 | 18·22 | 62·62 | 36 | 1,118 | 16 | 74·63 |
| XI. | Supplementary requirements ... .. | 3,600 | 6,858 | 1·65 | 2·28 | 3,272 | 6,656 | 1·54 | 2·35 |
| | (27) Paper, &c. ... ... ... .. | 130 | 1,272 | 3 61 | 18·56 | 119 | 1,248 | 3·64 | 18·76 |
| | (28) Books and prints, &c. ... .. | 181 | 652 | 5·03 | 9·51 | 140 | 445 | 4·28 | 6·68 |
| | (29) Watches, clocks and scientific instruments ... ... ... ... | 78 | 178 | 2·17 | 2·60 | 62 | 302 | 1·90 | 4·54 |
| | (30) Carving and engraving, &c. .. | 377 | 169 | 10·47 | 2·46 | 287 | 139 | 8 77 | 2·09 |
| | (31) Toys, curiosities, &c. ... ... | 84 | 583 | 2·33 | 8·51 | 68 | 514 | 2·08 | 7·72 |
| | (32) Music and musical instruments .. | 34 | 34 | 0·94 | 0·50 | 40 | 55 | 1 21 | 0·83 |
| | (33) Necklaces, bracelets, beads, sacred threads, &c.... ... ... | 2,075 | 2,393 | 57 64 | 34·92 | 1,968 | 2,501 | 59·99 | 37·57 |
| | (34) Furniture ... ... ... .. | 44 | 330 | 1·22 | 4·82 | 32 | 237 | 0·98 | 3·56 |
| | (35) Harness ... ... ... ... | 112 | 177 | 3·11 | 2·58 | 132 | 230 | 4·03 | 3·45 |
| | (36) Tools and machinery ... ... | 245 | 873 | 6·81 | 12·74 | 228 | 770 | 6·97 | 11·57 |
| | (37) Arms and ammunition ... ... | 240 | 192 | 6·67 | 2·80 | 201 | 215 | 6·14 | 3·23 |
| XII. | Textile fabrics and dress ... ... ... | 60,209 | 96,904 | 27·56 | 32·26 | 63,902 | 98,544 | 30·08 | 32·75 |
| | (38) Wool and fur ... ... ... | 447 | 1,080 | 0·74 | 1·11 | 341 | 1,080 | 0·53 | 1·09 |
| | (39) Silk ... ... ... ... | 1,423 | 7,207 | 2·37 | 7·44 | 1,417 | 6,791 | 2 22 | 6·89 |
| | (40) Cotton ... ... ... ... | 43,829 | 62,201 | 72·80 | 64·19 | 46,922 | 64,722 | 73·45 | 65·68 |
| | (41) Jute, flax, coir, &c. ... ... | 598 | 1,508 | 0·99 | 1·56 | 957 | 2,105 | 1·50 | 2·14 |
| | (42) Dress ... ... ... ... | 13,912 | 24,908 | 23·10 | 25·70 | 14,265 | 23,846 | 22·32 | 24·20 |
| XIII. | Metals and precious stones ... ... | 18,823 | 33,227 | 8·62 | 7·73 | 17,619 | 19,652 | 8·29 | 6·93 |
| | (43) Gold, silver and precious stones. | 7,816 | 12,077 | 41·53 | 52 | 6,982 | 9,866 | 39·63 | 50·20 |
| | (44) Brass, copper and bell metal ... | 1,854 | 2,154 | 9·85 | 9·27 | 1,708 | 1,720 | 9·69 | 8·75 |

TABLE No. XX.—*continued.*

| Order number. | Order and Sub-order. | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Number in Baroda. | Number in British Gujarát. | Percentage in Baroda to total Class D. | Percentage in British Gujarát to total Class D. | Number in Baroda. | Number in British Gujarát. | Percentage in Baroda to total Class D. | Percentage in British Gujarát to total Class D. |
| | (45) Tin, zinc, mercury and lead ... | 339 | 588 | 1·80 | 2·53 | 280 | 520 | 1·59 | 2·65 |
| | (46) Iron and steel .. ... ... | 8,814 | 8,408 | 46·82 | 36·20 | 8,649 | 7,546 | 49·09 | 38·40 |
| XIV. | Glass, pottery and stoneware ... ... | 18,140 | 19,490 | 8·30 | 6·49 | 17,171 | 18,449 | 8·08 | 6·50 |
| | (47) Glass and Chinaware ... ... | 18 | 95 | 0·10 | 0·49 | 174 | 131 | 1·01 | 0·71 |
| | (48) Earthen and stoneware ... ... | 18,122 | 19,395 | 99·90 | 99·51 | 16,997 | 18,318 | 98·99 | 99·29 |
| XV. | Wood, cane, leaves, &c. ... ... ... | 21,287 | 32,653 | 9·75 | 10·87 | 19,443 | 28,410 | 9·15 | 10·02 |
| | (49) Timber and wood ... ... ... | 15,456 | 22,738 | 72·61 | 69·63 | 13,601 | 18,584 | 69·95 | 65·41 |
| | (50) Cane-work, matting and leaves, &c. | 5,831 | 9,915 | 27·39 | 30·37 | 5,842 | 9,826 | 30·04 | 34·59 |
| XVI. | Drugs, gums, dyes, &c. ... ... ... | 631 | 1,759 | 0·29 | 0·59 | 675 | 1,789 | 0·32 | 0·63 |
| | (51) Gums, wax and similar forest produce... ... ... ... ... | 208 | 107 | 32·96 | 6·08 | 212 | 141 | 31·41 | 7·88 |
| | (52) Drugs, dyes, pigments, &c. ... | 423 | 1,652 | 67·04 | 93·92 | 463 | 1,648 | 68·59 | 92·12 |
| XVII. | Leather, horns, bones and grease ... | 19,573 | 19,619 | 8·96 | 6·53 | 17,603 | 17,338 | 8·29 | 6·71 |
| | (53) Leather, &c. ... ... ... | 19,573 | 19,619 | 100 | 100 | 17,603 | 17,338 | 100 | 100 |

For food and drink, the percentages are almost alike (23·5 and 22·2), but in the internal distribution there is a marked difference. While 21 per cent. of the Gujarát numbers are employed in animal food, only 8 per cent. of the Baroda numbers are so employed; similarly for drinks, condiments and narcotics also, Gujarát shews double the percentage of our State. But Baroda is 50 per cent. better than Gujarát, in vegetable-food preparers and dealers. These differences are clearly owing to the mass of the Baroda population being proportionally less consumers of animal food and drinks. In light, firing and forage, we are better, having 2 per cent. more in our favour; the Sub-orders do not much differ in ratio. In Buildings, Gujarát is one per cent. better, and also in supplementary requirements. In the internal distribution of the latter, paper is 5 times, furniture 4 times, toys 3 times and tools and machinery are twice as well off in Gujarát as in Baroda. The reasons are patent. But in carving and engraving, necklaces, bracelets and beads, and arms and ammunition Baroda is much ahead. In the Order of textile fabrics and dress, Gujarát is 5 per cent. better. Baroda employs a large percentage of these in cotton. In metals and precious stones, Baroda has a slightly higher percentage; and it employs a larger proportion of blacksmiths than of goldsmiths, as compared with British Gujarát. In glass, pottery and stoneware, also, Baroda has a higher percentage, on account of the large

number of Kumbhárs; while in wood, cane and leaves, Gujarát is one per cent. better. Lastly, in leather, horns, bones and grease, Baroda is 2½ per cent. better. It will be seen, on the whole, that except in the matter of the internal distribution of animal and vegetable food and supply, and in paper and books, Baroda and British Gujarát are on nearly the same level, in the ratio of the Orders to the total Class populations; and as these Class populations are almost the same ratios (17·2 and 17·8) of the total population, we further infer that the preparation and supply of material substances agree closely in their sub-divisions, in the Baroda State and in British Gujarát.

# CHAPTER XII.

## ADMINISTRATION OF THE CENSUS OPERATIONS.

1. Introduction; 2. Night Census in the Forest Tracts of Navsári; 3. Towns; 4. Division of Areas; 5. Nomenclature of Census areas and officers; 6. Definition of "house" and numbering of houses; 7. Proclamation; 8. Agency employed; 9. Census Commissioner's visit; 10. The Enumeration Schedule and instructions thereon; 11. Supervisors and their Circles; 12. Printing of Schedules; 13. Preliminary and Final Record of entries; 14. Tour of Inspection; 15. Special Cases; 16. Final Operations; 17. Baroda City; 18. Abstraction, Tabulation and Compilation; 19. The late Census Superintendent.

# CHAPTER XII.

## ADMINISTRATION OF THE CENSUS OPERATIONS.

### 1. *Introduction.*

**1. Census of 1872.**—The first general and synchronous Census of the Territories of His Highness the Gaekwar was taken on the 21st of February 1872. The results of that Census were tabulated partly in Baroda and partly in Bombay, and the figures were published in the Census Report of the Bombay Presidency, along with those of other Native States. No remarks were, however, made on those figures.

**2. Census of 1881.**—The second Census of the kind was taken in these Territories on the 17th February 1881, and the results were extracted solely by the State agency under the supervision of Rao Bahadur Gajanan Krishna Bhatavadekar who also prepared and submitted an able report to His Highness the present Mahárájá Sáheb. The Census Report of 1881 was, therefore, the first of its sort in this State.

Sir W. Chichele Plowden, K. C. S. I., the then Census Commissioner, who had received a copy of the report, has taken extracts therefrom in his own Report on the Census of India of 1881, at pages 107, 108, 225, 226, and 343 to 346, besides utilising our figures in almost all the chapters for comparison with those of the other Provinces and Native States in India. In one place (*vide* page 343, para. 687, Chapter XII. on castes) that officer writes as follows:—

> "687. For Baroda some interesting notes on caste will be found in the report of that State, written by a Native gentleman (G. K. Bhatavadekar) who has devoted much labour and ability to the discharge of his task. The Statements he has drawn up shewing Civil Condition, Education and Occupation by castes are full of information."

**3. The recent Census of 1891.**—The present Census Commissioner for India, J. A. Baines, Esquire, I. C. S., intimated in his letter No. $\frac{8}{1890}$, dated the 30th January 1890, to the Agent to the Governor General, at Baroda, his intention to send his preliminary circular as soon as the Government of India declared their final decision on the details of the Census arrangements to be adopted for the Census of 1891, in the British Territory; and suggested in paras. 2 and 3 of the same letter as follows:—

> "2. The Census of 1881 in Baroda was conducted on the same lines as that in the adjacent British Territory, and I think I may assume that the administration of His Highness the Gaekwar will follow the same course on this occasion, as the results seem to have been satisfactory and very creditable to the officers deputed for the duty."
>
> "3. I may mention that in the course of my next tour, I shall pass Baroda on my way from Rajputana to Bombay, on or about the 16th March, and it may facilitate arrangements for the Census, if the Baroda Darbár took the opportunity of deputing Messrs. Bhatavadekar and Mulshankar (who were, if I recollect right, the officers with whom I was in frequent communication in 1880-81 on Census matters), to confer with me, as the Provincial Superintendents of British Territory have been just conferring at Agra. I would arrange on hearing from you that this suggestion was accepted, to halt a day at Baroda, on my way down."

**4. Census of these Territories resolved upon.**—On receiving the above communication from the Census Commissioner, the Agent to the Governor General wrote to the Minister to say that the Government of India would be glad if His Highness' Government would join in the approaching Census.

His Highness' Government resolved upon taking the Census of the Baroda Territories synchronous with that of the British Territories, and intimated their willingness to the Residency to depute Messrs. Gajanan Krishna Bhatavadekar, B.A., LL.B., and Mulshankar Jetha to confer with Mr. Baines, if he stayed for a day at Baroda on his way to Bombay. In the mean time, Rao Bahadur Gajanan Krishna Bhatavadekar was appointed head of the Census Department under Huzur Order No. 6018, dated the 4th March 1890, and Mr. Mulshankar, as his assistant.

5. **Census Commissioner's visit to Baroda.**—The Census Commissioner visited Baroda on the 12th March 1890, and the two officers called upon him. Mr. Baines handed over Note C, with its accompaniments, and held a discussion with them on Census matters, the results of which were embodied in a memorandum, No. 1, dated the 19th March 1890, drawn up by Mr. Bhatavadekar just after the conference, which is as follows:—

"In obedience to His Excellency the Dewan Saheb's orders I called on J. A. Baines, Esquire, C. S., Census Commissioner for India, in the forenoon of the 12th instant.

"Mr. Mulshankar Jetha was with me. I gave a general outline of the preliminary arrangements that we intend making this time. I mentioned to Mr. Baines that the arrangements would be mainly on the lines of those of 1880-81; that the Subhás of the Divisions would generally supervise the arrangements for their Divisions, that, as on the last occasion, the Vahivatdárs would be in direct charge of the arrangements for the Maháls; that the Náyab Foujdárs of Thánás would be the Circle officers, and would, for Census purposes, be placed under the Vahivatdárs; and that the Circles and the Maháls would, in most cases, be the same as on the last occasion.

"The conversation then turned upon the subject of the new Enumerator's Schedule. I pointed out the inconvenience likely to be experienced by the Abstractors and Tabulators by the present arrangement of the columns. Mr. Baines explained that the system of dictation by a reader and the marking of strokes by his companions which was followed last time, would give place to another system wherein the different columns in a Block-book would be entrusted to different kárkuns and *subjectwár* and the inconvenience pointed out by me would not arise.

"With regard to column 13 of the schedule (Foreign language known if any), I pointed out that as that column was to be filled for literates only, a man not attending school would be entered, even if he knew the first two or three books of the series, or in other words, if he had a smattering knowledge of a foreign language; whereas a graduate studying for the M. A., or LL.B., or any other higher degree, would not appear under the heading. Mr. Baines took a note of the objection, and said he would consider it.

"But the most important column in the Schedule is No. 11 (occupation). The opinion of the members at the Allahabad Conference appears to be that not only persons exercising an occupation but also persons living upon the occupation, or living upon the income derived by the head of a family from the occupation, should be entered under that occupation. I pointed out that such a course would vitiate the entire result, and the wife and children of a man would be entered as engaged in the occupation of the man (the son or daughter or wife of a Government servant, would be entered as a Government servant). Mr. Baines said the whole question had been carefully considered. The main aim was to see how many persons were supported by a particular occupation, and not how many exercised the occupation.

"He added that the question was, however, open yet, and would be submitted to the Government of India for orders.

"Mr. Baines asked me if a day Census for the *Ráni* (Forest) Maháls would be necessary. I told him that the Subhá of Navsári did not, in 1880, think a night Census impossible in the *Ráni* Maháls; that I would, however, depute my assistant to visit the Maháls in the hot season, to see if a night Census would be very inconvenient, and that the assistant would also be able to give instructions to the local Vahivatdárs and others, about the arrangements and about the instructions for filling in the Schedule.

"In the noon we were present at the interview Mr. Baines had with the Agent Governor General. The nature of the arrangements and the headings of the columns of the Schedule were explained to the Agent Governor General. The interview lasted for about an hour.

"Mr. Baines left for Bombay the same afternoon."

Some of the points noticed in the above memorandum will be fully dealt with in their proper places hereafter.

6. **Organization of the Head Office.**—The papers personally received from the Census Commissioner gave a general outline of the arrangements to be made in reference to the Census of 1891. With the light of these papers and the results of the conference held with Mr. Baines at the Residency, as embodied in the above memorandum, as well as the record of 1881, it was determined to commence the preliminary arrangements, and an

office establishment was organised for the purpose under orders from His Highness the Maharaja Saheb. The regular work of the Department may thus be said to have commenced from the 23rd April 1890.

7. **Initiation and organization of the Department.**—The scheme generally proposed for utilising the permanent establishment of the different Departments for carrying out the preliminary arrangements in the Districts was, that the Subhá of the Division should act as the first responsible authority between this office and the local Vahivatdárs; that he should receive instructions direct from the Census Superintendent and issue orders accordingly to the local Vahivatdárs, receiving Statements from them, and submitting the same to this office, after an examination in his own office. The Police Náyab Foujdár of a Thánú, or a group of villages under the Police arrangements, was made subordinate to the Vahivatdár, and the village Taláti was to act under the orders of the Náyab Foujdár.

8. **Arrangements in regard to forest tracts.**—The forest tracts of the Navsári Division, however, having been removed from the Revenue jurisdiction of the Vahivatdárs and placed under the Conservator of Forests, special arrangements had to be made for these tracts. It was proposed, that the Forest Darogás should act as Assistants to the respective Vahivatdárs of the forest Maháls, and that the Police Náyab Foujdárs should be placed under the orders of the Darogás, while the existing Talátis and forest Sajedárs and Nákádárs were to be entrusted with the preliminary Census work of the villages in their charge, in subordination to the control of the Náyab Foujdárs of Thánás.

9. **Arrangements in regard to the City of Baroda.**—The City of Baroda was regarded as an independent Division, under the Municipal Commissioner in the position of a Subhá; and it was proposed to entrust the preliminary arrangements for the City to that officer, with the assistance of his own *Zillá* Inspectors and other kárkuns working under him, as the Vahivatdárs and his subordinates did in the Districts.

10. **Heads of Departments issued orders accordingly.**—At the request of the Census Superintendent the Sar Subhá, who is the head of the Revenue and Forest Departments, and the Huzur Assistant, the head of the Police and Municipal Departments, issued orders accordingly to their subordinate officers in the Districts, notifying to them at the same time the Superintendent's appointment at the head of the Census Department of the State.

11. **The Survey and Settlement Commissioner addressed in reference to Inamdars.**—A Vernacular *Yád* (letter) was also addressed to the Survey and Settlement Commissioner with a view to secure prompt response from the Inámdárs, to the call made upon them by the Vahivatdárs, Náyab Foujdárs and other officers, for any information, assistance or statements required for the purposes of the Census, in reference to the villages held by them.

12. **Inamdars directly addressed.**—A Vernacular printed *Yádi* was also written and sent through the Vahivatdárs to each of the several Inámdárs of the State, informing him of the Sirkar's decision to take a Census, and strongly impressing upon him the necessity of giving full and timely information and assistance, such as may be required of him by the Municipal Commissioner and his subordinate officers in reference to the City of Baroda, and by the Vahivatdárs, Náyab Foujdárs and other subordinate officers of the Vahivatdárs in reference to the Districts.

13. **Names and addresses of Inamdars and their Managers obtained.**—To enable this office, whenever necessary, to make direct reference to the holder of an Inám village or his manager, a circular was sent to the Vahivatdárs, and lists were obtained from them and filed in this office, showing for each Mahál, the villages other than *Khálsá*, the names of the holders and managers, the places of residence of the managers, and the names and addresses of the persons with whom correspondence was to be carried on.

14. **Executive officers prohibited from issuing any general orders.**—With a view to supply a uniform basis of action to all the local officers, to avoid the chances of differences of opinion, and ultimately to secure uniform arrangements and results, the Subhás were made to understand, in the very first communication sent to them from this office, that general instructions on every point connected with the Census will issue from this office, that they were not to give any general orders to the local officials tending, in the least, to affect the spirit or motive of the instructions issued from this office, or to affect the action desired to be taken on the strength of those instructions.

15. **Peta or Sub-Mahal regarded as an independent Mahal.**—A circular was also issued directing that a *Petá* or Sub-Mahál was to be regarded as a Mahál by itself, so far as the Census arrangements were concerned, and that the Vahivatdárs and Mahálkaris should submit papers for their respective charges independently of each other.

16. **Nayab Subhas directed to inspect Census work.**—It was decided to direct the District Náyab Subhás to inspect the Census work done by the Vahivatdárs in the Maháls under their control, as they officially had to visit the Maháls in their charge more

frequently and longer than the Subhás. The Náyab Subhás, however, were strictly warned that, in the event of their disagreeing with the Vahivatdárs as to the meaning of the instructions issued from this office or as to the way of action on those instructions, they should not give any final orders to the Vahivatdár, but they should report the matter to the Superintendent and act as directed by him.

**17. Establishments.**—A Kárkun was given solely for the Census work to each Vahivatdár and Mahálkari, wherever the Census work was likely to suffer in the absence of an independent Kárkun, and sanction was accorded to each Subhá for the employment of one Kárkun in his office, and to the Municipal Commissioner for 12 Kárkuns to work under him.

**18. Contingent allowance.**—As regards contingent expenses, the Vahivatdárs and the Talátis could afford to cover them from their permanent contingent allowance, and, therefore, one Rupee in lump was sanctioned as Census contingent allowance to each Náyab Foujdár only.

**19. Completion Reports.**—In the course of the preliminary arrangements a Circular ( No. 15, dated the 1st November 1890 ) was issued in which the local officers were directed, that at the expiration of the period allowed for taking action in different matters embodied in each circular, a report should be submitted intimating the completion of the work prescribed in each order, within the appointed time; and shewing, in all cases where the work was not finished in time, the portion left in arrears, with reasons. They were further required to report immediately for solution all cases of doubt or want of comprehension in regard to any circular sent to them, so that time may not be wasted and future complications may not arise.

After these measures were adopted for the initiation or introduction and organization of the Department, regular preliminary arrangements were taken in hand.

2. *Night Census in the forest tracts of Navsári.*

**20. Tour to the Forest Mahals.**—In the conversation with the Census Commissioner at the conference held with him at the Baroda Residency, the Census Superintendent had agreed to depute his assistant to the forest Maháls of the Navsári Division, to ascertain whether it was possible to take a night Census in those Maháls.

As the rainy season was just approaching, it was necessary to travel over the tract and settle the question as soon as possible. The Census Superintendent himself proceeded to these Districts on tour, as he wished at the same time to inspect the working of the other Departments under his control. The Census Assistant also accompanied him specially for the Census business. The tour lasted for 23 days from the 9th of May to the 31st. The following were the places of their encampments; some of which were specially selected, as being situated in the thickest *jungle*:—

| Date. | Name of encampment. | Date. | Name of encampment. |
|---|---|---|---|
| 10th May 1890... | Navsári. | 23rd May 1890... | Limsoti and Tokarvá. |
| 11th and 12th do. ... | Mahuvá. | 24th do. ... | Ukai. |
| 13th and 14th do. ... | Haladvá. | 25th do. ... | Khervádá. |
| 15th do. .. | Mahuvá. | 26th do. ... | Mandvi (Zilla Surat). |
| 16th and 17th do. ... | Vyárá. | 27th do. ... | Naroli. |
| 18th do. ... | Antápur. | 28th and 29th do. ... | Veláchhá. |
| 19th do. .. | Dhamodi. | 30th do. ... | Kim. |
| 20th, 21st and 22nd do. ... | Songhad. | | |

Several surrounding villages and tracts were also inspected by them. They explained the nature of the Preliminary Census work to the Vahivatdárs of the different Maháls on their way, and in return gathered from them all the necessary information about the forest tracts.

It was, however, not till they reached Songhad, that they could put to use the information they had gathered, and arrive at a definite conclusion as to the feasibility or otherwise of a night Census. Here, they had the benefit of conversation and discussion with all the officers concerned with these tracts. The Revenue Náyab Subhá, the Conservator of Forests with his Darogás, Náyab Darogás and some nearer Sajedárs and Nákádárs, the Vahivatdár with his Avalkárkun, and other subordinate officers, the Foujdár with his Náyab Foujdárs, all were present to afford information on the different questions.

**21. Arrangements in vogue in forest Mahals.**—The following Maháls and *Petá*-Maháls are wholly or partly included in the Navsári Forest:—

1, Vájpur *Petá*-Mahál. 2, Songhad Mahál. 3, Vyárá Mahál. 4, Mahuvá Mahál, 5, Veláchhá Mahál with its Sub-Mahál Vákal. The Revenue Divisions differ from the

forest Divisions in the Vájpur and Songhad Maháls. In the Revenue Department, Songhad is regarded as an independent Mahál, and Vajpur as its *Petá*-Mahál; while under the system of the Forest Department, Songhad and Vajpur together have been divided into three ranges, called Vajpur, Nánchhal and Sádadvel. The Vyárá, Mahuvá and Veláchhá Maháls and Vákal *Petá*-Mahál form a range, each by itself.

**22. The Forest Mahals.**—The agency of the Revenue Department are the Vahivatdár of the Mahál, the Tajvijdárs or *Ferni* Kárkuns of *Tappás* under him, and Village Talátis under them; while the Forest agency employs Darogás and Náyab-Darogás, in charge of the ranges and their portions respectively, with Sajedárs or Nákádárs under them for each Náká, or the smallest administrative unit of the Forest. Thus, in all the Maháls except Vajpur, both Revenue and Forest agencies are at work, under the different systems and rules of their respective Departments.

**23. Vajpur.**—Vajpur is peculiar in regard to the agency at work there. That *Petá*-Máhál has been made over solely to the Forest Department; the Revenue Mahálkari's post has been altogether abolished; land revenue, as distinguished from forest revenue, being collected and adjusted to the separate revenue accounts by the Forest agency. In the Vajpur *Petá*-Mahál, the Forest agency acts as Revenue as well as Forest Officers.

**24. Census arrangements for the State.**—For the purposes of Census, the permanent administrative units adopted in the whole of this Territory, except the *jungle* tracts, were in the following ascending order:—(1) The village in the charge of the Taláti, (2) the Police Thánú, comprising a cluster of villages, under the Náyab Foujdár, (3) the Mahál or Táluká presided over by the Vahivatdár, and (4) the Division or District headed by the Subhá, equivalent in rank and position to the Collector of a British District.

**25. Assistance of Forest Officers found necessary.**—Thus, on comparing the Revenue and Forest administrative units and their officers in the *jungle* Maháls with those in the remaining Maháls of the State, it was found that unless the Darogás of ranges and Sajedárs and Nákádárs of villages in the service of the Forest Department were asked to work under the orders of the Vahivatdárs, the Revenue agency assisted by the Police Náyab Foujdár of the Thánú would not be able to carry the preliminary arrangements through successfully; but that, at the same time, if the Revenue units, generally adopted for the whole Territory, were not adhered to in the *jungle* Maháls also, the ultimate results would be materially affected, inasmuch as it would be impossible to shew the figures of these Maháls on a common basis with those of the other Maháls. As each range had a number of entire Police Thánás within it, the Nayáb Foujdárs in charge of these Thánás could immediately assume the same status and work as the Nayáb Foujdárs, in all the other Thánás of the State.

**26. Services of some Forest Officers utilised.**—After enquiry, it was decided that the arrangement of administrative units, followed for the purposes of Census in the majority of Maháls, should not be disturbed; and that the Darogás, Sajedárs, and Nákádárs should be placed under the local Vahivatdárs, notwithstanding that in some cases one Darogá would have to serve under more Vahivatdárs than one, if portions of his range fell in more Revenue Maháls than one. It was arranged in the presence of the officers assembled:—

1. That the Darogás of ranges should work as assistants to Vahivatdárs, submitting *Patraks*, Reports, &c., to one Vahivatdár, if the entire range fell within the limits of a single Mahál, and to more Vahivatdárs than one, if the range traversed more Maháls than one.
2. That the Nayáb Foujdárs should work under the orders of the Darogás and submit to them the Statements of their Thánás.
3. That the Talátis, Sajedárs and Nákádárs should be placed under the orders of the Nayáb Foujdárs.

The head of the Revenue and Forest Departments, at the request of the Census Superintendent, issued orders accordingly.

**27. Census at night in the forest Mahals.**—The question, whether the night enumeration was practicable in the *jungle* Maháls, was taken up for decision. The Conservator of Forests and his Darogás, the Vahivatdár and his Avalkárkun, all agreed that with the assistance of the Forest Officers and under certain special and well planned precautionary measures, a night enumeration was practicable and fairly manageable.

**28. Precautionary order issued.**—After the completion of the *jungle* trip, therefore, the following precautionary order was issued to the Subhá of Navsári (translated):—

"With the object of personally ascertaining whether a night Census was feasible in the *jungle* Maháls, I visited them, *viz.*, Mahuvá, Vyárá, Songhad, Vájpur and Veláchhá, in the Navsári Division, inspected many of the villages situated in the thick *jungles*, had a conversation with the local officers,—the Vahivatdárs, the Náyab Subhá, and the Conservator of Forests, heard all that they

had to say and what difficulties they were likely to meet with; and I have come to the conclusion that there will be no difficulty, on the whole, in taking the Census in those Maháls at night, and I have informed the Vahivatdárs accordingly. I address this *Yádi* (letter) to you and enclose extracts from my diaries relating to the Census, with a view to your being informed of all the particulars, and to your issuing formal orders to the local officers on the subject.

"2. The first thing that I noticed, during my inspection of the whole forest tract, is that in those Maháls the population of every village is not compact and in one group; the different *Faliás* (streets) of the village, some of which contain only one or two or five or seven houses, being separated from each other, at the distance of half-a-mile, a mile, and sometimes more than a mile. In short, the population and number of houses in a village, though small, are scattered over a large area. Ordinarily, it is decided to take on an average 60 houses in a Block, and 10 Blocks in a Circle. But such being the condition of villages in the forest tracts, the local officers will consider well before they apply this rule here; that is to say, the extent of a Block should be such as to enable the Enumerator to go round the area and check the entries, for the inmates of each of the houses comprised in it, within about three hours on the night of the Census. It will not matter if the Block is made to contain less than sixty houses, and a Circle less than 10 such Blocks. Thus a larger area with a smaller number of houses and Blocks than that allowed under ordinary circumstances, will be allotted to each Enumerator and his superior, the Supervisor, respectively. In forming the Blocks and Circles, however, the Vahivatdárs and Náyab Foujdárs should take into consideration the number of Enumerators that will be available. For, one independent Enumerator will, as far as possible, be required for each Block to check the entries on the night of the final Census, although the Preliminary Record of entries will be made by the Talátis and other servants of the Revenue Department, during the 20 or 25 days that will be at their disposal for the same. The special difficulty in the *jungle* Maháls is that a very small number of educated persons will be available from among the people, who will willingly undertake the duties of an Enumerator without renumeration, besides the men that can be obtained from the Revenue, Judicial, Educational and other Departments and the educated Parsis, that are to be found in every village, and hence this suggestion. But it is to be remembered, at the same time, that these circumstances should never encourage the formation of such large Blocks as will make it difficult for the Enumerator to check the entries regarding each individual in every house of his Block, on the night of the final Census.

"3. It has been noticed at several places in the *jungle* Maháls that though the *Faliás* of a village are far away from each other, some of them are near those belonging to another village. But the Vahivatdárs should particularly be careful not to include in one Block more entire villages, or *Faliás* of more separate villages, than one.

"4. It appears that entire villages may be so many Blocks by themselves, or there may be more than one Block in a village, and a Circle may contain at least six or seven Blocks, without difficulty, in these tracts. At the last Census, the minimum number of Blocks in a Circle was 7, and the maximum, 13.

"5. Besides these, another difficulty brought to my notice with regard to these Maháls, was the great fear in the night time of wild animals, such as tigers. A burning *chudi* (bundle) of reeds is used by the people of these tracts, while out in the night, for safety. The *chulies*, therefore, will serve to the Enumerators as a light in the performance of their work at night, as well as a safeguard against the wild animals.

"6. You will be good enough to issue orders, accordingly, to the Vahivatdárs of the *jungle* Maháls. Instructions were given to the Vahivatdárs on the spot on several minor points; but the most important have been mentioned in this *yádi*.

"7. General circulars will be issued from time to time in regard to every one of the Preliminary Arrangements, such as Division of the area into Blocks, &c., and the Vahivatdárs of these *jungle* Maháls also have then to act accordingly; but these special instructions have been issued under the special circumstances noticed in the *jungle* Maháls, with a view to their being attended to."

### 3. *Towns.*

**29. Towns defined.**—It was decided to distinguish, in some of the Final Tables, towns from villages and urban from rural population. But this could not be well effected,

if the distinction was not introduced into the Statements containing the names of villages, prepared and submitted by the local officers, under the Preliminary Arrangements. It was thus necessary to ascertain and fix upon the number and names of towns in each Mahál, defining a town as distinguished from a village, and clearly explaining the distinction to the Vahivatdárs. In para. 3 of his note No. $\frac{36}{1890}$, dated Calcutta, the 8th April 1890, the Census Commissioner writes on the subject as follows:—

> "The standard of 5,000 inhabitants will be maintained, but consideration will have to be given to the character of the population, whether mainly Agricultural or Commercial. As a rule, a village containing that population which is a '*Kasba*' will be counted as a town, whilst several places containing less than 5,000 inhabitants, but established chiefly for the purposes of trade, will also be included under that title."

In Note $\frac{L}{1890}$, dated the 18th July 1890, the Census Commissioner gives the principles on which the decision as to whether a particular place should be considered a town, should rest; and they are as follows:—

(*a*) The population should be not less than 5,000, residing in houses more or less contiguous, not in scattered collections, as hamlets, &c.

(*b*) The place, if not containing the above population, should be under the operation of some Municipal or Chaukidári Act.

(*c*) The place, though containing the above population, should not be merely a village, but should have some distinctly urban character, as that of a market town.

(*d*) Where a town is made up of several distinct portions, each should be shewn separately, for the purposes of Final Tables IV. and V., as Municipal Limits, Suburbs and Cantonment respectively.

**30. A circular to the Vahivatdars.**—Upon the principles laid down by the Census Commissioner, the following circular was issued to the Vahivatdárs:—(translated).

> "It has been decided that a place containing a population of 5,000 souls or more should be reckoned as a *Kasbá*. But consideration will have to be given to the character of the population, whether it is mainly agricultural or commercial. As a general rule a village which contains a *Kasbá*, or urban population, should be counted as a Town. Thus, several places containing less than 5,000 inhabitants, but established chiefly for purposes of trade, will be included under that head.
>
> 2. A *Kasbá* has been defined as above in the present Census, and the same definition was adopted also at the time of the last Census.
>
> 3. You will send in, by return of post, a statement according to the form given below, shewing the names, &c., of those villages (places) that may be counted as *Kasbás*, under the principle above defined.
>
> 4. In the year 1881, a statement of *Kasbás* was prepared from the information received from the Mahále; and you will find it at page 630 of the printed book of Census information, that was prepared and sent to you at that time. From that statement you can take down in the present one the *Kasbás* of the Mahál under your charge, and add to them the villages that may now be found fit to be reckoned as *Kasbá* according to the above definition, though they may contain a population of less than 5,000 souls.
>
> 5. In the event of there being no more *Kasbás* to be added to those mentioned in the statement of 1881, you should prepare a statement according to the enclosed form, and submit it to this Office, entering therein the names of places that had been reckoned as *Kasbás* at that time.
>
> 6. As you have always to travel in your Mahál, you must be already knowing what places are fit to be reckoned as *Kasbás* under the instructions given in this order. Therefore, it will not be difficult to send in the statement at once. Dated 1st July 1890.

FORM OF STATEMENT.

Statement of places fit to be classed as *Kasbás*, in the ( ) Mahál ( ) Division, prepared as per Order No. 1, dated the 1st July 1890, from the Huzur Census Office, Baroda.

| Serial number. | Name of village. | Population according to the Census of 1881. | | | Remarks. |
|---|---|---|---|---|---|
| | | Males. | Females. | Total. | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | |

31. **A list of towns.**—These lists were received from the Vahivatdárs as asked in the circular. A list of places marked out as *Kasbás*, in the Customs Department, was also obtained from the Sar Subhá. Another list was obtained from the Huzur Assistant shewing the names of Municipal towns in these Territories. These three lists were compared and the following were finally settled as Census *Kasbás*, as compared with the *Kasbás* of 1881.

| Serial number. | Name of *Kasbá* for 1891. | Mahál. |
|---|---|---|
| | AMRELI DIVISION. | |
| 1 | Amreli ... .. | Amreli. |
| 2 | Kodinár ... ... | Kodinár. |
| 3 | Dwárká ... ... | Okhámandal. |
| 4 | Beyt Shankhoddhár... | Beyt Shankhoddhár. |
| 5 | Dhári (not in 1881) . | Dhári. |
| 6 | Dámnagar (not in 1881) ... ... | Dámnagar. |
| | KADI DIVISION. | |
| 7 | Pátan ... ... ... | Pátan. |
| 8 | Visnagar ... ... | Visnagar. |
| 9 | Kadi ... ... ... | Kadi. |
| 10 | Sidhpur ... ... | Sidhpur. |
| 11 | Vadnagar ... ... | Vadnagar. |
| 12 | Unjhá ... ... | Sidhpur. |
| 13 | Mehsáná ... ... | Mehsáná. |
| 14 | Vijápur ... ... | Vijápur. |
| 15 | Kherálu ... ... | Kherálu. |
| 16 | Chánasmá .. ... | Vadávali. |
| 17 | Válam ... ... | Visnagar. |
| 18 | Kalol ... ... ... | Kalol. |
| 19 | Bálisná ... ... | Pátan. |
| 20 | Ládol... ... ... | Vijápur. |
| 21 | Umtá ... ... ... | Kherálu. |
| 22 | Dehgam (not in 1881) | Dehgam. |
| | NAVSARI DIVISION. | |
| 23 | Navsári ... ... | Navsári. |
| 24 | Gandevi ... ... | Gandevi. |
| 25 | Bilimorá ... ... | Gandevi. |
| 26 | Vyárá including Kánpurá ... ... | Vyárá. |
| 27 | Kathor (not in 1881) . | Kathor. |
| | BARODA DIVISION. | |
| 28 | Petlád ... .. | Petlád. |
| 29 | Dabhoi ... ... | Dabhoi. |
| 30 | Sojitrá ... ... | Petlád. |
| 31 | Vaso including Vasopurá ... ... | Petlád. |
| 32 | Pádrá ... ... | Pádrá. |
| 33 | Nár ... ... .. | Petlád. |
| 34 | Sávli ... ... | Sávli. |
| 35 | Pihej ... ... ... | Petlád. |
| 36 | Meheláv ... ... | Petlád. |
| 37 | Sinor ... ... ... | Sinor. |
| 38 | Sankhedá ... ... | Sankhedá. |
| 39 | Tilakvádá ... ... | Tilakvádá. |
| 40 | Baroda City ... ... | Baroda. |
| 41 | Baroda Cantonment ... | Baroda. |

By Circular No. 3, dated 4th July, the Vahivatdárs were informed of these names, as finally settled.

4. *Division of Areas.*

32. **A list of villages.**—It has been stated above that the permanent administrative units, generally adopted for Census purposes, were the Division, the Mahál, the Tháná, and the Village. Of these, the last, namely, the village, is the most important, being the unit of all the higher multiples. The omission or double enumeration of a village would vitiate all the other figures. In the first place, therefore, it was necessary to prepare correct lists of villages.

**33. Checking of the Dehzada of 1881.**—There was a list of villages prepared after careful inquiry and printed in the vernacular Book of Census Tables of 1881. But before comparing it with the existing villages, it could not be accepted as a standard list for the Census of 1891.

**34. Further Division of area into Circles and Blocks necessary.**—Settling the number of villages in each Mahál was not, however, enough to meet the requirements of the Census. The important feature of a Census is the enumeration of the whole population at a certain time on the day fixed, under a proper supervision, so as to check all possible chances of error, such as omission or double enumeration. To attain this object, it was necessary to create special lower units of a certain manageable and, so far as possible, uniform size. In the process of enumeration or supervision and check, some of the villages may prove too large and others too small for the work to be done, in the course of the fixed time allotted for enumeration and supervision, on the day of the Census.

**35. Circles and Blocks.**—It was necessary to divide the villages into Circles, and the Circles into Blocks, in addition to the preparation of a correct list of villages. The following orders were issued :—

No. 158 of 1890 (dated 9th June 1890).

To

The VAHIVATDÁRS—

"At the Census of 1881 *Mahálwár* lists of villages were ordered from each Division; after they were compared and checked, the final lists of villages were settled. Of these, two volumes were printed and supplied to you.

"2. You will now compare the lists of the villages in your Mahál, given in the first of these volumes, with the present state of things and send in a *Yádi*, so as to reach this office by the end of this month, shewing the changes that may have taken place since last Census; such as transfer of villages from and into the Mahál under your charge, depopulated villages turned into populated villages, or populated villages that have since become extinct.

"3. In the remarks of this *Yádi*, you will shew the reasons of the changes and cite the number and date of the order, if there be any, of higher authorities.

"4. In this *Yádi* you will shew the names of villages, the jurisdiction of which may be in dispute; and also those whose jurisdiction has been awarded to this Government, or to the opposite party, subsequent to the Census of 1881.

"5. At the end of this *Yádi*, an endorsement should be made to the effect that, besides the villages named in this *Yádi*, other villages continue to be in the Mahál, as they were before; that no change had occurred, and that there was no jurisdictional dispute, in respect of them."

Circular No. 2 (dated 1st July 1890).

To

The SUBHÁS—

"A Census will be taken, simultaneously, of the whole of India in 1891, when a Census of this Territory also will be taken. Orders with reference to the Preliminary Arrangements will be issued from this office, and they will generally specify the dates by which the arrangements therein mentioned will have to be completed. It is necessary that care should be taken to see that those orders are carried out and the papers and Statements which may be called for, are sent in within the appointed dates, by yourself and the local officers under your control. For if delay occurs in any one Mahál in carrying out any one order within the date appointed for the purpose, it is likely to affect the arrangements for the whole Territory. You will, therefore, kindly issue instructions, asking every one of your subordinate officers to bear this point in mind.

"2. The 26th of February 1891 has been fixed as the date of the final Census; and although it appears, at present, to be rather distant, there is a great deal of preparatory work to be done. It is, therefore, necessary for the local officers to be specially careful in punctually carrying out the orders. Hence this suggestion.

"3. What is immediately and urgently required to be done is to obtain complete and correct lists shewing the description and number of Blocks and Circles into which the towns, villages, and hamlets that are to be censused can be divided.

"4. The Náyab Foujdár of each Thána should visit every village in his *Thána*; and define the Blocks with the assistance of the Talátí and Patels of the village.

"5. As a general rule, sixty houses, capable of containing about 300 inhabitants, should be grouped into one Block. It is to be understood, that this number will include houses of every kind, both occupied and unoccupied houses, cowpens, &c.

But as this number will have to be allowed to vary according to the circumstances of different localities, the following instructions should be borne in mind at the time of forming the Blocks:—

"The information regarding all the Blocks in the village will have to be filled in the columns of the Enumerator's Block-book, by the servants of the State, such as Talátis, Kárkuns, &c., a few days previous to the date of the final Census. What will then remain to be done by the Enumerators, on the night of the final Census, will be to go from house to house and check, for every house, the entries previously made in each Block-book, entering new-comers and striking off those that may have absented themselves after Preliminary Record. Thus, the object is to take in one Block such a number of houses as will enable the Enumerator to go from house to house, and do this work, in three or four hours, on the night of the final Census. This will depend generally upon the circumstances of each Block; and therefore less than sixty houses may form a Block, where the Enumerator has to go over a large area and the houses are very thinly scattered. In the Mahúls such as Songhad, Vyárá and such others, there are villages containing several small clusters or groups of houses, separated from one another by a distance of two or more miles; and a few such groups form a village. If the extent of a Block is likely to become too large for the Enumerator to traverse on the Census night to check the entries regarding the inmates of each of the houses comprised therein, then, distant groups need not necessarily be taken up to form one Block. The area may be divided into separate Blocks according as the circumstances of the case will allow, irrespective of the number of houses in the Blocks. No fixed rule can be laid down as to the minimum number of houses a Block should contain, inasmuch as the number depends upon the distance an Enumerator will have to travel. On the contrary special care should be taken not to make the Blocks too small. For, the towns and villages, where houses are thickly situated will, without difficulty, admit of Blocks comprising more than sixty houses. In the majority of villages, the main habitation is always compact and continuous; and there it will not be inconvenient to form Blocks of even up to one hundred houses each; but more than a hundred houses should never be included in one Block.

"(2) Houses situated in the *Bhágol* (outskirts) should be included in the nearest Block in the village proper, if no inconvenience is likely to occur.

"(3) In forming the Blocks, the recognised subdivisions of a village, such as *Faliás*, *Khánchás*., *Khadkis*, *Wádás*, &c., should be kept intact, as far as possible.

"(4) Care must be taken to form the Block a compact one; in other words, one Block should not run into another.

"(5) As a general rule, the determination of Blocks should be commenced at one side of the village, and continued till the whole village is demarcated into successive Blocks.

"(6) Care should be taken that no house is omitted by inadvertence or carelessness. For instance, houses, situated behind a large house and screened from view thereby are apt to remain unnoticed. Similarly a small lane or footpath or the covered surface of a drain or of a gutter may lead to an open space, where there may be a number of houses. Officers charged with the Census work cannot, therefore, be too careful in finding out all the existing houses in a village.

"(7) More villages than one should never be included in a Block, however small and contiguous they may be.

"(8) A village containing one hundred houses or less should form only one Block and be never divided into more Blocks than one, except where an inhabited area, detached from the main habitation, necessitates the division.

"(9) There is no objection to form more Blocks than one in one village.

"(10) A whole village and a portion of another village, or portions of two independent villages should not be included in one Block.

"(11) In the cases of jails, offices, courts, hospitals or other Government buildings, a separate and independent Block may be made, if the number of persons residing therein be so large as to make it convenient to do so.

"(12) A separate Block should be made of a *Purá* (suburb) that bears an independent name, and that is situated apart from the main habitation, though within the boundaries of a village."

"6. After the demarcation of Blocks, they may be grouped into Circles, containing generally ten Blocks. But as the grouping of more than sixty or less than sixty houses into a Block is permitted with reference to the circumstances of each locality, so there is no objection to include more than ten or less than ten Blocks in a Circle. In short, a Circle should be so formed as to enable the Supervisor personally to scrutinize thoroughly, by house to house visit, the entries for each person, in every column of the Schedule, made by the Enumerators in their Books during the Preliminary Enumeration and also to enable him to visit each Block on the night of the final Enumeration, to satisfy himself that the Enumerator of each Block is engaged in checking the entries of the Preliminary Record.

"7. Besides the above, the following instructions should be borne in mind in forming the Circles:—

"(1) The maximum number of Blocks that a Circle should contain may be 13 according to circumstances, but no Circles should contain more than thirteen Blocks on any account.

"(2) If the number of Blocks in a village exceeds ten by a few Blocks all of them should be included in the Circle of the village, but the remaining Blocks should not be transferred to a Circle of another village. If, however, there be more than 13 Blocks in a village, they should be divided into two Circles of less than ten Blocks each, instead of being grouped into one Circle.

"(3) If it is found that more Circles than one will have to be made in a certain village, the work of determining the Circles should be commenced at one side of the village, that is to say, from the point where the determination of Blocks was commenced, and the same continued till the whole village is divided into successive Circles.

"(4) More entire villages than one may be included in one Circle, if it is convenient to do so. But in no case should a portion of a village in addition to one or more entire villages, or portions of two or more villages, be included in one Circle, leaving the remainder portion for other Circles.

"(5) In fixing the Circles, the recognized subdivisions of a village, such as *Faliás*, *Khánchás*, *Khadkis*, *Wádás*, &c, should be kept intact as far as possible.

"(6) Care must be taken to make the Circle a compact one; in other words, one Circle should not run into another Circle.

"(7) The Blocks situated outside the village proper are likely to remain unnoticed; therefore, care must be taken that no such Block is left out through inadvertence or carelessness.

"(8) Every NáyabFoujdár should commence the determination of Circles at one end and finish it at the other end, in the limits of the *Thána* under him. In other words, the Circles should naturally follow one another and be marked in alphabetical order."

"8. After the determination of Blocks and Circles in the manner above prescribed, the Náyab Foujdár should cause a separate Statement to be made for each village, in duplicate, by the Taláti according to the following form :—

Census Register (A).

Register shewing the Blocks and Circles, made in *Moje* ( ) Mahál ( ) Division) ( )

| Serial No. of Block. | Name of Block. | Number of Houses. | Name of Enumerator. | Circle letter. | Name of Supervisor. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | | | |

NOTE.

(1) The description of the village, namely *Khálsá* (Sarkári), *Inámi*, *Dharmádáya*, *Kherát*, &c., should be noted in the column of remarks.

"(2) In this Statement, the Circle letter is to be filled in by the Náyab Foujdár. He should fill it in before he returns it to the Taláti and after marking the Circle letter in his own Statement.

"(3) Columns 4 and 6 are to be left blank for the present, as the names of Enumerators and Supervisors will be filled in afterwards.

"(4) For separate Blocks of a *Purá* (suburb) going by a separate name and detached from the parent village, it should be clearly mentioned in the column of remarks that the Blocks belong to such and such a *Purá* (suburb) of the village.

"9. Taking the Taláti's duplicate Statements, the Náyab Foujdár should embody them into a collective Statement, to be made in duplicate, according to the following form :—

Statement shewing the Census Blocks and Circles made in the villages of *Thánd* ( ) Mahál ( ) and Division ( ).

| Serial Number. | Name of Village. | Description such as *Sarkari*, *Inám*, *Dharmádaya*, &c. | Circle letter. | Name of Supervisor. | Serial number of Block Circle-*war*. | Number of houses in each Block. | Name of Enumerator. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | | | | | | | | |

NOTE.

"(1) The Náyab Foujdár should enter the villages in this Statement according to the serial order of the Circle letters, and should make use of the alphabets successively as given below:—

અ ઇ ઉ ઍ ઑ આ ક ખ ગ ઘ ઙ ચ છ જ ઝ ઞ ટ ઠ ડ ઢ ણ ત થ દ ધ ન પ ફ બ ભ મ ય ર લ વ શ ષ સ હ ળ ક્ષ જ્ઞ. કી કુ કે કો ખી ખુ ખે ખો.

And further on, four letters from the *Bárákshari* of every alphabet being pressed into service, as shewn above, leaving aside the rest.

"(2) The remarks about the Blocks of *Purás* (suburbs) should be copied infull opposite such Blocks of the village, from the Taláti's Statement, by the Náyab-Foujdár in his own Statement.

"(3) The names of the Enumerators and Supervisors are not to be entered; in other words, columns 5 and 8 are not to be filled in, at present, in this Statement.

"(4) From column 4 of this Statement the letters for Circles should be transferred to column 5, in the Taláti's Statement; and, then, a copy of it returned to him, keeping the original with this Statement. In transferring the Circle letter to the Taláti's Statement the words "(પૈકી) " (portion of) should be written along with the Circle letter, if the village forms a part of the Circle.

"10. The Náyab Foujdár should send this Statement in original to the Taláti retaining a copy thereof with the Taláti's Statement on his own record.

"11. From the Statements received from all the Náyab Foujdárs, the Vahivatdár should prepare two collective Statements, for the whole Mahál, according to the form given below; namely, one for the towns, and the other for the remaining villages. Both these Statements should also be made in duplicate.

"Statement of Blocks and Circles formed in the villages of (in the Statement for towns substitute "towns" for "villiages" in the heading); Mahál ( ) Division ( ).

| Serial number | Serial number in the Statement of the *Thánd*. | Name of village (in the Statement of towns write name of towns). | Description of village or town, as the case may be, as Sarkári, Inami, &c. | Circle letter. | Name of Supervisor. | Serial number of Block Circle-*war*. | Number of houses in each Block. | Name of Enumerator. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | | | | | | | | | |

NOTE.

"(1) The names of Supervisors and Enumerators, in other words, columns 6 and 9, are not to be filled up at present in the Statement.

"(2) In the collective Statement of villages, the towns following in the serial order of the Circles should not be entered. But a remark should be written in red ink in its proper place in the Statement to the effect that "such and such a town follows here, and it contains Circles from letter અ to letter ઔ shewn in the separate Statement of towns," and then subsequent villages should be entered.

"(3) The name of the *Thánd* should be written in the body of the Statement, and below that should be entered the villages belonging to that *Thánd* in the order of the Circle letters; and when one *Thánd* is finished another should follow.

"(4) The remarks about suburbs should be transferred to these Statements from the Statements of the Náyab Foujdárs.

"(5) If a jurisdictional dispute exists with reference to any of the villages and towns entered in this Statement, an endorsement should be made to that effect in the remarks column against the names of these villages, giving the particulars, in brief.

"(6) Of these two Statements an abstract should be made, at the foot of the Statement of villages, as follows:—

| Details. | Number of Circles. | Number of Blocks. | Number of Houses. |
|---|---|---|---|
| As shewn in the Statement of villages ... | | | |
| As shewn in the Statement of towns .. | | | " |
| Total for villages and towns ... ... | | | |

"12. After the two Statements of all villages and towns in the Mahál are completed they should be compared by villages with the printed Census *Dehzádá* (list of villages), prepared at the Census of 1881, which has already been supplied to every Mahál, and a list should be prepared shewing the variations with causes. The list should, after taking the variations into account, shew how the statements tally with the *Dehzádá* of 1881. The list should be made in duplicate and attached to the Statement.

"13. When all the papers are ready as above directed, the Vahivatdár should make an endorsement below the Statements of villages and towns, as follows:—

"(1) I declare that this Statement prepared for the present Census has been compared with the list of villages of 1881, and is correct; and that not a single village of this Mahál remains unentered in this statement."

"(2) A remark has been made in the remarks column against those villages about which there is a dispute about jurisdiction."

"14. Under this circular you will receive from the Vahivatdár the following papers after they are finally prepared, as above:—

"(1) Statements of villages and of towns.

"(2) Lists, in duplicate, giving explanation of the variations found on comparison of the present Statements with the *Dehzádá* of 1881.

"15. On receipt of the above papers, they should be compared in your office, with the *Jamábandi* papers and *Dehzádá*; and discrepancies should, if found, be noted in their proper places. After this is done, all these papers should be disposed of in the following manner:—

| Papers to be sent here. | Papers to be returned to the Vahivatdár. |
|---|---|
| Statement of villages (of each Mahál).<br>Do. of towns.<br>A list prepared by the Vahivatdár shewing variations found on comparing the present Statements with the *Dehzádá* of 1881. | Duplicate of the list. |

"6. Every Návab-Foujdár should submit his statement in time to reach the Vahivatdár before the 31st of July. The Vahivatdár should send in papers prepared in his office, so as to reach your office before the 15th August; and you will be so good as to despatch them in time for their reaching this office before the 31st August.

36. **Further instructions.**—Circular No. 5 dated 17th July 1890.

To

The VAHIVATDARS—

"In reference to Circular No. 2, dated the 1st July 1890, to the address of the Subhá, which has been sent to you direct for compliance, you are instructed as follows:—

"2. Duplicate copies of the map of your Mahál are herewith sent.

"3. You will compare this map village-*war* (village by village) with the contents of the two Statements (one for towns and the other for villages) which will be prepared in the Mahál office, under para. 11 of Circular No. 2, from the Statements received from the Náyab Foujdárs, and shew how they tally with each other in the following manner:—

"(1) Correct names of villages should be entered in the Statement, those shewn in the map being also corrected, where necessary.

"(2) The limits of every *Thána* in the Mahál should be clearly marked

"(3) It must be seen whether the boundary of the Mahál, as shewn in the map tallies with the same under the present arrangements of the Revenue Department; and in the event of any difference appearing the correct boundary should be marked in red ink. It is not necessary to draw this boundary line to scale; it will be quite enough, if a red line of boundary be drawn, so as to shew the villages which, though marked in the map as lying within the boundary, may be actually situated without it. The names and positions of villages, that are not to be found within the limits of the Mahál, should also be entered in their proper places in the map.

"(4) The names and sites of those villages, or towns, which are mentioned in the Statement prepared by you, but which do not appear in the map, should be entered in it in their proper places.

"(5) If a village occurs in the map, but not in the Statement, an endorsement should be made at the foot of the former, giving clear particulars as to whether it has become depopulated, awarded to a foreign jurisdiction, &c.

"(6) Villages belonging to another Mahál, but shewn in the map of your Mahál, and those that belong to a foreign jurisdiction (villages, the Census of which is not to be taken by us), and those that are depopulated, should be marked with the letters अ, इ and उ respectively in red ink.

"(7) Explanatory remarks should be written, on the right hand corner below the map, for the marks used under the above sub-para.

"4. Whatever changes be made in the map, under this circular, should be made in red ink.

"5. The remarks, written under the map, for a village found therein, but not occurring in the Statement (*vide* sub-para. 5 of para. 3) should be copied out below the letter also in red ink.

"6. A list should be prepared, in duplicate, of the corrections and additions made in the map, according to sub-paras. 3, 4, 5 and 6 of para. 3 in the order of sub-paras., and giving the following particulars of each in the list:—

"(1) Sub-para 3 of para. 3. With reference to villages written within but actually situated outside the limits of the Mahál, and which will be shewn outside the map under this circular, particulars as regards the Mahál or jurisdiction to which they belong, together with the reasons, if any, for the change, may be given.

"(2) Sub-para. 4 of para. 3. Names of villages that are to be found in the Statement, but not in the map, and reasons for the same, may be given.

"(3) Sub-para. 5 of para. 3. Names of villages found in the map, but not occurring in the Statement, should be given with the reasons for the discrepancy, and with further explanation, if any.

"(4) Sub-para. 6 of para. 3. Names of villages belonging to other Mahals or foreign jurisdiction, or that are "*Ujad*" (depopulated) with the requisite particulars as to the Mahál or the jurisdiction to which they belong, may be given.

"(7) You should submit to the Subhá both the copies of the map and the list prepared in duplicate, as above directed, along with the papers that you forward to that officer, under Circular No. 2; and the Subhá will, after having these papers examined, send the original map and the list to this office, with the other papers, and return their duplicate copies to you.

37. **Every available means utilised in the preparation of village lists.**—It will be seen that in the above orders the Vahivatdárs were particularly directed to submit correct and complete lists of all inhabited and uninhabited villages, in their respective Mahále, giving detailed reasons and explanations for any changes or discrepancies which might present themselves on comparing the existing state of things with the printed vernacular village lists of 1881, with the Revenue *Dehzádá*, with copies of the Mahál Maps supplied to them from this office, with the orders for the transfer, &c., of villages from one Mahál into another or from one jurisdiction to another, and with every available means found useful for the checking and verification of the list of villages.

38. **The Subhas requested to check them.**—The Subhás were also requested to check the Statements received from the Vahivatdárs with reference to the details of the villages.

39. **Orders for details of Villages, Circles and Blocks.**—The orders referred to intimated to the local officials the date of the final Census, gave a general outline of what was to be done and expected from them, prior to and on the date of the final Census, furnished most detailed instructions as to the division of areas into Circles and Blocks, and directed them to roughly count the houses in their own way and shew an approximate number of them by Blocks and Circles, in the Statements they had to submit to their respective Supervisors.

40. **Division of the area covered by Railways.**—While the work of the division of areas was in progress, a reference was received from the Census Commissioner for India communicating the decision of the Government, that the enumeration of the persons residing within the Railway limits should be made by the Railway authorities. The reference necessitated the issue of a special circular from this office, modifying the instructions given in Circular No. 2 of the 1st July 1890. The supplementary circular issued was to the following effect:—

Circular No. 9 (dated 23rd August 1891).

The SUBHÁS—

"It has been recently decided that the enumeration of persons, residing within Railway limits, should be made by the Railway authorities, and not by the Sarkár Agency. Railway stations and houses, and other buildings situated within Railway compounds, should not, therefore, be included in the Blocks that will be formed under Circular No. 2, dated the 1st July 1890.

"2. This Circular applies to all Railways, whether they belong to this Sarkár or to the British Government, or to a Company.

"3. If a Náyab Foujdár has already despatched the statement of Blocks and Circles in his *Thána*, including therein any Railway station, houses situated within the Railway premises, or a gatekeeper's room (the small building on the Railway line within Railway limits in which lives the man who shews signals to the trains in motion), he should send in to the Vahivatdár a supplementary Statement in duplicate shewing the Blocks and Circles, in which such buildings have been included, together with their number, and the Vahivatdár should omit the figure from his Statement and forward the original with it to you for transmission to this office, or should send on the original *Patrak* as received from the Náyab Foujdár, if the Statement for the whole Mahál has already left the Mahál office. You will be good enough to make the necessary corrections, in your office, and send on the Mahál Statement together with such *Patrák* to this office."

41. **Papers received under the above orders.**—The following papers were received in this office in accordance with the instructions issued in the different circulars above-mentioned:—

1. List of changes, transfers, &c., of villages since the last Census, namely of 1881.
2. Statements shewing the names, &c., of villages and number of Blocks and Circles in each.
3. Duplicate copies of Mahal maps.
4. Duplicate lists accounting for the discrepancies in the papers prepared from different sources.
5. Supplementary Statements under Circular No. 9.

**42. Examination of the papers entrusted to Shirastedar and Record-Keeper**—The examination and checking of the above papers and the preparation of standard village lists, and of Statements of Blocks and Circles was a work which demanded the greatest amount of care and attention, and it was, therefore, specially entrusted to the Shirastedár and the Record-Keeper. They compared the above papers with the printed Census *Dekzádá* of 1881, asked explanations from the local officials where necessary, and prepared a final list of villages.

**43. Mahal-wár number of villages.**—The following table will shew the Mahál-wár number of inhabited villages as they stood in 1881, and in 1891, with the changes explained:—

| Serial number. | Name of Mahál | No. of villages. 1881. | No. of villages. 1891. | Decrease. | Increase. | REMARKS. |
|---|---|---|---|---|---|---|
| | AMRELI DIVISION | | | | | |
| 1 | Amreli .. .. .. | 58 | 59 | ... | 1 | Transferred from another Mahál. |
| 2 | Bhimkattá (*Petá*) .. .. | 1 | 1 | .. | ... | |
| 3 | Dámnagar . ... .. | 26 | 26 | . | ... | |
| 4 | Shiámgar (*Petá*) ... .. | 8 | 8 | ... | ... | |
| 5 | Dhári ... ... .. | 84 | 61 | 23 | ... | Transferred to Khámbá (*Petá* Mahál) formed after the Census of 1881. |
| 6 | Khámbhá (*Petá*) ... ... | ... | 27 | ... | 27 | Transferred from other Mahals. |
| 7 | Kodmár ... ... .. | 71 | 68 | 3 | ... | Práchi and Prabhás not censused, and a *Pará* independently numbered in 1881 has been incorporated in its parent village. |
| 8 | Okhámandal ... ... | 42 | 43 | ... | 1 | Depopulated village populated since. |
| 9 | Beyt Shankhoddhár (*Petá*) .. | 1 | 1 | .. | ... | |
| | **Total Amreli Division** . ... .. | **291** | **294** | **26** | **29** | |
| | KADI DIVISION. | | | | | |
| 1 | Pátan ... ... ... | 138 | 140 | ... | 2 | Desolate villages populated since. |
| 2 | Hárij (*Petá* Mahál) .. | 48 | 50 | ... | 2 | Do. do. |
| 3 | Sidhpur ... ... ... | 83 | 81 | 2 | .. | Suburbs included in the parent village in 1891. |
| 4 | Vadávli ... ... ... | 111 | 112 | ... | 1 | Entered in the *Dekzádá* of 1891. |
| 5 | Mehsáná ... .. ... | 78 | 79 | ... | 1 | Transferred from Visnagar. |
| 6 | Visnagar ... ... .. | 58 | 57 | 1 | ... | Transferred to Mehsáná. |
| 7 | Kheralu ... ... ... | 67 | 67 | ... | ... | |
| 8 | Vadnagar (*Petá*) ... .. | 24 | 24 | ... | .. | |
| 9 | Vijápur ... ... ... | 125 | 122 | 3 | ... | One populated village has become desolate since, and two suburbs included in their parent villages. |
| 10 | Kadi ... ... .. | 110 | 111 | ... | 1 | Entered anew in the *Dekzádá* of 1891. |
| 11 | Kalol ... . .. | 85 | 85 | ... | ... | |
| 12 | Dehgám ... .. ... | 96 | 96 | ... | ... | |
| 13 | Atarsumbá (*Petá*)... .. | 59 | 59 | ... | ... | |
| | **Total Kadi Division** | **1,082** | **1,083** | **6** | **7** | |
| | NAVSÁRI DIVISION. | | | | | |
| 1 | Navsári ... ... ... | 65 | 63 | 2 | .. | Suburbs included in the parent village. |
| 2 | Gandevi ... ... ... | 30 | 30 | ... | . | |
| 3 | Mahuvá .. ... .. | 66 | 70 | ... | 4 | Desolate villages populated since. |
| 4 | Vyárá ... ... .. | 149 | 155 | ... | 6 | Do. do. |
| 5 | Songhad ... ... | 152 | 162 | ... | 10 | Do. do. |
| 6 | Vájpur (*Petá*) ... ... | 88 | 103 | ... | 15 | Do. do. |
| 7 | Velchhá ... ... ... | 82 | 56 | 26 | .. | Transferred to Kathor. |
| 8 | Vákal (*Petá*) ... .. | 40 | 43 | ... | 3 | Desolate villages populated since |
| 9 | Kathor ... ... ... | ... | 28 | ... | 28 | New Mahál formed since 1881, many of the villages transferred from Velchhá. |

| Serial number | Name of Mahál. | No. of villages. 1881. | No. of villages. 1891. | Decrease. | Increase. | REMARKS. |
|---|---|---|---|---|---|---|
| | NAVSÁRI DIVISION—*contd.* | | | | | |
| 10 | Kámrej ... ... ... | 58 | 58 | ... | ... | |
| 11 | Palsúná ... ... .. | 63 | 62 | 1 | .. | Transferred to Kámrej. |
| | **Total Navsari Division ... ... ...** | **793** | **830** | **29** | **66** | |
| | BARODA DIVISION. | | | | | |
| 1 | Baroda ... ... ... | 127 | 129 | ... | 2 | New villages counted in the Census of 1891. |
| 2 | Pádrá ... ... ... | 85 | 81 | 4 | ... | Suburbs included in the parent village. |
| 3 | Petlád ... ... .. | 75 | 74 | 1 | ... | Do. do. |
| 4 | Sisvá (*Petá*) ... .. | 31 | 31 | ... | ... | |
| 5 | Sávli ... ... ... | ... | 55 | ... | 55 | New Mahál formed from old Jarod Mahál. |
| 6 | Vághodiá ... ... .. | ... | 56 | ... | 56 | Do. do. |
| 7 | Dabhoi ... ... ... | 83 | 82 | 1 | ... | Suburb included in the parent village. |
| 8 | Chorandá ... ... ... | 99 | 99 | ... | ... | |
| 9 | Sinor ... ... .. | 51 | 51 | ... | ... | |
| 10 | Sankhedá ... ... .. | 140 | 141 | ... | 1 | Desolate village populated since. |
| 11 | Tilakwádá (*Petá*) ... .. | 35 | 36 | ... | 1 | Do. do. do. |
| 12 | Jarod ... ... ... | 111 | ... | 111 | .. | Old Jarod Mahál split up into new Sávli and Vághodiá Mahals. |
| | **Total Baroda Division ... ... ...** | **837** | **835** | | **115** | |
| 1 | Baroda City ... .. | 1 | 1 | ... | ... | |
| 1 | „ Cantonment .. | 1 | 1 | ... | ... | |
| 1 | Amreli Division ... .. | 291 | 294 | 26 | 29 | |
| 2 | Kadi „ ... ... | 1,082 | 1,083 | 6 | 7 | |
| 3 | Navsári „ ... ... | 793 | 830 | 29 | 66 | |
| 4 | Baroda „ ... ... | 837 | 835 | 117 | 115 | |
| ... | Baroda City ... ... | 1 | 1 | ... | ... | |
| ... | „ Cantonment .. | 1 | 1 | ... | ... | |
| | **Grand Total ..** | **3,005** | **3,044** | **178** | **217** | |

**44. Lists of Circles and Blocks**—A collective Statement was also prepared to know the number of Circles and Blocks into which each Mahál was divided and the result was as shewn in the following Statement:—

| Name of Mahál | Number of Circles. | Number of Blocks. | Name of Mahál. | Number of Circles. | Number of Blocks. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 1 | 2 | 3 |
| AMRELI DIVISION. | | | AMRELI DIVISION—*contd.* | | |
| Amreli ... ... ... ... | 34 | 283 | Khámbhá ... ... (*Petá*) | 6 | 52 |
| Bhimkattá ... ... (*Petá*) | 2 | 7 | Kodinár ... ... ... | 18 | 186 |
| Dámnagar ... ... .. | 11 | 68 | Okhámandal ... ... ... | 19 | 119 |
| Shiánagar ... ... (*Petá*) | 5 | 36 | Beyt Shankhoddhár ... (*Petá*) | 4 | 36 |
| Dhári ... ... ... ... | 23 | 151 | | | |
| | | | **Total ...** | **122** | **938** |

| Name of Mahál. | Number of Circles. | Number of Blocks. |
|---|---|---|
| 1 | 2 | 3 |
| **KADI DIVISION.** | | |
| Pátan ... ... ... ... | 99 | 716 |
| Hárij ... ... ... (*Petá*) | 21 | 165 |
| Sidhpur ... ... .. | 53 | 497 |
| Vadávli ... .. .. | 51 | 503 |
| Mehsánú ... ... ... | 38 | 403 |
| Visnagar ... ... ... | 41 | 396 |
| Kherálu ... ... .. | 32 | 319 |
| Vadnagar ... ... (*Petá*) | 13 | 131 |
| Vijápur ... ... ... | 82 | 778 |
| Kadi ... ... ... ... | 44 | 442 |
| Kalol ... ... ... ... | 48 | 474 |
| Dehgám ... ... ... | 50 | 385 |
| Atarsumbá ... ... (*Petá*) | 21 | 190 |
| **Total ..** | **593** | **5,399** |
| **NAVSÁRI DIVISION.** | | |
| Navsári ... ... ... | 18 | 206 |
| Gandevi ... ... ... | 17 | 135 |
| Mahuvá ... ... ... | 14 | 144 |
| Vyárá ... ... ... ... | 29 | 279 |
| Songhad ... ... ... | 24 | 243 |
| Vájpur ... ... ... (*Petá*) | 26 | 104 |
| Velachhá ... ... ... | 18 | 111 |
| Vákal ... ... ... (*Petá*) | 8 | 50 |
| Kathor ... ... ... .. | 9 | 76 |
| Kámrej ... ... .. | 15 | 109 |
| Palsáná ... ... .. | 11 | 100 |
| **Total ..** | **189** | **1,557** |

| Name of Mahál. | Number of Circles. | Number of Blocks. |
|---|---|---|
| 1 | 2 | 3 |
| **BARODA DIVISION.** | | |
| Baroda ... ... ... | 44 | 457 |
| Pádrá ... ... ... ... | 39 | 405 |
| Petlád ... ... ... | 78 | 725 |
| Sisvá ... ... ... (*Petá*) | 25 | 242 |
| Sávli ... ... ... ... | 27 | 247 |
| Víghodiá ... ... .. | 17 | 132 |
| Dabhoi ... ... ... | 28 | 280 |
| Chorandá ... ... ... | 24 | 262 |
| Sinor ... ... .. | 18 | 171 |
| Sankhedá ... ... .. | 29 | 300 |
| Tilakvádá ... ... (*Petá*) | 8 | 55 |
| **Total ...** | **337** | **3,276** |
| Baroda City ... ... ... | 60 | 622 |
| Baroda Camp ... ... | 3 | 43 |
| **Total ...** | **63** | **665** |
| Amreli Division ... .. | 122 | 938 |
| Kadi Division ... .. | 593 | 5,399 |
| Navsári Division ... ... | 189 | 1,557 |
| Baroda Division ... ... | 337 | 3,276 |
| Baroda City and Camp ... | 63 | 665 |
| **Total ...** | **1,304** | **11,835** |

| No. | Province. | Number of Blocks in each Circle. | Number of houses in each Block. | REMARKS. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | Baroda Territory ... | 9 | 66 | |

DETAILS.

| | | |
|---|---|---|
| 46 | Average number of 538,967 occupied houses. | |
| 20 | Average number of 242,204 unoccupied houses. | |
| 66 | 781,171 | Total houses. |

**45. Approximate number of forms and Blocks.**—The average numbers of houses in a Block and of Blocks in a Circle were 66 and 9 respectively. These Statements afforded a rough idea of the approximate number of houses and Blocks, in other words, of the approximate number of Enumeration Schedules and Books that would be required.

**46. List of Public Buildings and halting or landing places.**—It had also to be borne in mind that a Block should comprise a number of houses containing on an average about 300 souls; so that on the night of the Final Enumeration, no difficulty might be experienced in checking the entries. In the general instructions on the subject (Circular No. 2, dated 1st July 1890) the Vahivatdárs were, therefore, directed that jails, *kacheris*,

courts, hospitals, &c., should form independent Blocks by themselves, if it were desirable and convenient to do so. But there exist landing-places, halting-grounds, &c., at several villages in each Mahál; and these places being, generally, without houses or any other kind of structure, though capable of accommodating travellers and other persons, were not likely to be formed into Blocks and embodied in the Statement of Blocks and Circles. They were thus likely to be omitted from the Final Enumeration on the night of the Census in consequence of their not appearing in the Preliminary Statements. A special circular (No. 8, dated the 14th August 1890) was, therefore, issued to the Vahivatdárs to submit a collective Statement for each Mahál, shewing the total number and names of such special places. The circular ran as follows :—

Circular No. 8, dated 14th August 1890.

To

The VAHIVATDARS—

"You will prepare and submit to this office, according to the subjoined form, a Statement for your Mahál, shewing the ports, landing-places, and halting-grounds, situated at a distance from the village habitations and used by cartmen or travellers; and also shewing Government or Public buildings, such as jails, *Dharmashálás*, &c., which may have been deemed separate Blocks in consequence of the number of inmates being large.

FORM.

| | Name of the village and below that (enter) the name or a clear description of the port, landing-place and halting-ground situated at a distance from the village habitations, and used by cartmen or travellers, and also of Government or Public buildings, such as jails, *Dharmashálás*, &c., which may have been deemed separate Blocks in consequence of the number of inmates being large. | Probable number of persons usually to be found in places shown in column 2. | Remarks. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | | | |

The Statements received in accordance with this circular were also handed over to the Shirastedár and the Record-keeper, for the preparation of a collective Statement therefrom, and for noting down such places in the general Statement of Circles and Blocks, received from the Mahále under Circular No. 2. The information supplied by these Statements was particularly useful in the calculation of Enumeration Schedules to be supplied in the Books for such special places.

5. *Nomenclature of Census Areas and Officers.*

**47. Nomenclature prescribed.**—While the Statements shewing the distribution of area into *kachá* Blocks and Circles were being received from the Districts, and while the work of examining these Statements and preparing therefrom a correct and standard list of villages was in progress in this office, it was thought desirable to acquaint the local officials with the nomenclature to be adopted in reference to the units, and the forms, &c., proposed to be utilised up to the final Census; and Circular No. 6, dated the 19th July 1890, was issued to the Vahivatdárs in conformity with the instructions received from the Census Commissioner. The following is the English rendering of the Circular :—

"The object of this Circular is to adopt a uniform nomenclature for the units of area, the officers in charge of them, and the forms prescribed for purposes of the Census, and thereby to avoid the possibility of a misunderstanding of Circulars, &c.

"2. A Circular, similar to this, has also been issued by the Census Commissioner for India, in which that officer has provided for a nomenclature, upto the compilation of results. Only such portions of the Circular as refer to the nomenclature likely to be of use to our District officers, have been here adopted with such alterations in the designations as appeared suitable to our purposes.

"3. Column 2 of the enclosed Statement gives the nomenclature adopted by the Census Commissioner for India, for use in the British Territory, and column 3 shews the corresponding nomenclature adopted in this *Ráj*. Therefore, the officers of this *Ráj* are requested to make use of the nomenclature given in the third column in all correspondence regarding Census matters.

"Dated 19th July 1890."

*Statement shewing the names, with explanatory remarks, of the units of area, the officials in charge, and the forms determined for Census purposes, prepared for the guidance of District officers.*

| No. | Forms used by the Census Commissioner in his note $\frac{E}{1890}$, dated 27th March 1890. | Equivalent vernacular terms adopted for Census purposes in this State. | EXPLANATORY REMARKS. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 | The Block ... The Enumerator. | Jatho ... Ganatri-karnár. | "Jatho" means a group of 60 or more or less houses, according as the local circumstances admit, that will be entrusted to one officer for Enumeration; and the officer, appointed to take a final Census of this group, will be called a "Ganatri-karnár." |
| 2 | The Circle ... The Supervisor. | Tukadi ... Tapásani Kámdár. | About ten Jathás will form a "Tukadi;" the number varying under local circumstances, and the officer in charge of the "Tukadi" will be called a Tapásani Kámdár. The Ganatri Karnárs will be considered subordinate to the "Tapásani Kámdárs." |
| 3 | The Tháná... The Inspector. | Thánun ... Náyab Foujdár. | "Tháná" means a tract of country, in the charge of a Náyab Foujdár, under the Police arrangements; and the Officer, in charge of the Tháná, is called a Náyab Foujdár. For Census purposes the Náyab Foujdár will be considered an immediate superior of the Tapásani Kámdár. |
| 4 | The charge.. The Superintendent. | Mahál ... Vahivatdár. | An explanation is not necessary. Náyab Foujdárs, Supervisors, and Enumerators will be respectively considered subordinate to the Vahivatdár. |
| 5 | ..... | Prant-Subhá | No explanation is required. |
| 6 | The Baroda State. The Superintendent of Census operations for the Baroda State. | Vadodara Rájya. Census Superintendent, Vadodara Rájya. | No explanation is required. For the Assistant, the word Assistant should be prefixed to the designation. |
| 7 | The Sub-divisional Register. | Máhál-wár Register. | Means the form in which every village and hamlet in a Mahál is shewn in serial order, and from which the Census Circles are settled. |
| 8 | The Circle List. | Tukadi Patrak. | Is an extract from the above, with the addition of the required particulars regarding Blocks and Enumerators, and the number of houses assigned to each. |
| 9 | The Village or Ward List. | Gám Agar Vardnun Patrak. | Relates to the serial numbering of houses and the details necessary to guide the enumerating or inspecting officers round the village, Ward or Block. |

| No. | Forms used by the Census Commissioner in his note E/1890, dated 27th March 1890. | Equivalent vernacular terms adopted for Census purposes in this State. | EXPLANATORY REMARKS. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 10 | The Block-List. | Jathá Patrak. | Is a copy of, or extract from, the above, as the case may be,—forming a part of the Enumeration Book, which is intended to serve both as a guide to the Enumerator, and as a means of testing his work. |
| 11 | The Schedule | Ganatrinun Fáram. | Is a page of the form on which the actual enumeration is recorded; a separate Schedule being used for each house. |
| 12 | The Sample-Schedule. | Namunánun Fáram. | Is a Schedule, on which entries are printed, in illustration of the mode of enumeration, and which is bound up with the blank Schedules in the Enumeration Book. |
| 13 | The House-holder's. Schedule. | Ghar wálánun Fáram. | Is a Schedule issued for return by the house-holder himself in place of that bound in the Enumeration Book. As the address and instructions are printed on each copy, it covers both pages of a Schedule-leaf. |
| 14 | The Enumerator's instructions. | Ganatri Karnárni Sumjut. | Consist of a code of rules about the information to be recorded in the Schedule and the mode of taking the Census of the Block. They are printed as a part of the Enumeration Book. |
| 15 | The Enumerator's Abstract. | Ganatri Karnárni Tárij. | Is a short summary to be prepared under the Supervisor's instructions by the Enumerators in his Circle, giving the number of houses and of residents and visitors, by sexes, in each Block. It will be printed, in most cases, on one-half the reverse of the page occupied by the sample Schedule; so that it can be removed and filed separately, when it has been tested and found correct. |
| 16 | The Enumeration-Book. | Ganatrini-Book. | Will comprise, for a Block or division of a Block, if necessary, the following forms:—1, Block list; 2, Sample Schedule; 3, Enumerator's Instructions; 4, Enumerator's Abstract, with a supply of Schedules sufficient for the number of houses, encampments, and landing-places, &c., included in the Block-list, the whole being bound in a cartridge cover. |
| 17 | The Census Summary. | Vastini Tárij. | Is a form of summary, containing by villages, the same details as the Enumerator's Abstract, and, for Mahále, Divisions and Provinces, the totals, from the abstract of houses, and of population by sexes, omitting the distinction between residents and visitors. |

**48. Advantages of uniform nomenclature.**—In the Statement accompanying this Circular not only the name but also a concise explanation or definition of each item was given and, consequently, the Statement besides giving mere names of units, &c., described in a concise and comprehensive manner the whole system of the Department contemplated at the Head Office and communicated or yet to be communicated to the District officers. In fact, the Statement proved to the local officers to be a most helpful guide and summary of the measures proposed or intended to be taken one after another in reference to the organisation and working of the Department, and in reference to the forms which wou'd be used, now and then, in the whole course of the Preliminary arrangements, ending with the final Census.

### 6. *Definition of "house" and numbering of houses.*

**49. Houses.**—The next work was that of the numbering of houses. The Talátis had roughly counted the houses in their own way, grouped them into Blocks and Circles, and submitted Statements accordingly, under Circular issued on the subject. These statements gave an approximate number of houses in each Block and in units higher than a Block. The numbering was, however, necessary in order to secure correct and final lists, shewing the number of Circles, Blocks, and houses for the preparation of a final estimate of Enumeration Schedules and books and other cognate papers, required for the guidance of the officers appointed on Census duty, in the course of the Preliminary Record of entries and final enumeration.

**50. "House" defined.**—To enable the District officers, however, to number the houses on a common understanding and basis some sort of definition of the word "house" was required to be placed before them as a guide. It is admitted on all hands that it is hard to define a "house." It is commonly accepted, that a certain space occupied with a number of walls for the accommodation of human beings, or so as to be capable of accommodating human beings is a house. But the difficulty is practically encountered when the Census Officer has to decide what are and what are not to be classed as houses. For instance there is a building which was originally built as one house to accommodate one family. The family enlarges in course of time, and various causes working among the members may compel them to use that single building as several tenements, each serving the purposes of a separate and independent lodging for its inmates. We come here across the question whether this is one house or several houses. To take an opposite case what was once tenanted by one family as a house, is sold to a wealthy owner of the neighbouring house; the portions between the two houses, which at one time stood independently of each other, are pulled down, and the block of two buildings is converted into an accommodation for only one large family. Here the question presents itself, whether there are two houses or one. Again rich persons resort to conveniences of different sorts; sometimes occupying a large building with various separate and unconnected entrances, or at others, uniting buildings, apparently apart from one another, and turning them into one single habitation of a family.

**51. A Chal.**—Again, the construction, style and shape of a house are affected by the space it is allowed to occupy on the surface of the earth, or higher up; and also by the space economically procurable for occupation by persons living or intending to live within it, independently of each other, as a family. A *Máli* or *Chál*, apparently one building, occupies more sectional than superficial space and serves the purpose of several houses supplying separate rooms to different families. The simple principles of sanitation, ventilation, economy and convenience and those of the arrangement and custody of furniture and of other valuables, once prevalent in Indian domestic architecture, are giving place every day to those of other Asiatic countries and Europe, along with better ideas of life and living, first imbibed by the large cities and permeating from them to the towns and villages.

**52. Views of the conference on the definition.**—In his record of the proceedings of the Agra Conference the Census Commissioner writes as follows:—

> "On discussing the definition of a house for the purpose of the Census, it was found that looking at the extreme variety of dwellings prevalent in India, the only use made of the return in the tables was of insignificant statistical value. For administrative purposes the conference recommended the definition of 1881, in which the leading feature is the existence of an independent entrance from the common way. Special cases of common occurrence, such as are found in every province, must be met by special mention in the instructions to the agency, employed to register and number the buildings. The return of occupied houses is on the above consideration retained in Table I., but no mention is required of the number of buildings found unoccupied at the time of Census. The definition published for the guidance of supervising officers will be
>
> "The dwelling place of one or more families with their resident servants having a separate principal entrance from the common way." For enumeration purposes it will remain as before. "A building having a separate number affixed to it" and as such it will appear in the preliminary returns under the heading of occupied or unoccupied respectively.

**53. Baroda Circular defining a house.**—In the Baroda State, the following Circular was issued to the Vahivatdárs:—Circular No. 10, dated the 11th September 1890, to the Subhás:—

> "It is desirable that officers connected with the Census operations should have a clear idea as to what is meant by the word "house" or "Ghar."

2. For the purpose of Enumerators and Supervisors, it is sufficient to describe a "Ghar" as a building, or block of buildings, bearing a distinct number. But as this description will be hardly useful to those who may be entrusted with the duty of numbering houses and painting numbers on them, the following definition in detail of the word "Ghar" is given.

"A house is to be considered as comprising the space within the external and party walls of each building or tenement, having a separate and independent communication with a road, either common to the public, or to all the inhabitants of the building, of which the tenement forms a part."

3. Every kind of permanent structure such as a *Chhâprâ*, *Mândvâ*, *Adâli*, or *Padâli*, Temple, Shop, Mosque, &c., is a "Ghar" and as such ought to be separately numbered, if it falls within the definition given above.

4. This definition will be kept in view by the officers entrusted with the process of numbering houses.

5. The following instances will illustrate the above definition :—

(*a*) There is a building with four external walls and one door opening upon the road. All the inmates of the building have ingress and egress by that door. The building is one house whether inhabited by one or more families.

(*b*) Such another building has doors on each side, whether opening on the road or on some open space, but the inmates of the house use all the doors in common or according to their convenience. The building is still to be considered one house.

(*c*) If, however, the space within the external walls is partitioned into tenements and the doors are used by the members of the tenements as means of separate and independent communication with the road, or with the space, each tenement or set of tenements having such separate or independent communication should be regarded as one house.

(*d*) A *châl* comprising different tenements all having a common entrance or communication with the road or with a space common to different tenements is one house.

(*e*) If the *châl* consists of several storeys the tenements on the upper storeys having only one staircase leading to them, it is still one house, though the tenements on the ground floor have each a separate and independent communication with the road. In this case all the tenements together, whether on the ground floor or on the upper storey, form one house.

(*f*) If, however, each of the tenements on the upper storey or storeys has an independent communication with the road, that is, if each has an independent staircase, and if the tenements on the ground floor have also a separate communication with the road, each one of such tenements may be considered as one house.

(*g*) A bungalow with a compound and out-houses within the compound, is one house, as the inmates of the bungalow and out-houses have a common communication with the road. But if the out-houses are out of the compound and thus have an independent communication with the road, they will be regarded as separate houses.

(*h*) Police lines and barracks consisting of several tenements, each having a separate and independent communication with the road or with the open space in front are to be regarded as consisting of so many houses.

54. **Census Commissioner's letter proposing modification.**—After a copy of this Circular was supplied to the Census Commissioner, the following communication was received from him :—

"With reference to Circular 10 forwarded with your letter No. 10,817 of the 10th October 1890, I have the honor to point out that it has been ruled that servants' quarters in a compound distinct from the bungalow should receive separate numbers; whether independent or subordinate, it does not matter. This course is especially necessary, when the main building is occupied by Europeans, who have to fill up a house-holder's Schedule whilst their resident servants are enumerated in his Book by the Enumerator of the Block in which the house is situated.

2. As regards "*Chals*" I have recommended the same system of sub-numbering in various parts of India; as a guide to Enumerators, the gallery is thus held to be an extension of the common way open to the use of all, whose tenements have independent access from it. In towns, this seems to be the only safe course, whereby the danger of omission of obscure tenants of a small room or two in the main building can be avoided."

The object of this communication was to avoid the danger of omissions of obscure tenants of a small room or two in or subordinate to the main building. However, it clearly tended to a certain extent to change the principle communicated and already promulgated for the guidance of the local officers in connection with the definition of a house. The time also at our disposal to issue fresh instructions was too short to allow any action to be taken on the suggestion, in painting numbers on houses. Further instructions on the subject partially changing or modifying a given principle were considered in some cases likely to leave a very large amount of discretion to the officers entrusted with the work, and in others, likely to puzzle them, as they proceeded from house to house with the numbering work, and at last to induce them to take the easiest possible course under the circumstance, whether it might be in conformity with the instructions or not. The communication was, therefore, kept in abeyance, and the subject was personally discussed with the Census Commissioner, when that officer visited Baroda and examined some of the houses numbered in the City; and as settled, at the interview, a precautionary clause was added in the instructions to Enumerators, warning them to see that the inmates of no subordinate tenement of a house escaped enumeration.

55. **Painting of numbers on houses.**—The question as to the mode of painting numbers on houses presented itself for solution along with the question of the definition of a house. In his general instructions for 1891, the Census Commissioner does not appear to have specified in details the mode of painting numbers on houses. But Mr. Drew, the Superintendent of Census Operations, Bombay, acting on instructions from the Census Commissioner had given orders in the following words, indicating the manner in which the numbers had to be painted on houses:—

"* * * * the houses in each town and village should be numbered consecutively to correspond with the house list, with some cheap material, such as that used for painting boundary marks. The numbering should be continuous for the whole village or town, unless it is so large as to contain more than one Circle, in which case the house in each Circle should be numbered consecutively with the Circle letters prefixed as B 25, C 20."

56. **Census Commissioner on painting numbers in the Baroda State.**—After visiting Baroda, the Census Commissioner, in his Note No. 36, dated the 8th April 1890, recommended for Baroda the following mode of numbering houses:—

"Fractional numbering should be avoided as much as possible, though in towns and villages of over ten Blocks, no doubt the addition to the Block and house number of Circle letter is necessary. As a rule, serial numbering by villages, not by Blocks, is desirable; but for large collections of houses the series can easily be separated for *Purás*, *Muhallas*, or wards, provided a capital letter is shewn above the subordinate numbering to distinguish the Circles."

57. **Numbering system in the British Territory summarised.**—Thus the numbering system in the British territory required:—

1st, that in a town or village which contained a number of houses making up, or falling short of, one Circle, consecutive numbers should be painted on the houses of the whole town or village, 2nd that in a town or village containing more Circles than one, serial numbers should be given by Circles, with a prefix of the Circle letter, and 3rd, that the houses in towns or villages of either description should bear no sign representing the number of the Block.

58. **Slight deviation made in the Baroda State.**—The instructions issued by the Census Commissioner and by the Superintendent of Census Operations, Bombay, were most carefully considered and discussed. But, in the interest of the work, it was thought desirable to deviate from those instructions as will be seen from the following Circular No. 11, dated the 11th September 1890, to the Subhás:—

"As the period allowed under Circular No. 2 of 1st July 1890 for determining the Blocks and Circles is now over, the houses comprised in each Block should be consecutively numbered.

2. The numbering work is to be finished before the end of October.

3. Each Talâti will be furnished with the necessary quantity of materials for the wash to be used in numbering, by the end of the current month.

4. You are authorised to sanction the necessary expenditure in this respect without reference to this office. You will be good enough to see that no unnecessary expenditure is incurred by the Vahivatdârs on this account.

5. For towns where houses are generally whitewashed, red ochre (Geru or Ramchi) will suit better for painting the numbers.

6. For villages generally, lime will suit well.

7. The necessary quantity of lime and Geru together with a quantity of gum, to prepare the wash, will be supplied by the Vahivatdârs to the Nâyab Foujdârs, and by the latter to the Talâtis. Earthen pots to hold the wash, can, of course, be supplied by the village Kumbhârs without any extra charges. For *Purâs* the Kumbhârs of the parent village will supply the pots. Where necessary, they may be purchased.

8. The painting of numbers should be done by means of a brush formed by tying a piece of cloth to a stick. The requisite number of such brushes should be kept ready in each village.

9. After the necessary materials for the wash are furnished to the Talâtis, the Nâyab Foujdâr should go from village to village and give directions as to the numbering, in accordance with Circular No. 10, dated 11th September 1890. He will begin the numbering under his directions in one village and, after seeing it in progress, proceed to another village, giving directions there; he will see that the numbering is begun and then proceed to a third village and so on to all the villages in his *Thânâ*, visiting the villages again to see that the numbering is completed, that the numbers are correctly painted and that no house is omitted.

10. Where an entire village forms a Circle or Tukadi by itself, or is a part of a Circle or Tukadi, the houses should bear only the number of Block and number of house. In the case of such villages, the number should be painted thus $\frac{1}{16}$. The number above the line, that is, the number 1 represents the number of the Block in the Circle, and the number below the line represents the number of house in that Block. Where a village or town is divided into more Circles than one, each house should be painted with the letter of the Circle, the number of the Block and the number of the house. For instance house No. 16 in Block No. 1 in Circle (A) will be marked (A $\frac{1}{16}$); house No. 45 in Block No. 3 in Circle (B) will be marked (B $\frac{3}{45}$). Here B denotes the Circle, 3 the number of the Block and 45 the number of the house.

11. Each Block of houses should have a separate series of consecutive numbers; for instance Block No. 1 containing 60 houses, should have for those houses Nos. 1 to 60. The next Block No. 2 containing 55 houses, should have for those houses Nos. 1 to 55, and so on.

12. Buildings, which may be uninhabited at the time of the numbering, such as Temples, *Dharmashâlâs*, shops, &c., should also be numbered.

13. The numbers will be neatly painted in large figures in Gujarâti. They must be painted in such a way as not to be effaced; at least, until the Census operations are over.

14. The numbers will be painted on a conspicuous part of a house generally above or near the upper beam of the outer or main door, or on the wall near the door. Where houses or bungalows have an outer compound wall, the number will be painted on the wall near the entrance of the compound. But if the compound is formed by hedge or railing and it is inconvenient to paint the number near the entrance of the compound, the number should be painted on the entrance door of the main building. Huts or sheds, which have no walls or partitions such as to bear numbers on them, should have tickets of thick paper securely tied or pinned to the post or door-frame at the entrance of the house and the necessary number be marked on such tickets. In such cases the occupant should be charged with the duty of preserving the tickets intact.

15. Care should be taken that no house is numbered twice; for instance, a house having one door opening on one street, and another door opening on another street, is to have only one number; that is to say, the consecutive number of the

Block should be painted on the front door, and a large cross X should immediately be made on the rear door, in order to avoid the possibility of a new number being painted on that door.

16. In villages the numbering will be performed by the Talátis with the aid of Patels, Matádárs and other village servants. For Mahál Sadar stations the numbering will be done by the Foujdárs, assisted by the Náyab Foujdár, the Taláti of the town, the Foujdárs' Karkuns, and, if necessary, by the Karkuns from the Vahivatdár's *Kacheri*. In the City of Baroda, the subordinates of the Municipal Commissioner will, under his supervision, and acting under instructions from this office, be able to do this work.

17. In numbering houses the Náyab Foujdárs and Talátis are directed to pay particular attention to this office Circulár No. 10 of 11th September 1890, explanatory of the definition of a house.

18. For villages such as Inámi, and not under the direct management of the Sarkár, the Inámdars or the holders of the villages should supply the wash and other necessary materials required for numbering the houses in their villages. The wash for painting numbers in the inhabited *Wántás* should be furnished by the Vahivatdár as will be done by him for other Sarkári (Khálsá) villages. If the materials for numbering houses be not supplied by the Inámdárs, &c., in a specified time, the numbering should be done at the expense of Government without raising any complaint or controversy, and subsequently a bill of such expenditure should be prepared and submitted for such villages, to the Subhá, who should arrange to recover the amount under the rules of the Revenue Department, referring the matter to this office for orders, where it may be found necessary to do so.

19. Simultaneously with the numbering of houses the Taláti should be asked to prepare a statement in duplicate as per form given below:—

## CENSUS REGISTER *B*.

Statement giving information by houses, of the Blocks and Circles in *Moje* ( ) Mahál ( ) Division ( ).

| Circle letter. | Serial number of Block in the Circle. | Detailed description of the Block. | Serial number of house in each Block. | Description of house or place, *i. e.*, whether dwelling house, *Dharmashálá*, Shop, Temple, halting-ground for travellers, &c. | Name of the principal occupant of the house; if there be no occupant the name of the owner of the house. | REMARKS. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | | | |

NOTE.

(1.) In this statement the Circle letters should follow each other in serial order, if there be more Circles than one in any village.

(2.) If there be one or more hamlets situated apart or independent from the main habitation, an explanation of the same should be given in the column of remarks where those houses are entered in the Statement.

(3.) In the case of camping grounds for travellers and landing places, bandars and harbours where there is a possibility of people being found on the night of the Census, but where there is no room for painting numbers, they should, if the number of visitors is likely to be small, be shewn in the remarks column of the Block within the limits of which they may be situated; but if they form separate Blocks by themselves, as they will, if the probable number of visitors be sufficiently large, they should be shewn in red ink in the body of the Statement where they occur in the serial order of the Blocks, shewing in the remarks column the number of people that will probably be found there, on the night of the final Census.

(4.) If a separate Block has been formed of any Jail, *Kacheri*, Court, Hospital, or *Dharmashálá* on account of the number of persons residing therein being large (*vide* sub-para. 11 of para. 5 of Circular No. 2) the number of permanent residents probably to be found there, on the night of the final Census, should be shewn in the remarks column in red ink.

(5.) If the figure entered in column 3 of the Statement prepared under Circular No. 2 does not tally with the number that will be borne in this Statement by the last house of every Block, the Taláti should mention the discrepancy in the remarks column shewing the reason.

20. The Náyab-Foujdár should cause a statement in the above form to be prepared in duplicate by the Mehtá and take the original, leaving the duplicate with him. The Náyab Foujdár should compare it with the statement which has been kept on his record under Circular No. 2 and making the necessary changes and additions therein, with the light of this Statement, should immediately send, for comparison in the Mahál office, his statement, together with all the Talátis' statements received under this circular. In the Mahál office, the statement prepared under Circular No. 2, should be compared with those now received from the Talátis and the Mahál Kárkun should make a list of entries that may differ from those in the first statement and of any additional information that may be found in the new statements.

21. As the present statements that will be received from the Talátis will contain details of the total number of houses shewn for each Block in the statement prepared under Circular No. 2, the comparison between the present statement of the Talátis and those of the Náyab Foujdárs and Vahivatdárs could be made as regards the total number of houses in each Block.

22. After the above list of discrepancies is ready, all the corrections should be made therefrom in the previous statement of the Mahál (Census Register A), and from the corrected and finally settled statement, a fresh one should be made in duplicate according to the accompanying form, the original of which should be despatched by the Vahivatdár to this office, through you, the duplicate remaining on his own record.

23. The villages entered in the Mahál statements received under this circular together with the information entered in the other columns thereof will be taken to be finally settled and correct, and will not be subject to modifications hereafter and on this information will depend the success of the whole Census. You will, therefore, be good enough to direct that the Aval Kárkun should thoroughly study this Circular and get the statement prepared under his personal supervision, with special care, and with the assistance of the Census Kárkun, Revenue Chitnisi Kárkun, and other Mahál Kárkuns too, if necessary. On receiving those statements you will be good enough to check the villages therein mentioned and after making detailed endorsement below send them on to this office. The Vahivatdár should arrange to send these statements to you before the 10th of November 1890, and you will kindly see that after they are received in your office, they are not detained for more than two or three days; but are despatched to this office by the 21st November 1890 at the latest.

24. If a new house be built, or if a house fall down, after the numbers are painted on houses and a statement according to the above-mentioned form has already been prepared and despatched, the Taláti should, at once, send one report about the same to the Mahál office and another to the Náyab Foujdár; and corrections should be made by the Náyab Foujdár and the Mahál office in their respective statements accordingly. The corrections made in the Mahál office should be reported to this office.

FORM.

Statement shewing villages, Circles, Blocks, and the exact number of houses in Mahál ( ) Division ( ).

| Serial number. | Serial number in the statement of the Thána. | Name of village (in the statement of towns write here name of town). | Description of village or town (as the case may be) whether Khálsá Inámi, &c. | Circle letter. | Name of Supervisor. | Serial number of Block in each Circle. | Exact number of houses in each Block. | Name of Enumerator. | REMARKS. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | | | | | | | | | |

Prepared by . Checked by

Aval-Kárkun

Vahivatdár.

NOTE.

(1.) Two statements in the above form, viz., one for towns, and the other for villages, should be made in duplicate.

The Aval-Kárkun should be particularly careful to see that this sub-para. has been properly acted upon.

(2.) Inhabited villages should first be entered in this Statement. Care should be taken that the names of villages are correctly entered in the serial order of the Statement submitted under Circular No. 2 after verifying the same from the entries in the copy of the Statement sent to the Subhá under that Circular as amended by him after examining that Statement in his office, and as amended also by orders from this office and also from the entries in the *Dehzádá* lists of 1881 and the Revenue *Dehzádá* of the Mahál villages. Next to them should be entered those villages which are entered in our *Dehzádá* lists, but which are believed to be under foreign jurisdiction and hence not to be enumerated by us, then those about the jurisdiction of which there are disputes, and which are therefore ordered to be excluded from our Census, and last of all the depopulated villages. In this way all the villages of the Mahál should be shown in this Statement under different headings and in different serial orders. A clear explanation should be briefly given in the column for remarks, with reasons as regards villages that are mentioned in our *Dehzádás* but are excluded from our Census arrangements. A clear explanation should also be given in the remarks column in cases where the papers mentioned above differ from each other, in order to obviate any further correspondence on the subject and to enable this office to prepare a correct village list for the whole Territorry.

(3.) Columns 6 and 9 of this Statement, viz., the names of the Supervisors and Enumerators need not be filled in at present.

(4.) In the collective Statement of villages, the towns following in the serial order of the Circles should not be entered, but a remark should be written in red ink in its proper place in the Statement to the effect that "such and such a town follows here and it contains Circles from letter ( ) to ( ) letter, shewn in the separate Statement of the towns" and the subsequent villages should be entered.

(5.) The name of *Tháná* should be written in the body of this Statement, and below that should be entered the villages belonging to the *Tháná* in the order of the Circle letters; and only after one *Tháná* is finished, another should follow.

(6.) If a suburb (*Purá*) or one or more houses be found situated apart from the main habitation of the parent village, a remark to that effect should be made in the column of remarks.

(7.) The information asked for, in notes Nos. 3 and 4 below the form prescribed for the Talati's statement in this Circular, should be supplied for each Block in this statement.

(8.) If the total number of houses in each Block, as shewn in column 8 of the Statement prepared under Circular No. 2, does not tally with the number shewn in this Statement, the former should be corrected so as to tally with the latter and the reason for the difference should be shewn in the remarks column.

**59. Summary of the Baroda System of painting numbers.**—The system of numbering followed in this State under the above instructions, may be briefly summarised as follows:—1st that the series of consecutive numbers on houses changed afresh with the commencement of every new Block in every town or village, whether containing a complete Circle or part of a Circle or more Circles than one.

2nd, that the Block number was to be shewn above the number of the house with a fractional line in the middle, thus $\frac{1}{11}$.

3rd, that the letter of the Circle was to be painted in the place of the integer, in towns or villages, containing more Circles than one; and was to be omitted in those in which the number of Blocks fell short of a Circle.

4th, that the commencement and end of a Block or Circle could be made out from the numbers painted on the first and the last house of that Block or Circle, just as they were shewn in the Statements in accordance with the system which was adopted for numbering the houses in this Territory.

**60. Deviation discussed and advantages pointed out.**—Whether this deviation from the system followed in the British Territory was advantageous or not, in other words, whether the system of numbering houses adopted in this State tended to secure more correct enumeration of houses with less trouble, or not, will be better understood on referring to the Chapter on the division of areas. It has been stated there that for the purposes of the Census two artificial units were created, viz., the Block or a division of a village for the convenience of enumeration on the night of the Census, and the Circle, or a division invariably comprising several Blocks, but either contained in a single town or village or containing more villages than one, for the convenience of the staff supervising the Preliminary and Final Records of entries. As these units found a place in the different statements and lists, it was desirable that they should find a place in the numbers painted on the houses. The appointment of Enumerators and Supervisors and the allotment of the work was naturally made by Blocks and Circles, as will be seen further on. The more did the numbers on houses correspond with the details shewn in the lists, the more would it be convenient to the Supervisors and Enumerators to recognise both the Circle and the particular Block of that Circle, entrusted to them in a town or village and to visit the houses comprised therein, in order. In explanation of these observations, the instance of consecutive numbering in a British village, containing a smaller number of houses than a Circle, appears sufficient. In a British village smaller than a Circle, only house numbers were ordered to be painted in a series to continue till the whole village was completed; these numbers, therefore, did not shew, without the assistance of the list, the commencement and end of the several Blocks making up the village, while here, the numbers of the houses were separate in every Block of the same village. The system of numbering houses adopted in this Territory corresponded with the division of area into units and with the appointment of Enumerators and Supervisors; thereby facilitating the work of all concerned, and minimising the chances of errors, for those who had been entrusted with the actual enumeration. Again this system of numbering proved to be an easy and at the same time effective safe-guard against the frequent occurrence and for a speedy correction of mistakes; inasmuch as consecutive numbers had to be carried, and mistakes, if any, had to be corrected, only from number 1 up to 60; and in a very few cases up to 100, which was fixed as the maximum number of houses a Block could contain.

**61. Use of crosses for back or extra doors.**—Another precaution adopted in the instructions from this office to prevent mistakes, was the use of crosses X only, instead of numbers on the back or extra doors of houses.

**62. Provision for houses erected or falling down subsequent to numbering.**—In the cases of new houses being erected or old ones falling down after the preparation and submission of *Patraks*, the local officers were directed to send in special reports from time to time by the regular channel, till they reach this office, after corrections were made successively in each intermediate office.

**63. Statements received from each Mahal.**—The numbering of houses was finished generally by the expiration of the time allowed in the Circular, except in the Jungle Mahâls of Songhad and Vájpur, where the whole of the Vahivatdár's establishment had fallen sick with malarial fever, usually prevalent in the forests, and where, therefore, the Subhá was requested specially to depute the Náyab Subhá of the sub-

Division, for the speedy completion of the numbering work, and the preparation and submission of *Patraks*. The statements were received from the Mahál's shewing the final number of houses in each Block, the number of Blocks or villages in each Circle and the number of Circles in each village or town, where a village or town contained more than one Circle.

**64. Dates of receipt of Statements.**—The dates on which the statements of different Mahál's were received are shewn in the following table:—

| No. | Name of Mahál. | The date on which the statement was received. | No. | Name of Mahál. | The date on which the statement was received. |
|---|---|---|---|---|---|
| | AMRELI DIVISION. | | | NAVSÁRI DIVISION. | |
| 1 | Amreli ... ... ... | 20th November 1890 | 1 | Navsári ... ... ... | 17th November 1890 |
| 2 | Bhimkattá (*Petá*) ... ... | 8th November 1890 | 2 | Gandevi ... ... ... | 17th November 1890 |
| 3 | Dámnagar ... ... ... | 12th November 1890 | 3 | Mahuvá ... ... ... | 8th November 1890 |
| 4 | Shiánagar (*Petá*) ... ... | 12th November 1890 | 4 | Vyárá ... ... ... | 17th November 1890 |
| 5 | Dhári ... ... ... ... | 27th November 1890 | 5 | Songhad ... ... ... | 15th December 1890 |
| 6 | Khámbhá (*Petá*) ... ... | 20th November 1890 | 6 | Vájpur (*Petá*) ... . | 3rd January 1891 |
| 7 | Kodinár ... ... .. | 12th November 1890 | 7 | Velachhá ... ... ... | 17th November 1890 |
| 8 | Okhámandal ... ... ... | 21st November 1890 | 8 | Vákal (*Petá*) ... ... | 19th November 1890 |
| 9 | Beyt Shankhoddhár (*Petá*)... | 12th November 1890 | 9 | Kathor ... ... ... | 17th November 1890 |
| | | | 10 | Kámrej ... ... ... | 8th November 1890 |
| | KADI DIVISION. | | 11 | Palsáná ... ... ... | 6th November 1890 |
| 1 | Pátan ... ... ... | 19th November 1890 | | BARODA DIVISION. | |
| 2 | Hárij (*Petá*) ... ... ... | 6th December 1890 | | | |
| 3 | Sidhpur ... ... ... | 17th November 1890 | 1 | Baroda ... ... ... | 1st December 1890 |
| 4 | Vadavali ... ... ... | 21st December 1890 | 2 | Padrá ... ... ... . . | 17th November 1890 |
| 5 | Mehsáná ... ... ... | 25th December 1890 | 3 | Petlád ... ... ... | 19th November 1890 |
| 6 | Visnagar ... ... ... | 19th November 1890 | 4 | Siavá (*Petá*) ... ... ... | 7th November 1890 |
| 7 | Kherálu .. ... .. | 27th November 1890 | 5 | Sávli .. ... ... ... | 19th November 1890 |
| 8 | Vadnagar (*Petá*) ... .. | 19th November 1890 | 6 | Vághodiá ... ... ... | 18th November 1890 |
| 9 | Vijápur ... ... ... | 11th January 1891 | 7 | Dabhoi ... ... ... | 18th December 1890 |
| 10 | Kadi ... ... ... ... | 20th November 1890 | 8 | Chorandá ... ... ... | 24th November 1890 |
| 11 | Kalol ... ... ... ... | 20th November 1890 | 9 | Sinor ... ... ... ... | 30th October 1890 |
| 12 | Dehgám ... ... ... | 14th November 1890 | 10 | Sankhedá ... ... ... | 12th November 1890 |
| 13 | Atarsumbá (*Petá*) ... .. | 1st December 1890 | 11 | Tilakvádá (*Petá*) ... ... | 7th November 1890 |

**65. Examination of statements.**—Those statements were examined in this office and mistakes or discrepancies, wherever found, were corrected.

**66. Blocks containing more than 100 houses.**—In the statement received from the Sidhpur and other Mahál's some of the Blocks were found to contain a few houses in excess of 100, the maximum prescribed by the Circular. The Vahivatdárs were directed to split up each of those Blocks, number the houses therein contained afresh and submit supplementary statements shewing the corrections made. Revised *Patraks* were received from these Vahivatdárs. The Blocks allowed to contain more than 100 houses were as shewn below, in each Mahál:—

| Serial No. | Name of Mahál. | Total Blocks. | Serial No. | Name of Mahál. | Total Blocks. | Serial No. | Name of Mahál. | Total Blocks. |
|---|---|---|---|---|---|---|---|---|
| | AMRELI DIVISION. | | 5 | Pátan ... ... ... | 1 | 2 | Baroda ... ... ... | 1 |
| | | | 6 | Hárij (*Petá*) ... .. | 1 | | | |
| 1 | Khámbhá (*Petá*) ... ... | 1 | | NAVSARI DIVISION. | | 3 | Chorandá ... ... ... | 3 |
| | KADI DIVISION. | | | | | 4 | Petlád ... ... ... | 2 |
| | | | 1 | Kathor ... ... ... | 1 | | | |
| 1 | Vijápur ... ... ... | 1 | | BARODA DIVISION. | | 5 | Siavá (*Petá*) ... ... | 1 |
| 2 | Vadávali ... ... ... | 9 | | | | | | |
| 3 | Visnagar ... ... ... | 2 | | | | 6 | Tilakvádá (*Petá*) .. ... | 1 |
| 4 | Atarsumbá (*Petá*) ... | 2 | 1 | Dabhoi ... ... ... | 1 | | | |
| | | | | | | 7 | Baroda City ... ... | 3 |

**67. Total Circles, Blocks and houses.**—These Blocks were allowed to remain undisturbed simply for the fact that the number exceeding 100 was too small materially to infringe the rule. The following table shews the exact number of Circles, Blocks and houses with the necessary averages:—

| Serial No. | Division. | Blocks per Circle. | Houses per Circle. | Persons per Circle. | Houses per Block. | Persons per Block. | Square miles per Circle. | Square miles per Block. | Villages per Circle. | Blocks per village. |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Amreli ... ... ... | 7 | 567 | 1,416 | 73 | 192 | 9 | 1 | 2 | 3 |
| 2 | Kadi ... ... .. | 9 | 651 | 1,852 | 71 | 203 | 5 | $\frac{1}{3}$ | $1\frac{1}{3}$ | 4 |
| 3 | Navsári ... ... ... | 8 | 408 | 1,690 | 49 | 205 | 10 | 1 | 5 | $1\frac{1}{3}$ |
| 4 | Baroda ... ... ... | 9 | 609 | 2,078 | 62 | 213 | 5 | 1 | 2 | $3\frac{1}{3}$ |
| 5 | Baroda City ... ... | 10 | 695 | 1,874 | 67 | 180 | ... | ... | ... | ... |
| 6 | Baroda Cantonment .. | 13 | 562 | 1,316 | 38 | 92 | ... | ... | ... | ... |

**63. Block-books compiled.**—From these statements received under Circular No. 11 from the Mahúls, a *Putrak* was prepared as follows, with the aid of the statements received under Circular No. 2, where necessary :—

| No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks. | | | No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular No. 11. | As per statements received according to Circular No. 2. | Total. | | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular No. 11. | As per statements received according to Circular No. 2. | Total. |
| 1 to 5 | ... | ... | 5 | 60 | 45 | 105 | 44 | 22 | 5 | 27 | 58 | 18 | 76 |
| 6 | 3 | 2 | 5 | 10 | 19 | 29 | 45 | 23 | 5 | 28 | 41 | 21 | 62 |
| 7 | 4 | 2 | 6 | 15 | 19 | 34 | 46 | 23 | 5 | 28 | 64 | 14 | 78 |
| 8 | 4 | 2 | 6 | 9 | 16 | 25 | 47 | 24 | 5 | 29 | 52 | 18 | 70 |
| 9 | 5 | 2 | 7 | 25 | 20 | 45 | 48 | 24 | 5 | 29 | 51 | 25 | 76 |
| 10 | 5 | 2 | 7 | 21 | 22 | 43 | 49 | 25 | 5 | 30 | 57 | 22 | 79 |
| 11 | 6 | 2 | 8 | 22 | 20 | 42 | 50 | 25 | 5 | 30 | 57 | 35 | 92 |
| 12 | 6 | 2 | 8 | 17 | 16 | 33 | 51 | 26 | 6 | 32 | 66 | 25 | 91 |
| 13 | 7 | 2 | 9 | 17 | 18 | 35 | 52 | 26 | 6 | 32 | 63 | 25 | 88 |
| 14 | 7 | 2 | 9 | 23 | 20 | 43 | 53 | 27 | 6 | 33 | 55 | 30 | 85 |
| 15 | 8 | 2 | 10 | 28 | 14 | 42 | 54 | 27 | 6 | 33 | 65 | 30 | 95 |
| 16 | 8 | 2 | 10 | 21 | 29 | 50 | 55 | 28 | 6 | 34 | 79 | 25 | 104 |
| 17 | 9 | 2 | 11 | 22 | 18 | 40 | 56 | 28 | 6 | 34 | 83 | 26 | 109 |
| 18 | 9 | 2 | 11 | 28 | 17 | 45 | 57 | 29 | 6 | 35 | 86 | 28 | 114 |
| 19 | 10 | 2 | 2 | 22 | 19 | 41 | 58 | 29 | 6 | 35 | 91 | 45 | 136 |
| 20 | 10 | 2 | 12 | 16 | 13 | 29 | 59 | 30 | 6 | 36 | 117 | 34 | 151 |
| 21 | 11 | 3 | 14 | 18 | 16 | 34 | 60 | 30 | 6 | 36 | 438 | 630 | 1,068 |
| 22 | 11 | 3 | 14 | 26 | 17 | 43 | 61 | 31 | 7 | 38 | 180 | 107 | 287 |
| 23 | 12 | 3 | 15 | 22 | 12 | 34 | 62 | 31 | 7 | 38 | 160 | 79 | 239 |
| 24 | 12 | 3 | 15 | 27 | 17 | 44 | 63 | 32 | 7 | 39 | 186 | 80 | 266 |
| 25 | 13 | 3 | 16 | 37 | 16 | 53 | 64 | 32 | 7 | 39 | 154 | 64 | 218 |
| 26 | 13 | 3 | 16 | 29 | 10 | 39 | 65 | 33 | 7 | 40 | 135 | 84 | 219 |
| 27 | 14 | 3 | 17 | 23 | 18 | 41 | 66 | 33 | 7 | 40 | 134 | 58 | 192 |
| 28 | 14 | 3 | 17 | 34 | 15 | 49 | 67 | 34 | 7 | 41 | 119 | 60 | 179 |
| 29 | 15 | 3 | 18 | 20 | 14 | 34 | 68 | 34 | 7 | 41 | 128 | 49 | 177 |
| 30 | 15 | 3 | 18 | 40 | 15 | 55 | 69 | 35 | 7 | 42 | 108 | 55 | 163 |
| 31 | 16 | 4 | 20 | 30 | 14 | 44 | 70 | 35 | 7 | 42 | 116 | 69 | 185 |
| 32 | 16 | 4 | 20 | 34 | 16 | 50 | 71 | 36 | 8 | 44 | 113 | 62 | 175 |
| 33 | 17 | 4 | 21 | 38 | 14 | 52 | 72 | 36 | 8 | 44 | 112 | 59 | 171 |
| 34 | 17 | 4 | 21 | 28 | 15 | 43 | 73 | 37 | 8 | 45 | 99 | 52 | 151 |
| 35 | 18 | 4 | 22 | 39 | 24 | 63 | 74 | 37 | 8 | 45 | 100 | 39 | 139 |
| 36 | 18 | 4 | 22 | 38 | 11 | 49 | 75 | 38 | 8 | 46 | 117 | 83 | 200 |
| 37 | 19 | 4 | 23 | 18 | 13 | 61 | 76 | 38 | 8 | 46 | 95 | 51 | 146 |
| 38 | 19 | 4 | 23 | 35 | 14 | 49 | 77 | 39 | 8 | 47 | 99 | 42 | 141 |
| 39 | 20 | 4 | 24 | 39 | 14 | 53 | 78 | 39 | 8 | 47 | 100 | 48 | 148 |
| 40 | 20 | 4 | 24 | 34 | 16 | 50 | 79 | 40 | 8 | 48 | 80 | 37 | 117 |
| 41 | 21 | 5 | 26 | 39 | 20 | 59 | 80 | 40 | 8 | 48 | 114 | 80 | 194 |
| 42 | 21 | 5 | 26 | 36 | 23 | 59 | 81 | 41 | 9 | 50 | 81 | 56 | 137 |
| 43 | 22 | 5 | 27 | 40 | 17 | 57 | 82 | 41 | 9 | 50 | 89 | 39 | 128 |

| No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks. | | |
|---|---|---|---|---|---|---|
| | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular. | | Total. |
| | | | | No. 11. | No 2. | |
| 83 | 42 | 9 | 51 | 65 | 47 | 112 |
| 84 | 42 | 9 | 51 | 69 | 44 | 113 |
| 85 | 43 | 9 | 52 | 82 | 43 | 125 |
| 86 | 43 | 9 | 52 | 71 | 43 | 114 |
| 87 | 44 | 9 | 53 | 61 | 31 | 92 |
| 88 | 44 | 9 | 53 | 70 | 43 | 113 |
| 89 | 45 | 9 | 54 | 73 | 42 | 115 |
| 90 | 45 | 9 | 54 | 97 | 41 | 138 |
| 91 | 46 | 10 | 56 | 81 | 44 | 125 |
| 92 | 46 | 10 | 56 | 73 | 56 | 129 |
| 93 | 47 | 10 | 57 | 65 | 35 | 100 |
| 94 | 47 | 10 | 57 | 58 | 36 | 94 |
| 95 | 48 | 10 | 58 | 84 | 38 | 122 |
| 96 | 48 | 10 | 58 | 80 | 50 | 130 |
| 97 | 49 | 10 | 59 | 85 | 34 | 119 |
| 98 | 49 | 10 | 59 | 98 | 53 | 151 |
| 99 | 50 | 10 | 60 | 112 | 61 | 173 |
| 100 | 50 | 10 | 60 | 440 | 281 | 721 |
| 101-110 | 55 | 10 | 65 | 9 | 5 | 14 |
| | | | | 7,025 | 4,117 | 11,142 |
| 1 to 5 | ... | ... | 5 | ... | 1 | 1 |
| 6 | 3 | 2 | 5 | ... | ... | ... |
| 7 | 4 | 2 | 6 | ... | ... | ... |
| 8 | 4 | 2 | 6 | ... | ... | ... |
| 9 | 5 | 2 | 7 | ... | 1 | 1 |
| 10 | 5 | 2 | 7 | ... | 1 | 1 |
| 11 | 6 | 2 | 8 | ... | ... | ... |
| 12 | 6 | 2 | 8 | ... | .. | ... |
| 13 | 7 | 2 | 9 | ... | ... | ... |
| 14 | 7 | 2 | 9 | ... | ... | ... |
| 15 | 8 | 2 | 10 | ... | ... | ... |
| 16 | 8 | 2 | 10 | ... | ... | ... |
| 17 | 9 | 2 | 11 | ... | ... | ... |
| 18 | 9 | 2 | 11 | ... | 1 | 1 |
| 19 | 10 | 2 | 12 | ... | ... | ... |
| 20 | 10 | 2 | 12 | ... | ... | ... |
| 21 | 11 | 3 | 14 | ... | 1 | 1 |
| 22 | 11 | 3 | 14 | ... | ... | ... |
| 23 | 12 | 3 | 15 | ... | ... | ... |
| 24 | 12 | 3 | 15 | ... | ... | ... |
| 25 | 13 | 3 | 16 | ... | ... | ... |
| 26 | 13 | 3 | 16 | ... | 1 | 1 |
| 27 | 14 | 3 | 17 | ... | ... | ... |
| 28 | 14 | 3 | 17 | ... | 1 | 1 |
| 29 | 15 | 3 | 18 | ... | ... | ... |
| 30 | 15 | 3 | 18 | ... | 1 | ... |
| 31 | 16 | 4 | 20 | ... | ... | ... |
| 32 | 16 | 4 | 20 | ... | 1 | 1 |
| 33 | 17 | 4 | 21 | ... | ... | ... |
| 34 | 17 | 4 | 21 | ... | 1 | 1 |
| 35 | 18 | 4 | 22 | ... | ... | ... |
| 36 | 18 | 4 | 22 | ... | ... | ... |

| No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks | | |
|---|---|---|---|---|---|---|
| | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular. | | Total. |
| | | | | No. 11. | No. 2. | |
| 37 | 19 | 4 | 23 | ... | 2 | 2 |
| 38 | 19 | 4 | 23 | ... | ... | ... |
| 39 | 20 | 4 | 24 | ... | 1 | 1 |
| 40 | 20 | 4 | 24 | ... | 2 | 2 |
| 41 | 21 | 5 | 26 | ... | 1 | 1 |
| 42 | 21 | 5 | 26 | ... | 2 | 2 |
| 43 | 22 | 5 | 27 | ... | 3 | 3 |
| 44 | 22 | 5 | 27 | ... | 4 | 4 |
| 45 | 23 | 5 | 28 | ... | 3 | 3 |
| 46 | 23 | 5 | 28 | ... | 3 | 3 |
| 47 | 24 | 5 | 29 | ... | 2 | 2 |
| 48 | 24 | 5 | 29 | ... | 2 | 2 |
| 49 | 25 | 5 | 30 | ... | 5 | 5 |
| 50 | 25 | 5 | 30 | ... | 2 | 2 |
| 51 | 26 | 6 | 32 | ... | 11 | 11 |
| 52 | 26 | 6 | 32 | ... | 3 | 3 |
| 53 | 27 | 6 | 33 | ... | 3 | 3 |
| 54 | 27 | 6 | 33 | ... | 9 | 9 |
| 55 | 28 | 6 | 34 | ... | 9 | 9 |
| 56 | 28 | 6 | 34 | ... | 8 | 8 |
| 57 | 29 | 6 | 35 | ... | 14 | ... |
| 58 | 29 | 6 | 35 | ... | 10 | 10 |
| 59 | 30 | 6 | 36 | ... | 13 | 13 |
| 60 | 30 | 6 | 36 | ... | 32 | 32 |
| 61 | 31 | 7 | 38 | ... | 23 | 23 |
| 62 | 31 | 7 | 38 | ... | 21 | 21 |
| 63 | 32 | 7 | 39 | ... | 17 | 17 |
| 64 | 32 | 7 | 39 | ... | 13 | 13 |
| 65 | 33 | 7 | 40 | ... | 23 | 23 |
| 66 | 33 | 7 | 40 | ... | 22 | 22 |
| 67 | 34 | 7 | 41 | ... | 18 | 18 |
| 68 | 34 | 7 | 41 | ... | 13 | 13 |
| 69 | 35 | 7 | 42 | ... | 21 | 21 |
| 70 | 35 | 7 | 42 | ... | 20 | 20 |
| 71 | 36 | 8 | 44 | ... | 29 | 29 |
| 72 | 36 | 8 | 44 | ... | 15 | 15 |
| 73 | 37 | 8 | 45 | ... | 10 | 10 |
| 74 | 37 | 8 | 45 | ... | 20 | 20 |
| 75 | 38 | 8 | 46 | ... | 14 | 14 |
| 76 | 38 | 8 | 46 | ... | 22 | 22 |
| 77 | 39 | 8 | 47 | ... | 8 | 8 |
| 78 | 39 | 8 | 47 | ... | 14 | 14 |
| 79 | 40 | 8 | 48 | ... | 6 | 6 |
| 80 | 40 | 8 | 48 | ... | 15 | 15 |
| 81 | 41 | 9 | 50 | ... | 14 | 14 |
| 82 | 41 | 9 | 50 | ... | 6 | 6 |
| 83 | 42 | 9 | 51 | ... | 3 | 3 |
| 84 | 42 | 9 | 51 | ... | 2 | 2 |
| 85 | 43 | 9 | 52 | ... | 7 | 7 |
| 86 | 43 | 9 | 52 | ... | 4 | 4 |
| 87 | 44 | 9 | 53 | ... | 9 | 9 |
| 88 | 44 | 9 | 53 | ... | 7 | 7 |
| 89 | 45 | 9 | 54 | ... | 6 | 6 |
| 90 | 45 | 9 | 54 | ... | 4 | 4 |
| 91 | 46 | 10 | 56 | ... | 4 | 4 |
| 92 | 46 | 10 | 56 | ... | 3 | 3 |
| 93 | 47 | 10 | 57 | ... | 4 | 4 |
| 94 | 47 | 10 | 57 | ... | 3 | 3 |

| No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks. | | | No. of houses in each Block. | No. of pages to be put in each Block-book. | | | No. of Blocks. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular. No. 11. | As per statements received according to Circular. No. 2. | Total. | | No. of pages per house. | No. of additional pages to be put into each Block. | Total number of pages. | As per statements received according to Circular. No. 11. | As per statements received according to Circular. No. 2. | Total. |
| 95 | 48 | 10 | 58 | ... | 4 | 4 | 100 | 50 | 10 | 60 | ... | 12 | 12 |
| 96 | 48 | 10 | 58 | ... | 4 | 4 | 101–110 | 55 | 10 | 65 | ... | 3 | 3 |
| 97 | 49 | 10 | 59 | ... | 4 | 4 | | | | | | | |
| 98 | 49 | 10 | 59 | ... | 1 | 1 | | | | | | | |
| 99 | 50 | 10 | 60 | ... | 2 | 2 | TOTAL BARODA CITY ... | | | | ... | 604 | 604 |
| | | | | | | | TOTAL BARODA STATE ... | | | | ... | ... | 11,746 |

**69. Total number of Blocks classified according to strength.**—This *Patrak* shewed the number in the whole Territory and in each Division and Mahál of Blocks classified according to the number of houses they contained and enabled this office to know the exact number of Schedules and the number of Enumeration Books into which they were to be bound up; allowance being made for waste and on account of the different numbers of persons residing in each house, and consequently requiring one page or more of the Schedules.

**70. Circular providing for inspecting the numbering.**—To see whether the house numbering had been effected in conformity with the instructions issued on the subject from this office, the local officers were directed to inspect and examine the work in proportion to the area, villages, Circles and Blocks comprised in the administrative unit in the charge of each of them; the following Circular gives the proportion of the inspection and examination work allotted to each officer:—

Circular No. 12, dated the 11th September 1890 to the Subhás :—

"The Census work in the District will be generally inspected by all the District officers including yourself, Náyab Subhás, Vahivatdárs and Náyab Foujdárs; but it is specially necessary to see whether the instructions contained in Circulars Nos. 10 and 11 have been correctly carried out; for, these Circulars chiefly form the real ground-work of the Census arrangements. You are, therefore, requested to make the following arrangements for checking the numbers which will be painted on houses under these Circulars :—

(1) The Náyab Foujdár should begin the numbering under his directions, in every village; and after it is finished, he should check the numbers on all the houses in the village.

(2) The Vahivatdár should test 5 per cent. of the total number of houses in the Mahál and not leave a single village untested, if possible.

(3) The Náyab Subhá should test 5 per cent. of houses in at least 5 villages of each of the Maháls in his sub-Division. He should, if possible, select large villages for this work, inasmuch as the Mahál officers are likely to meet with difficulties in numbering, in such villages.

(4) You will be good enough to test as many villages and numbers as may seem proper.

2. The original statements should not be detained for the testing work, which may be done from the duplicate that will remain with the Taláti of the village.

3. The testing work should be done while the painting of numbers is in progress, or within one month after the date fixed for its completion, in Circular No. 11.

4. The Vahivatdárs should fill in and send direct to this office a report in the accompanying form within 5 days after the completion of the period allowed for the testing work.

5. Every officer should note below the Taláti's statements the testing work done by him giving the requisite particulars, such as his name, the name of the village, Circle and Block, and the number of houses tested, and the Taláti should immediately send a copy of it to the Vahivatdár who will place on record the work of testing done by himself in order to facilitate the preparation of the report to be sent to this office."

## REPORT.

To be submitted to the Hujur Census Office, Baroda, by the Vahivatdár Mahál ( ) in regard to the work done by different officers of testing numbers on houses, painted under Circular No. 11 in the ( ) Mahál.

Name of the Náyab Foujdár.
Name of the *Thánd*.
Total number of villages in the *Thánd*.
Deduct the number of villages tested.
Number of villages not tested.
Total number of villages.
Names of the villages not tested.

## NOTE.

Severe notice will be taken of the Náyab Foujdár in whose *Thánd* a single village will be reported above as untested after the completion of the numbering work.

Statement shewing the work of testing done by the Vahivatdár.

| Total No. of villages. | No. of villages tested. | Total No. of houses in the whole Mahál. | No. of houses at 5 per cent | No. of houses checked. | Less than 5 per cent. | Excess over 5 per cent. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | | | |

Statement shewing the work of testing done by the Náyab Subhás who are to test 5 per cent. of houses in at least 5 villages of each Mahál under them.

| Name of the village tested. | Total No. of houses in the village. | No. of houses checked. | Date on which this work was done. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | | | |

Table shewing the work of testing done by the Subhá.

| Name of the village tested. | Total No. of houses in the village. | No. of houses checked. | Date when testing was done. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | | | |

Forwarded to the Census Superintendent. Dated A. D. 1890.

(Signed)

Vahivatdár,

Mahál ( ).

**71. Work done by the District officers.**—The amount of work done by the several officers under the above Circular was found to be satisfactory.

**72. Circular intended for detailed inspection.**—As a matter of fact the Census Superintendent and his Assistant visited almost all the Mahále, for an inspection of the numbers on houses and the Preliminary Record of entries, as will be seen further on in the subhead 14 Inspection tour. This Circular, however, guaranteed the correctness of numbers in every collection of houses, whether it was a *Khadki*, *Khánchá*, *Moholá* or *Pole*.

### 7. *Proclamation.*

**73. Reasons for the issue of a Proclamation.**—Before the numbering of houses commenced in the Districts and in the City of Baroda it was decided to issue a Proclamation with a view to make a timely announcement to the people, of the intended Census. The Census of 1881 and the spread of education since that year had made the people generally well conversant with the objects of a Census and relieved a good many people, from among the masses, of the unfounded fears and superstitious prejudices supposed to be attendant on the enumeration of the people. The wording of the Proclamation was altered to suit the circumstances of 1891.

**74. The Proclamation.**—The following is the English version of the Proclamation :—

"Under the orders of His Highness the Máhárájá Sáheb, it is hereby notified that as a Census of the whole of India will be taken on the night of the 26th February 1891, on that date a Census of these Territories will also be taken.

2. It is of the utmost importance that correct information should be obtained; and, therefore, preliminary arrangements are being made, such as the demarcation of Blocks (or groups of houses), painting of numbers on houses, and counting them.

3. People have become familiar with a Census, since one was taken in 1872 and another in 1881.

4. It is the duty of each person to give every assistance and information that may be required in connection with this work by every officer doing that work, and to preserve intact the numbers or any other marks which may be painted on houses, and not to allow them to be effaced or spoiled.

5. It is hoped that all people will cordially assist in this work and that no one will evade giving any information or will supply incorrect information in connection with this work.

6. It is well known to all that the results of the Census enable the Sarkár to know the increase or decrease of the population.

7. In taking the Census the Sarkár is not actuated by any motive of levying new taxes or increasing those that exist.

8. Mischievous persons are prone to circulate rumours of various kinds as to the intention of the Sarkár in taking the Census, such as levy of a tax, &c.; but no one should believe in such rumours.

*Dated* 14*th September* 1890.

Full publicity was given to the Proclamation as usual.

### 8. *Agency employed.*

**75. Persons eligible as Supervisors and Enumerators.**—It has been already stated that officers of the Revenue Departments generally, and of the Police and Forest Departments, where necessary, had been utilised, in the arrangements of the Census; and the permanent divisions and sub-divisions were taken as large units. The units specially created for the administrative facility of the Census Department, were Circles and Blocks; and these units had to be provided with officers for the first round or the Preliminary Record, and for the second round, or the Final Record of entries in the Enumeration Schedules. Supervisors had to be appointed for each Circle, ordinarily containing ten Blocks; their chief duty was to examine, from time to time, the work done by the Enumerators in their respective Blocks and to explain to them the instructions where required, while the Preliminary and Final Records of entries were in progress. Hence the number of Supervisors required was not too large to be supplied from the various Departments of the State. But a very large number of Enumerators had to be employed on the Preliminary Record of entries. The number required for the Final Record was so large that it could not be supplied unless competent and willing men were drawn from the people. Under these circumstances, it was decided that, for the Preliminary Record of entries, Supervisors and Enumerators should, as far as procurable, be those who were already in the Sarkár service, and that they should be retained for the Final Record also; the necessary addition to the staff of Enumerators to be made from among the competent and willing non-official people. Circular No. 14, dated the 14th September 1890, was therefore issued with a view to ascertain the possible number of persons eligible for the duties of Supervisors and Enumerators in the districts.

**76. Letters addressed.**—A printed *Yádi* was issued to the officers in the City of Baroda to furnish this office with a list of writers and peons, &c., who could be utilised for the work of supervision and enumeration in the City. A *Yádi* was also addressed to the Heads of Departments, in the Huzur, requesting them to direct their subordinates in the

districts to supply the lists of such men, as required by the Vahivatdárs under this office Circular No. 14, dated the 14th September 1890. A printed note in the Vernacular was issued under the signature of the Census Superintendent, requesting the Inámdárs, Darakdárs, Sávkárs, &c., to state to the Vahivatdárs the names and other particulars and the number of men they could supply. Some who were not able to furnish men, but who could themselves conveniently work as either Supervisors or Enumerators, were requested by letter to render personal assistance.

**77. English version of the Circular, Yadis, &c.**—The following is the English version of the Circulars, Yádis and printed notes just mentioned:—Circular No. 14, dated the 14th September 1890, to the Subhás:—

"It has been decided that the enumeration work of the Census to be taken on the 26th February 1891 should be done by all available Government servants, and also by other unpaid Agency.

"2. Now that the Statements of Blocks and Circles have been received and made out, this Circular is issued with a view to secure the names of as many Enumerators and Supervisors as there are Blocks and Circles entered in those statements, with an addition of 15 per cent. to meet unavoidable contingencies.

"3. The men selected as Enumerators must be well conversant with, and able to read and write, the Gujaráti language. Those who write unintelligible or "Bodia" hand will not be employed.

"4. Besides Sarkár servants such as Talátis, Patels, Desais, Majmundárs, members of the Educational and Vaccination Departments, and those on the establishments of Munsifs, Vahivatdárs, Magistrates and other officials, the non-official class such as bankers, land-holders, shop-keepers and others from the population may be required to furnish a good number of men sufficiently intelligent to do the enumeration work and willing to undertake it, if called upon by the Vahivatdár to do so. As many men of this class as could be obtained will be enlisted for the work. Similarly school boys also should be drafted for this work, whose age is 16 years or more, and who can understand the instructions to Enumerators that will be printed in the Block books.

"5. As far as possible, persons enlisted for Supervisors' work should be men of position and qualification and should, as a rule, be selected out of those in Government employ, such as Desais, Majmundárs and others. At least, they must be of the rank of Kárkuns.

"6. Besides the Návab Foujdárs who have been appointed as Inspectors over the Supervisors, for Census purposes (*vide* Statement accompanying Circular No. 6) the Kárkuns of the Police Department may also be enlisted as Enumerators or Supervisors; Police orderlies, who do clerical work in the department, may also be enlisted. They must not, however, be in Police uniform when on Census duties. Besides these, the rank and file of the Police Department are not to be utilised for this work. The same remarks apply to the regular Military Force.

"7. In short the clerical branch of every Department together with those who are fit and willing for the work from among the people, are to be enlisted, as either Enumerators or Supervisors, according as they may be fit.

"8. In 1881, reports were received at the eleventh hour of deficiencies in the number of Enumerators, and some difficulty was experienced on that account. The difficulty, however, is not likely to recur this time, inasmuch as the work of the Educational Department has been in progress during the interval. The Vahivatdár has only to be diligent in his enquiries and careful in his selections.

"9. Immediately on receiving this Circular, the Vahivatdár should arrange for selecting persons to do this work and prepare two Statements in the following form:—

List of persons qualified to work as Supervisors from among the Government servants (*vide* para. 5).

| Serial number. | Name with father's name. | Designation. | Pay. | Place of present residence. | REMARKS. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | |

Total number of Circles as shewn in Register **A**, prepared under Circular No. 2.
Additional number of men required to be registered, at 15 per cent.

Total number of men enlisted.

NOTE.

In the Statement of Supervisors, those are to be entered who are Government servants. If there is an excess of servants over the number required for the purposes of this Statement, they should be entered in the Statement of Enumerators. They should not be left out altogether.

Statement of persons willing and fit to be Enumerators in the ( ) Mahál.

| Serial number. | Name and father's name. | If a Government servant, put a mark in this column. | If not a Government servant, put a mark in this column. | Occupation of non-official persons. | Town or village of present residence and Mahal. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | |

Total number of Blocks in Register **A**, prepared under Circular No. 2.

Additional number of men required to be registered at 15 per cent.

Total ...

Total number registered ... ... ... ...

*Details.*

Government servants ... ... ... ...
Other persons ... ... ... ... ...

Total ...

Forwarded to the Census Superintendent, dated

Vahivatdár.

"10. Each of the above Statements should be prepared in duplicate, and the original of each should be despatched by the Vahivatdár, so as to reach this office by the 15th October 1890, retaining the duplicates on his record. You will be good enough to instruct the Vahivatdárs to see that no delay occurs."

*Dated 13th September* 1890.

From

The CENSUS SUPERINTENDENT,

Baroda State;

To

The HEADS OF DEPARTMENTS.

*Dated the 8th October* 1890.

"In the year 1881, the Census of the City of Baroda was taken with the assistance of Government employés belonging to the offices working in the City, and with the assistance of others residing in the City. His Excellency the Dewán Saheb has ordered the same course to be adopted this time also.

"2. The time fixed for the Census is the night of the 26th February 1891. But it is impossible to find time on that night to record full information regarding each individual in the Enumeration book, to examine it, &c., and, therefore, it is so arranged that the preliminary record of entries in the book should be commenced on the 1st of February 1891, by those Government servants who would be utilised as Enumerators; and that the higher servants appointed as Supervisors over them should examine the work, as it progresses, by personal visits from house to house. On the 26th February, the Enumerator will have to visit each house in his Block and check entries made in his Book regarding each individual, while the Supervisor will have to examine a portion of the work.

"3. In order that the Census work may not interfere with the regular office work of these officers, Kárkuns, &c., of the offices situated in the City, morning time, say, from 7 to 9 or 10 A. M., at the latest will be allotted to these men for the Census work, and you will be hereafter informed as to whether all public offices will be closed on the 26th February and 2 or 3 days before and after it, *viz.*, the days on which the men will be employed in the preparation of abstracts, &c.

"4. To enable this office to appoint persons to the Blocks and Circles of the City for the above work, it is necessary to obtain a list of Kárkuns and peons on the establishment of each of the offices in the City. You will, therefore, be good enough to request the Head of each Office under you in the City to send a Statement direct to this office according to the enclosed form, upto the 10th proximo, mentioning therein the clerical class, such as officers and Kárkuns, receiving Rs. 100, or below one hundred per month; the fee Kárkuns of the age of 16 years, and upwards; intelligent candidates, and all the menials, with the exception of torch-bearers and Farashees and of peons engaged as personal attendants, and of guards, numbering at the most upto one-third of the whole menial establishment. You will be good enough to send the *Patrak* of your own office also.

"5. After receiving the *Patraks* from you, the officials and Kárkuns will be appointed to the different Circles and Blocks, as Supervisors and Enumerators, and, as far as possible, each will have to be supplied with a peon. Provision is made in the accompanying form to enable the officers sending in the Statements to write out the peon's name against the name of a particular clerk in whose company the officer thinks the work will be done by the peon most smoothly and without hitch. You will, therefore, be good enough to direct every officer to attend to the above suggestion to have the names of their peons written against those of their clerks.

"6. At the last Census a very great difficulty was experienced in providing peons; and, therefore, you will, on the present occasion, specially request every officer, not to enter in the *Patrak* a smaller number of peons than two-thirds of his whole menial establishment."

List of officers, Kárkuns, Fee Kárkuns, Candidates and peons who will be spared for the Census work in the city of Baroda.

| Item. | Total number on the establishment. | Number entered in the *Patrak*. | Number remaining. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Number of officers and Kárkuns ... | | | |
| Number of fee Kárkuns ... ... | | | |
| Number of Candidates ... ... | | | |
| Total ... | | | |
| Total number of peons exclusive of torch-bearers and Farashees ... | | | |

Instructions for filling in the following form:—

"(1) The names of peons numbering ⅓ of the total strength should be entered in column 6, writing the name of the peon against that of the official in whose company it appears to the officer that the work will be done well and without hitch.

"(2) As far as possible this very form should be filled in and returned, and if it does not suffice a supplementary paper bearing the same headings may be attached."

Writing class, such as officers, Kárkuns, Fee-Kárkuns, intelligent candidates, &c.

| Serial No. | Name, father's name and surname. | Designation. | Pay. | Place of residence in the Baroda City. viz., street, &c. | Name and father's name of the peon. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | |

*Shri.*

From

The CENSUS SUPERINTENDENT,

To

The HEADS of DEPARTMENTS.

*Dated the 18th November* 1890.

SIR,

The undermentioned *Yádis* have been addressed, requesting you to be good enough to issue orders directing on the one hand the District officers to give a list of Government servants under them, to the local Vahivatdár, and on the other, the heads of offices situated in the Baroda City to send a list of officers drawing a certain monthly pay and other servants, to this office. I have, however, received complaints from several Mahás that some of the officers under your control refused to give the required statement, while some of the heads of offices situated in the City have not included in their *Patraks* received in this Office, the number of the servants to the extent asked in my *Yádis*; and an officer has gone so far as to state that he could not submit the Statement asked, as he would be in the Districts on the appointed date.

The preliminary and final record of entries will be effected in the Districts between the 15th January and the 27th February 1891, and in the City of Baroda between the 1st and 27th February 1891. Preliminary record of entries, if carefully made, will be finished in four or five days at the most; and about a day or two will be occupied in its examination, after which time a Kárkun appointed as Enumerator will be free from Census work and will not be detained from going into the districts. His Supervisor will then have to arrange only for his return, to make the final record of entries. On bringing the above facts to the notice of His Excellency the Dewán Saheb, His Excellency has been pleased to direct as follows :—

1. Every officer should submit a Statement filled in according to the *Yádi* issued from this Office, for the City of Baroda; and the Vahivatdárs, for the Mahás.

2. No officer should send away, on duty, or take with him for a trip in the Districts, or for any other purpose whatever, his subordinate who has been entrusted with the preliminary record of entries, in reference to a particular place, until the work is finished and examined by the Supervisor. This rule holds good in the case of Supervisors also.

3. From the 20th to the 27th or 28th or the date upon which the Enumeration Books may be returned to the appointed officer after the final Census, no Government servant who has been appointed on Census duty should be allowed to go into the Districts, or to go out of the village of his appointment or to absent himself from the place where he may have been directed by his Census Supervisor to be present.

4. You will be good enough to issue orders with a view to the submission of complete statements, as already asked, to this office; or to the Vahivatdár by those

of your subordinate officers who have not yet done so; with a view to proper action being taken on sub-paras. 2 and 3 above, in reference to those who will be appointed on Census duty. You will also be good enough to take severe notice of the least negligence in carrying out these orders, on the part of any officers concerned.

5. People appointed on Census duty will have solely to attend to their Census work at the expense of every other office work on the 24th, 25th, 26th and 27th in the City, and on the 25th, 26th and 27th in the Districts; and all public offices will be closed for the period already communicated to you by a separate letter.

The numbers and dates of previous *Yádis* are as follows:—

| Serial number. | To whom addressed. | Number and date of the communication. | | REMARKS. |
|---|---|---|---|---|
| | | With reference to the Mahals. | With reference to the City. | |
| 1 | 2 | 3 | 4 | 5 |
| 1 | The Huzur Assistant ... ... | 325 / 11-10-90 | 416 / 18-10-90 | |
| 2 | The Survey and Settlement Commissioner. | 326 / 11-10-90 | 418 / 18-10-90 | |
| 3 | The Khángi Kárbhári ... ... | 328 / 11-10-90 | 415 / 18-10-90 | |
| 4 | The Senápati Sáheb ... ... ... | 330 / 11-10-90 | 414 / 18-10-90 | |
| 5 | The Manager, H. E. Office... ... | 331 / 11-10-20 | 417 / 18-10-90 | |
| 6 | The Sarsubhá Sáheb ... ... ... | 332 / 11-10-90 | 412 / 18-10-90 | |
| 7 | The extra Huzur Assistant, Police Deparment. | 333 / 11-10-90 | 413 / 18-10-90 | |
| 8 | The Chief Medical Officer ... ... | 3 7 / 11-10-90 | ..... | |
| 9 | The Officer on special duty, Huzur P. W. Department ... ... | 329 / 11-10-94 | ..... | |
| 10 | Huzur Auditor ... ... ... | 419 / 18-10-90 | ..... | |
| 11 | The Phadnis Sáheb ... ... ... | 420 / 18-10-90 | ..... | |

*Shri.*

Note to *Sardárs, Darakdárs, Inámdárs, &c.*, dated the 1st December 1890.

"You are aware that preliminary arrangements are at present in progress for the Census of this State to be taken on the night of the 26th February 1891.

"2. The progress of taking the Census is divided into 2 parts, *viz.*, first, the preliminary record of entries prior to the 26th February 1891, and second, the checking of the preliminary record on the night of the 26th, making the necessary changes and retaining the entries according to the facts as existing on that night. The preliminary record of entries in the City of Baroda will be made between the 1st and the 20th February, and the Municipal Commissioner has been entrusted with the Census work of the City.

"3. This work is too extensive to be coped with by Government servants alone; their number being inadequate to the want. To render assistance in such a great public function, approved by all, is to shew the greater amount of loyalty to Government. I have addressed this note to you with the hope that you will be good enough to favour me with a list shewing the number of Káikuns and peons with their names and places of residence, in the City, whom you will be able to spare for the Census work. I shall explain to them when and how they have to work."

The above is the translation of the form of notes addressed to *Sardárs, Inámdárs* & other high personages in the City of Baroda in reference to the Census of the City.

Similar notes were addressed to the people who could afford to undertake this temporary duty themselves, such as *Vakils* and others. With regard to the Mahâls similar notes were sent under the signature of the Census Superintendent, with the necessary alterations in connection with the mode of address, the dates of commencement and the end of the Preliminary Record of entries and the place of service.

**78. Deficiencies of men supplied.**—Statements were received according to the instructions from the Vahivatdârs and from the different officers working in the City. From the statements received from the Mahâls it appeared that the number of persons who could be pressed for service in the Songhad, Vyárá and Sávli Mahâls was likely to fall short of the requirements at the Final Record of entries, though it was quite sufficient for the Preliminary Record. With regard to the Songhad and Vyárá Mahâls situated in the thick forest tracts, the Subhá of Navsári was requested to depute for Final Record there, Government servants from the surrounding Rásti Mahâls where non-official agency could afford to spare hands for the local demand. For Sávli, special sanction for about 50 Rupees was accorded to the Vahivatdár, to employ an additional staff at the time of the Final Record of entries. For the City of Baroda the men available were quite equal to the work, but after employment, some of them absented themselves under one pretext or another; and it was found necessary, at the request of the Municipal Commissioner, to accord a sanction of Rupees 1,148-12-1, for the employment of men at the Preliminary as well as Final Record of entries. Except in these three or four cases no difficulty was experienced anywhere else in obtaining a sufficient number of men. The whole number intended to be employed on the Preliminary Record and a considerable proportion of the number required for the Final Record of entries consisted of Government servants. They had to move out from their head-quarters for this work, and had to be engaged thereon on the 26th February and at least a day before and after that date. Orders were, therefore, issued (Circular No. 16, dated the 2nd December 1890) to the effect that those Government servants who had to stir out on Census business will be paid Railway fare and *Bhattá* according to the existing rules, and under the sanction of their respective Departmental Superiors.

**79. Public offices closed.**—A general order (printed *Yádi*, dated the 3rd November 1890), with the approval of His Excellency the Dewán Sáheb, was also issued, requesting the Heads of Departments to close all public offices on the 24th, 25th, 26th, and 27th, in the City of Baroda, and on the 25th, 26, and 27th, in the Districts; and to direct their subordinates, employed on Census duty, to devote their whole time to that work.

**80. Instructions.**—On a consideration of the *Patraks* received from the Vahivatdârs (under Circular No. 14, dated 14th September 1890) definite instructions were issued to each of them in reference to—

1st, the date on which the Final Record of entries should be completed by him;

2nd, the period allowed for the preliminary record of entries and its examination by the supervisors;

3rd, the appointment of supervisors and enumerators to their respective Circles and Blocks, and the submission of a *Patrak* of appointment to this Office;

4th, the keeping of a number of men in reserve, for employment on occasions of any accident of emergency;

The following is the English version of the Circular No. 18, dated the 14th December 1890, to the Vahivatdârs :—

"In sub-para. 1 of para. 5 of Circular No. 2, it is directed that the first round or Preliminary Record will be made by Government servants, and the second or Final Enumeration on the night of the 26th February 1891, by Government servants and persons from the non-official class.

2. It has been now settled that the first round, or Preliminary Record in the Mahâls, and the work of supervising it, should be done from the 15th January to the 10th of February 1891; and the second round or the Final Enumeration should take place on the 26th February 1891, by checking the entries for each house made at the first round, striking off those that are absent, and entering those that have arrived since.

3. From the Statements prepared under Circular No. 11, the final number of Circles, Blocks and houses has been already known; and from those prepared under Circular No. 14, the number of Government servants and non-official people that can be secured has also been known. Therefore, a duplicate statement of the appointments of Supervisors and Enumerators for the first and second rounds should be prepared as per sample herewith sent. The original Statement should be despatched so as to reach this office by the 1st of January, and the duplicate should be kept on your record.

4. You will take into consideration the extent of requirements to meet any unexpected contingencies at the Preliminary as well as Final Record, and reserve

qualified men without appointments, upto 5 per cent. to be utilised on the occasion.

5. The same men will do the duties of a Supervisor both at the first and second round. Therefore the name of the Supervisor should be entered against each Circle in column 2 of the Statement prepared under Circular No. 14. Vakils, Mukhtiars, Desais, Majmundárs and other qualified and influential persons from the non-official class may be appointed Supervisors; for the appointment will tend to facilitate and assist the work instead of doing any harm. While making these appointments you are at liberty to transfer to the Enumerators' lists, if necessary, those petty Kárkuns drawing a very small amount of pay, who may have been enlisted as Supervisors.

6. The Enumerators at the Preliminary Record should, as far as possible, be Government servants; hence all the Blocks in the Mahál should be conveniently distributed among the Government servants, out of those entered in the Statement of Enumerators, prepared under Circular No. 14; and the name of each servant thus appointed may be mentioned in column 5 of the present Statement, against the Blocks allotted to him and enclosed in a bracket. There is no objection, however, to appoint the well-educated and correct writers from among the non-official people, if it is necessary to do so, and if you are convinced that their employment will admit of the Preliminary Record of entries being made in time and well.

7. For the second round on the 26th February 1891, men from non-official class will be employed in addition to the Government servants engaged in the first round. In other words, all the men entered as Enumerators in the Statement of Enumerators, prepared under Circular No. 14, are to be employed. Therefore, all the Blocks in the Mahál should be distributed among them, and each of them should be appointed to one Block and his name written against that Block.

8. As the appointment of those of the Government servants who belong to the Medical Department is likely to cause unforeseen inconveniences, if made outside the town of their hospital, attention should be paid to such inconveniences, at the time of appointing such men, for the first and second rounds. Similarly, appointments of men of the non-official class should, as far as possible, be made to a Block in the village (or town), to which they belong, or to a Block standing nearest the village.

9. If a man, appointed to a Block for the Preliminary Record, has to be appointed to the same or to some other Block, his name should again be written in column 7 against the number of the Block allotted to him.

10. If it is necessary to make any changes in the appointments, after the submission of the *Patrak*, the same should be made, and fully reported to this Office.

Statement of appointments of Supervisors and Enumerators made for the Preliminary and Final Records, to the Circles and Blocks, formed under Circular No. 11 in ( ) Mahál, ( ) Division.

| Circle letter. | Name of supervisor appointed for both rounds, his father's name and designation. | Place of residence. | Serial number of Blocks by Circles. | For the first round, | | For the second round on the night of the 26th February 1891. | | REMARKS. |
|---|---|---|---|---|---|---|---|---|
| | | | | Name of the appointed person and his designation. | Place of residence. | Name of person (either a Government servant or private person) appointed to each Block and his father's name. | Place of residence. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | | | Tháná ( ) | | | | | |

81. **Evasion of work.**—By the time the Preliminary Record of entries was commenced the Vahivatdárs gave orders of appointment as Supervisors and Enumerators to the different Government servants, as mentioned in the *Patraks* received. Those belonging to the Revenue Department willingly took up the work; but some of the others, foremost among them being those who belonged to the Judicial Department, tried to shirk the work on one pretext or another, and refused to work either directly or through their immediate

superiors. Some argued that their services could not be spared out of the town of their permanent appointment, owing to the pressure of work; and others that they were not well enough to take up Census duty. Some again evaded the Vahivatdár's request on the plea that they ought to have been requested through their immediate superiors. In some few cases the officers themselves, under whom the servants appointed had been permanently serving, wrote back to the Vahivatdárs or reported to their departmental superiors, that as almost the whole of their clerical establishment was asked to take up Census duty for several days, during which the Preliminary Record of entries was to last, their regular work would suffer much, and that, therefore, they would send those of their subordinates whom they could spare and not all, as asked by the Vahivatdárs. The Vahivatdárs reported the difficulty to this Office; and thus a correspondence ensued between this office and several heads of Departments. But there was no time to be lost in correspondence on individual cases, and so Circular No. 24, dated the 17th January 1891, was issued and published in the Baroda Vatsal Newspaper, for the information of all concerned, and a confidential note was sent to each Vahivatdár pointing out to him the necessity for using all possible tact and for employing all conciliatory means in dealing with officers and servants of other Departments, with a view to bring about a most harmonious working in connection with the Census, pointing out also that the least misunderstanding of dissatisfaction would vitiate the whole arrangement.

The following is the English Version of the Circular No. 24, and the confidential note to the Vahivatdárs, both dated the 17th January 1891 :—

Circular No. 24.

Suggestions to the Government servants appointed on Census duty and to their superior officers.

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"The period allowed for the Preliminary Record of entries in the Districts extends to 27 days from the 15th January to the 10th of February 1891. This period is allotted to the local officers executing the orders of this Department with the object that the work should be finished within that period. But it is not intended that the Government servants who will be appointed as Supervisors and Enumerators should, during the whole of that period, do the Census work only at the expense of their regular permanent work. Supposing that 10 Government servants belonging to a *Kacheri* have been appointed as Enumerators, the Census work will be easily done without any considerable inconvenience to the permanent regular work of the office, and the absence of each individual Karkun from office will be too short to demand attention, if the head of the office orders his subordinates by twos or threes, by turns, to do the enumeration work of the Block in the morning, if the appointed Blocks are situated in the same *Kasbá* or sufficiently near it, and sends them away for two, three or as many days as are necessary to finish the work, if the Blocks are situated in a village far away from the town of his office. It does not appear that the regular office work will suffer more than it will do, if some of the Kárkuns go on casual, privilege, or any other kind of leave under the rules, or if an unexpected special business of the Department draws away some Kárkuns from their regular duty.

Para. 9 of instructions to Enumerators directs, that the Supervisor should commence his rounds in Circle, when the Enumerator begins his work, &c. It is not, however, meant by this para. that the Supervisor should wander over his Circle throughout the whole period allowed for preliminary enumeration. He has to examine the enumeration-work done by his subordinate Enumerators, and if he makes arrangements for the performance of his duty with his subordinate Enumerators, then in no case, he will, it appears, have to put off his regular work more than three or four days.

The work of the whole office is stopped during the Holi Holidays, which last for a week. The discharge of the Census duty does not appear likely to interfere with the regular duty of the servants, for even half the period of such Holidays.

In short it appears that no hinderance will occur either to the Census work or to the regular work of the servants, if the Supervisors and Enumerators will look to the convenience of each other, and the heads of offices will, with a view to further the better performance of this work, make proper arrangements for their subordinates appointed to the Census duty to attend conveniently to the Census as well as to their regular duty.

These suggestions are published in the Baroda Vatsal with a view to their being known to all the officers concerned."

*Shri.*

Confidential.

To

VAHIVATDÁR,

Mahál ( )

"Frivolous complaints have been received from certain quarters on the appointment of Supervisors and Enumerators, and it is, therefore, deemed desirable to offer the following suggestions to you:—

If the order of appointment of a Supervisor or Enumerator has not gone through his immediate superior, you should intimate the appointment to the latter.

(2) If any officer puts forth an objection to spare his subordinates for Census duty on the ground of inconvenience to his permanent office work, you should draw his attention to the suggestions published in the Baroda Vatsal, and, politely and with civility, persuade him to withdraw his objection.

(3) The Mahál office will be considered the first responsible body, in the event of the Census work suffering in its completion within the prescribed period, and free from mistakes. The work is to be effected with the assistance of the people, and the servants belonging to the different departments. Again, in the course of such an extensive arrangement, if a single officer or person takes any objection, it will permeate through a majority of people and you will be very much troubled to smoothly carry on the work. You should, therefore, use the utmost discretion and be careful to carry on the work well and calmly.

(4) If you find it necessary to change the place of appointment of an officer or servant such as a Nondhani Kámdár, &c., who being the only member in his office will have to close it, if he is appointed to another village, and sent away there for the performance of his Census duty, you should quietly manage to mend matters now.

(5) Generally, those who are appointed Supervisors may be of a respectable and good position, and at least of a position higher than that of a Náyab Foujdár. You will confidentially intimate to each Náyab Foujdár that in dealing with such officers he should consider, himself not as their superior, but as an officer whose duty it is to give them every facility in the performance of their Census duty.

In short your particular attention is invited to the removal of objections with care and in a friendly manner as far as possible with a view to avoid useless friction and correspondence and to secure smooth working in the course of the arrangements."

*Dated the 17th January* 1891.

9. *Census Commissioner's visit.*

**82. Census Commissioner's visit.**—The Census Commissioner paid his first visit to Baroda on the 12th of March 1890, particulars of which have been given in the introduction at the beginning of this chapter.

2. The second visit was paid by him during his tour of inspection throughout India, on the 24th of November 1890. He was then accompanied by W. W. Drew, Esquire, I. C. S., Superintendent of the Census Operations, Bombay Presidency. Both these officers were received by the Census Superintendent, his Assistant, and the Municipal Commissioner of the City. They drove into the City and inspected the numbers on houses in several stray poles and streets. In the afternoon the vernacular rendering of instructions to Enumerators was discussed at the Residency, and the question of numbering subordinate tenements was also settled (*vide* subhead 6, Definition of "house" and numbering of houses). In the evening the Census Commissioner left for Bombay. He was pleased with the visit, and, on departing, said that he had to repeat the satisfaction and praises of 1881 for the Baroda arrangements in connection with the Census of 1891.

10. *The Enumeration Schedule, and Instructions thereon.*

**83. Changes in the form of 1881 proposed by the Agra Conference with reasons.**—The Conference held at Agra in December 1889 under the orders of the Government of India discussed the subject of the form of Enumeration Schedule along with other subjects, and proposed several changes and modifications in the form of 1881, as will be seen from the following quotations made from the Proceedings of the Conference:—

"(*a*) The schedule of 1881 was found inconvenient in respect to the combination of religions and social sub-divisions in one column; so it is considered advisable

to obviate the chance of the recurrence of the confusion that was experienced in 1881 by keeping the two facts entirely distinct. It is proposed accordingly to subdivide the column for religion into two;—one, for the main religion, the other for the sects of that religion. Similarly with regard to social classes, whether caste, tribe or race, two columns are provided;—the first for the main class; the second for the sub-division.

(b) A column has been added under the main head of "Instructions" to meet a special requirement; namely, a record of any foreign language known by those who have returned themselves as literate, in the preceding column.

(c) It is considered advisable to avoid footnotes or explanations on the schedule itself, but where the entry to be made consists of one of several fixed terms, it is proposed to include in the respective column-headings all of those terms, leaving, except in the case of infirmities, explanation to the instructions which form a part of each Block-book, or which are to be printed on the reverse of Schedules, issued for independent return. For infirmities the experience of 1881 suggests a special heading to indicate that this column is not to be filled up for each individual, and that the special infirmity should be entered in accordance with the instructions.

(d) The arrangement of the columns has been modified in some respects for the convenience of the abstractors.

(e) With regard to the column for sect, its use is considered necessary, as a rule, in connection with Christians only. In Madras, however, where at all events in the case of Hindus, the distinctions are more generally recognised, and therefore more accurately returned, than in other Provinces, it will be filled up for all religions; and to prevent confusing the enumerators as well as to help complete return of Jains, Brahmos, &c., it is left for such entries as may be obtained under this head elsewhere. The return of Musalman sects was found incomplete and of no practical utility in 1881, nor is it considered worthwhile to endeavour to obtain a return of the more emphatically theological schools or sects of that religion. The sectarian distinctions amongst the Parsis are of scarcely any significance; and as to the Sikhs it is considered that in the Province where they are most numerous, the greater part of those returning themselves under this religion will be of a single sect.

(f) The heading "Caste" and its sub-divisions should be understood to include "tribe" where necessary, as in parts of the Panjab, and "Nationality" in the case of Christians and foreigners of races not recognizing caste or tribal distinctions as well as certain communities in Burma.

(g) For Burma a return of "habitual residence" has been proposed; for which, however, a special column need not be added as the prescribed form will probably admit of the inclusion of this information beneath the names of the persons enumerated.

(h) The heading "occupation" will receive notice below in connection with the instructions to enumerators.

(i) The general opinion of Census officers is in favour of the book-form of schedules with the details necessary for identification printed on the cover. The additional space required for the sub-divisions of columns can be well provided by the use of one-third sheet royal paper, printed on both sides, cross-ruled at three-quarter inch intervals and stitched down the middle. The members of the Conference are almost unanimous in recommending the use of separate paging for each house, or 3,000 Schedules per ream of paper. The latter may be of the same quality as in 1881 (unbleached royal at about 20 lbs. to the ream of 500 sheets) which was found on the whole satisfactory. The enumeration books should be prepared at the Press, the number of sheets which should form the standard books being fixed by the Provincial Superintendent, and should be distributed with a liberal allowance of loose sheets, in such a manner as he may direct. The use of poly-glot headings and inner-sheets without headings is not recommended, as the chance of confusion and misplacing of sheets outweighs the advantage gained in saving of materials and convenience of distribution."

In the proceedings, the Conference compared the enumeration Schedules and instructions adopted in 1881, with those proposed for the Census of 1891. The comparison is given below for facility of reference and marking out the several additions and alterations proposed by the Conference.

A

*Enumeration Schedule of* 1881 (*size varying in each Province*).

| Serial No. of each inmate. | Name. | Condition, *i.e.*, whether married, unmarried, widow or widower. | Sex. | Age last birth-day. | Religion. | | Mother-tongue. | † ‡ § Place of birth. | Occupation of men, also of boys and females who do work ¶ | Education. | | Infirmities. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Religion. | Caste, if Hindu; sect, if other religion. * | | | | 1. Under instruction. 2. Not under instruction, but able to read and write. 3. Not under instruction, and not able to read and write. | | 1. Unsound mind. 2. Deformities from birth. 3. Blind. 4. Lepers. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | | 12 |
| | | | | | | | | | | | | |

* In this column such details of tribes, clans and sects, as the local Government may direct should be introduced.

† If a European British subject, add "British subject."

‡ If a foreigner, state of what country.

§ If of mixed European and Asiatic parentage, add "Eurasian."

¶ Boys at schools, girls, small children, and women who perform no regular work, should not be shewn at all under column 10.

B

*Enumeration Schedule proposed for* 1891 (*uniform size prescribed* 20″×8½″*).

| Serial No. and name. | Religion. | | Caste or Race | | Male or female. | Age. | Married, single or widowed. | Parent-tongue. | Birth, district or country. | Occupation or means of subsistence. | Instruction. | | Name of any blind, insane, deaf-mute or leper, enter the infirmity below. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Main religion. | Sect of religion. | Main caste, &c. | Sub-division. | | | | | | | Learning Knowing. Illiterate. | Foreign language known. If any. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| | | | | | | | | | | | | | |

* For the Calcutta Press it was found more convenient to print a form 18½″×8½″.

*Instructions of* 1881.

*A.—Preliminary record of entries.*

1. Beginning from the of January 1881, you will enter in this book all the people living in your block.* If there is not room for all in this book, another will be given you.

[**Note.*—Where any householders fill up their own schedules, add "except those who will be scheduled on separate forms by heads of houses themselves."]

*Instructions proposed for* 1891.

*A.—Preliminary record of entries.*

1. Beginning from the of 1891, you will visit every house in your block to which a separate number has been affixed in the order in which they are entered in the list at the end of your book of forms and enter in the forms, in the manner prescribed below, all persons residing in those houses. You must use black ink, and write very distinctly in the character you know best.

[You will not enter the inmates of any houses for which according to the note in the above-mentioned house-list, a separate schedule will be issued.]

2. You must write very distinctly in the language you know best, and in black ink.

2. You will take a fresh page for each house, and use a line for each person in that house. If one page will not contain the number of persons living there, you should continue the entries on the next page, repeating at the top of that page, the number of the house, and adding in brackets the word "continued." You should not begin to enter the particulars regarding a fresh house in the middle of a page, but leave the unused lines blank.

3. By house you will understand a building to which a separate number has been affixed.

3. If a house be found unoccupied, you should write the word "empty" on the first line of the form. If any entry for any person is the same as that for the person entered on the line above, you must write it again in full and never enter the word 'Ditto' or make a dot.

4. You will take a fresh page for each house. If one page will not contain the names and particulars of all the inmates of a house, they should be continued on the next page; but the names and particulars of the inmates of a fresh house must not be begun in the middle of a page.

4. You should enter in the form all persons ordinarily living in or taking their meals from each house at the time you visit it, even though any of those persons may be temporarily absent from home for a short time, or out in the fields, or fishing, &c. You should then enter the visitors, if any, in the house, but not such as will not be stopping there on the 26th of February. In the case of Dharmshálás, or Sarais, &c., you should enter on this occasion only the persons who ordinarily live there, not travellers merely passing a day or night in the building.

5. The first person entered in each house should be the head of the house, whether male or female; visitors and others who may be expected to be absent at the Final Census should be entered after the list of the permanent residents has been completed.

5. Column 1.—(Name and serial number of each person). The first person entered in each house should be the head of the house, whether male or female; next the other members of the family; then the resident servants, if any, and after these visitors or other temporary residents, after the name of each of whom the word 'visitor' should be entered in brackets. If there be any objection made to giving the name of a female, you should write the word 'female' in this column [adding* her relationship to some member of the household, and] filling in all the particulars in the remaining columns as usual. If an infant has not yet been named enter the word 'infant.' You are not to insist upon any female giving her name or that of her husband. A few lines should be left blank at the end of the entries of each house, in case names have to be added at the time of the Census on the 26th February. The serial number is not to be entered until that date.

* (Optional.)

6. You will enter all persons living in or taking their meals from the house at the time when the form is filled up. You will not enter any persons absent on journeys or temporarily residing elsewhere; but you will enter persons who are sleeping outside or are out of doors, fishing or working in the fields, or watching the crops, or, like yourself, away from home for some hours on Government business.

6. Column 2.—(Religion). Here enter the main religion to which each person states that he or she belongs, as Hindu, Musalmán, Jain, Christian, Sikh, Bráhmo, Buddhist, Parsi, Jew, &c. Forest tribes who do not profess the Hindu, Musalmán, Christian, or any other of the abovementioned forms of religion, should be entered in this column under the name of their tribe as . . . , &c. [ Persons of the

7. Column 1.—In filling up this column you should enter a separate number for any female whose name is not given, as well as for each other inmate of the house.

8. Column 2.—Enter the names of all males in full. Enter also the names of females, if given, but if there is any objection to telling the names of females, enter the word 'female' in column 2, and fill in all other particulars as usual in the remaining columns.

12. Column 6.—Here enter the main religious denomination to which each person belongs, as Hindu, Mahomedan, Christian, Sikh, Jain, Bráhmo or other religious division of Hindus not mentioned above, Buddhist, Jew, Parsi. If a person belongs to some aboriginal or non-Hindu tribe, enter the name of his tribe, as Garo, Khasia, &c.

13. Column 7.—In the case of Hindus, here enter the caste, as Bráhman, Rajput, &c. If the name of the sub-division of the caste is entered, you must also enter the general name of the caste as a whole. In the case of Musalmans, state whether they are Shiás, Sunnis, Farázis or Vahábis. Christians should be shewn as members of the Church of England, Roman Catholics, Presbyterians, Baptists, Wesleyans, Armenians as belonging to the Greek or Syrian rite, or if not belonging to any of these denominations under the general head of 'others.'

10. Column 4.—Enter the proper sex in all cases, whether or no you have written female instead of the name in column 2.

11. Column 5.—In the case of infants under one year of age, enter the age in months, writing the word 'month' after the number. In all other cases enter the number of years of age attained on the last birth-day. If any person is unable to state his or her age precisely, do not leave column 5 blank, but fill it up with as much accuracy as you can from your own observation, if the person is before you, or after enquiry from the other inmates of the house. You are forbidden to ask to see any female who is not voluntarily produced before you.

lower classes such as . . . , &c., and all others should be entered according to the religion to which they state they belong, whatever it may be, and you are not to dispute their assertions.]

7. Column 3. (Sect).—Enter in this column the religious sects of Christians, such as . . , &c. [and the section of persons of other religions as they may return them].

8. Column 4—.(Caste, tribe or race)—In the case of Hindus, enter here the main caste, as Bráhman, Rajput . . , &c.; for Musalman, enter here the tribe as Pathán, Borá, Maplá . . . , &c. Enter the tribe of forest races, as . . , &c. In the case of Christians enter the race, as native (Indian), Eurasian or European (Foreign). For Buddhists, Jews and others not mentioned above enter the race, as . . . General terms such as . . must in no case be entered.

[*Note.*—This paragraph must be especially drafted to suit each Province, the above being taken as the framework.]

9. Column 5. (Sub-division of caste, tribe or race) —If the entry in column 7 be Brahman, enter here whether Sárasvat, Nágar, Deshastha . . &c. For Musalmans shew whether . . native (Indian). Christians who return caste or race names, such as Protuguese, fisher, Koli, Shanar . . , &c., should have those names entered. For others you should enter the tribe or caste of origin, as . . , &c. . Foreign (European) Christians should state their nationality as English, Irish, American, German, Greek, &c.

[*Note.*—This paragraph will necessarily follow the general lines of the one preceding it.]

10. Column 6 (Sex).—Enter 'male' or 'female' against each entry, even though the word "female" has already been written in column 1.

11. Column 7 (Age).—Enter the number of years each person has completed, not the current year.* Against the entry of infants of less than one year old, write in this column the word 'infant.' If any one cannot state the age exactly, you should make enquiries from other members of the household, or guess the age from the person's appearance, if he or she be present, or refer to some well-known event of local importance by which the year of birth can be fixed. You are not to ask to see any female who is not voluntarily produced before you.

[* *Note.*—In the Punjab the instructions,

9. Column 3.—Young boys and girls who may have been married should be entered as married, even though they may not have actually begun to live with their wives or husbands. A male or female whose first wife or husband has died should be entered as widower or widow, unless he or she has married again, in which case he or she is to be entered as married.

14. Column 8.—'Mother-tongue' means the language ordinarily spoken in the household of each person's parents; whether or no it be that of the locality in which he or she is residing at the time of Census.*

[* *Note.*—"If the father and mother speak different languages both should be entered." This is to be added only in localities where it is likely to be required—*i. e.*, British Burma.]

15. Column 9.—Here enter the name of the district where the person was born and add the name of the Province if he or she was not born in the Province in which his or her name is recorded. If the person was born out of India, the country will be named. No further detail is needed.

16. Column 10.—Only such persons are to be shown in this column as actually do work contributing to the family income. Mere employment in such domestic occupations as spinning will not entitle women to be shewn in this column unless the produce of their labour is regularly brought to market. When a person has two or more occupations, he should be entered as following the occupation whence his income is chiefly derived (but if he combines agriculture with any other profession or trade, such as that of Vakil or money-lender, carpenter or smith, both occupations should be shewn*).

General terms, such as servant, workman, dealer, must not be employed. In each case the specific service or trade in which the person is engaged must be named; *e. g.*, watchman, office-messenger, digger, ploughman, cloth-seller. General expressions, such as *Pesha-i-khud*, must not be employed. In every case the occupation must be indicated by the common vernacular term by which it is known, and not by the Persian name; thus, *Kumhár*, for Potter, not *Kasgar*.

[* *Note*—This addition was made after the issue of the general instructions.]

required are said to be the reverse of the above, *viz.*, the current, not the completed year is to be called for. In the rest of India it is agreed that the age returned is commonly given in completed years.]

12. Column 8 (Marriage, &c.)—In this column enter against each person's name whether he or she is married, unmarried, or widowed. Children who have been married, should be entered as married, even though they may not have actually begun to live with their wives or husbands. Persons who have been married, but have no husband or wife living should be entered as widows or widowers. The information given by the persons themselves, or, in the case of children, by their parents, must be accepted without question, and recorded accordingly.

13. Column 9 (Parent-tongue).—Enter here the language which each person returns as ordinarily spoken in the household of his or her parents.

[*Note.*—The double return for Burma is no longer required there.]

14. Column 10 (Birth-place).—Enter here the District, not the village or subdivision where each person was born, and if not born in the . . Province add the name of the Province or State. If the person was born out of India, enter only the name of the country, as . . . , &c.

*15. Column 11 (Occupation or means of subsistence).—Enter in this column the occupation, as below prescribed, of all who do work, and, in the case of persons who do no regular work, enter the means whereby they subsist, such as house-rent, pension, &c.

For young children, and women who do no work, enter the occupation of those by whom they are supported, but do not leave this column blank for any one. If a person has two or more occupations, enter the chief one only except in the case of a person who owns or cultivates land in addition to another occupation, when both occupations should be entered, as . . . . . &c. In the case of occupations connected with the land, the nature of the connection with the land must always be entered, as . . . . . , &c.; and in the case of a land-owner it should be stated whether he cultivates himself or rents all his land to tenants. When a person is entered as an agricultural labourer, you should specify whether he is engaged by the year or month, or is a daily field-labourer. Women who earn money by independent occupations from their husbands, as by spinning, rice-pounding, selling grass, firewood or cow-dung cakes, or who do

17. Column 11.—Against those under instruction write 'is learning' (*sikhtá*); against those not under instruction, but able to read and write, enter 'knows' (*jántá*); against those who cannot either read or write, or who can read but cannot write, or can sign their names but cannot read, write 'does not know' (*nahin jántá*). Only those should be shown as able to read and write who can do both.

18. Column 12.—Enter as 'lepers,' only those who are afflicted with the true or eating leprosy (juzam). Enter as 'deaf-mutes' only those who have been both deaf and dumb from birth. Enter as 'blind' only those who are blind of both eyes.

*B.—Final Enumeration.*

19. On the 17th February 1881 beginning at P.M., you will take this book with the entries filled in, and visit every house in your block, in order.

house-work for wages, should be entered under those occupations. If a person makes the articles, which he also sells, you should enter him as 'making and selling such and such goods.' You must not enter general terms, such as servant, labourer, writer, Munshi, &c., but must in each case specify the exact service, class of labour and of writing in which the person is engaged, as . . . . . ., &c. If a person be a shopkeeper you must mention the class of goods he sells. If a person lives by alms, you should put down whether he is a religious mendicant or an ordinary beggar. When a person is in Government or other service, you should write the word 'Government,' 'Municipal,' &c., after, and not before, the special service; as, clerk, Government; Signaller, Railway; Sweeper, Municipal, &c. When a person is temporarily out of employ, his last or usual occupation should be entered.

16. Column 12 (Amount of instruction).—Enter against each person in this column whether they are 'learning,' 'literate,' or illiterate, whatever their age and sex may be. Enter as 'learning' all who are under instruction, either at home or at school or college [and who are either being taught to read and write or can do so]. Enter as 'literate' all who are not under instruction, but who can read and write any language whatever. All others, including those who can read but not write, or who can sign their own name but cannot read, should be entered as 'illiterate.'

17. Column 13 (Foreign language known).—This column is to be filled up only for those who have been entered as 'literate' in the column before. If any such person can read and write any language spoken outside India, such as English or Persian, besides his mother-tongue, that language should be entered here.

18. Column 14 (Infirmities).—If any person is suffering from one of the four infirmities entered in the heading of this column, enter the name of that infirmity against the person's name. But enter as lepers only those who are afflicted with . . . ., not with only . . . .; enter as deaf-mutes only those who have been both deaf and dumb from birth; and enter as 'blind' only those who are blind of both eyes.

*B.—The Census.*

19. On the evening of the 26th February 1891 beginning at P.M.,* you will take this book as already filled in, and visit every house in your block in order. You should summon the head of each family residing in the house, read over the entries to him made in the book for his family, strike out those for persons who are absent and enter on the lines left blank full particulars as

above prescribed, about any person who is found in the house, and who has not been previously entered, such as guests and infants recently born, or others. You are to enter as present all living in or taking their meals from the house, even though out fishing, watching in the fields or at a shop, or similarly occupied for the night, as prescribed in paragraph 5 above. You must enter the word 'visitor' against the names of all who are not residents of the place. If there be no room left on the form already numbered for the house in question, you should begin a fresh form at the end of your book, entering the number of the house on it and adding the word "continued." You must see before you begin your work that you yourself are duly enumerated in the house at which you are stopping. You must make no alteration whatever in any entry against the name of any person whom you do not strike out as no longer present. When you so strike out an entry, you must draw the red ink line completely through all the entries against that name, and not only through Column I.

*Note.—In Madras and the Hill tracts of the Central Provinces, the Census is recommended for the morning following the night appointed for the enumeration of the rest of India.†

20. If any persons entered by you in the book are no longer living in or taking their meals from the house, you will score out their names.

20 Whilst going over your block, you must visit every house marked 'empty' at the previous visit, in order to see whether any person may be now living there. After thus visiting all the dwelling-houses, you will go to Dharmshállás, Saráis, or other resting places for travellers, and landing places, if any, and enter full particulars about the way-farers, pilgrims and others who may be putting up there; and also strike out all the entries for persons no longer there. You should ascertain from the [village watch-men or other] local Police authorities whether any wandering tribes, such as . . &c., have encamped within your block; and if there are any such, you should go to their pitching ground and enumerate them. For entries and erasures made on the night of the 26th February, you must use red ink only. Finally, if any person in your block has been given a private schedule, you should go to his house the next morning and collect it. After satisfying yourself that the entries in it are in accordance with the rules above given, you should stitch or pin it into your book with the rest.

21. If any persons not as yet entered by you in this book have arrived or been born in the house, and are at the time of your visit living in or taking their meals from it, you will enter their names with all particulars. The provisions of rule 6 here apply.

22. Generally you will make such corrections in, and additions to, your entries, as will put them in accord with the facts on the night of final enumeration.

23. All additions and corrections must be made in red ink.

24. When you have done what is above prescribed, you will go to the encamping grounds, if any, in your block, and count the travellers there, and also any pilgrims or travellers by road (but not by rail) or others passing the night on the roads within your block. For these persons there will be no house number and no number in column 1. You should state that they are travellers, but should enter in your book all the usual particulars regarding them.

21. After your work has been examined by the supervisor of the circle, you will prepare, according to his directions, the short abstract at the end of your block-book, and have it tested and certified before you give it up to him.

† Subsequently the Census by night was prescribed for Madras by the Local Government.

25. You are not to persist in enquiring the name of any female, if there be any objection to giving it, or to ask for any information not required for the purposes of the Census—as, for instance, the amount of any persons's income; but all persons are bound to give you such information as will enable you to fill up this book of forms. Any enumerator detected in extorting money on any pretext connected with the Census renders himself liable to be punished under the Penal Code.

22. According to the Census Act every person is legally bound to furnish you with such information as is necessary for the complete and accurate filling up of the schedule; but you are forbidden to ask for any information not required for the purposes of the Census, as for instance, the amount of any person's income. Any enumerator detected in extorting money on any pretext connected with the Census renders himself liable to punishment under the Census Act or under the Penal Code.

(*b*) The first variation of importance is the omission to prescribe the entry of temporary visitors, whilst the entry is prescribed of permanent residents temporarily absent (*paragraph* 4). This change is calculated to relieve the enumerator of much writing and erasure on the Census night, while it does not appear to Census officers to endanger the accuracy of the enumeration. As will appear later on in these proceedings, it is proposed to begin the preliminary record as near the date of revision as is compatible with sufficient check and correction. But the movement of the population for fairs, pilgrimages and weddings in January and February is considerable, and as these gatherings last but a few days each, the temporary population of a block varies a good deal in the interval between filling in the habitual residents and bringing the record up to date. On this consideration the change is recommended. The rest of the additions are dictated by experience of shortcomings in practice amongst enumerators, and need no explanation.

(*c*) In paragraph *77* the change from 'age in months' to a word 'infant' is made on account of slips which occurred in abstraction, the word 'months' having escaped notice, and the figures having been entered accordingly as those of years. The note regarding the usage in the Punjab explains itself. The abstracted results will be brought into accord with those of other Provinces by shifting back the figures one year in the Tabulation-Register.

(*d*) *Paragraph 7.*—As has been already remarked, sect is not considered necessary in the case of Hindus and other indigenous religions, but it is advisable to obtain such information as may be available to avoid confusion in the schedules between sect and religion in some cases.

(*e*) *Paragraphs 8 and 9.*—A standard rule about caste, &c., cannot be satisfactory except on the broadest lines. It seems advisable to obtain in connection with social divisions, information as to nationality and race. In this view the instructions are drafted.

(*f*) The instructions regarding the entry of occupations have been discussed at considerable length, and the Census officers are unanimously of opinion that a return of persons *living by* an occupation will be both more accurate and more useful in this country than that of the number *exercising* an occupation. In this latter respect the voluminous returns of 1881 appear lamentably deficient. The attention of the Conference was especially directed to the paramount importance of a complete return of the agricultural population, together with a wider recognition of the peculiar distribution of occupation in the village community of the greater part of the continent. It is from this standpoint that the instructions on this subject have been drafted, their great length being mainly due to the addition of cautions which the results of the abstraction in 1881 prove to be required. The members of the Conference consider this the most important and useful modification they have proposed in the statistical offshoots of the coming Census.

(*g*) The instructions regarding the entry of literary attainments are modified merely to meet certain misapprehensions that were found to have been prevalent in 1881. In one instance, the provision now entered [in brackets] affects chiefly the Punjab, where "rote-schools" for Kurán teaching are numerous, so that many boys are under instruction irrespective of the capacity to read and write.

(*h*) The instructions in paragraph 17 regarding the entry of a foreign language will meet with comment elsewhere.

(*i*) Those regarding infirmities follow the suggestion made in the column heading. A slight modification with regard to leprosy is inserted to meet the chance of the entry of the skin-disease by misapprehension.

(*j*) The remaining changes are based on what was found to have taken place in 1881 in various Provinces.

(*k*) The preliminary totals in the abstract mentioned in paragraph *27* of the instructions are required as soon as possible after the enumeration both for general purposes and as a guide in the abstracting offices. It is proposed, therefore, to make the abstract as simple as possible. It will form part of the block-book, but will be removed as soon as the schedules are taken in hand for abstraction. The following heads are recommended as the most practical:—

| | | | |
|---|---|---|---|
| HOUSES | Occupied | | 1 |
| | Unoccupied | | 2 |
| | | TOTAL | 3 |
| PERSONS | Residents | Males | 4 |
| | | Females | 5 |
| | | TOTAL | 6 |
| | Visitors | Males | 7 |
| | | Females | 8 |
| | | TOTAL | 9 |
| | TOTAL | Males | 10 |
| | | Females | 11 |
| | | TOTAL | 12 |

(*l*) The instructions to supervisors deal chiefly with administrative points, and will thus vary more than those to enumerators according to the circumstances of each Province. No general Code, therefore, has been drafted, but a few main questions are dealt with below.

(*m*) In connection with these instructions, it may be mentioned that the Conference recommended the nomination of European or Eurasian enumerators wherever a large Christian community is resident, to avoid erroneous entries of denomination and race."

The proposals of the Conference were circulated by the Government of India to the Local Governments and Administrations, and on receiving their opinions, final resolution No. $\frac{3\ \text{Census}}{114\text{-}124\ \text{A}}$, dated Simla, the 1st July 1890, was passed determining the form of Enumeration Schedule and instructions to enumerators and determining also the Final Census forms, shewing the information required by the Government of India for imperial purposes. The following are the finally settled forms of the Enumeration Schedules and instructions for filling them as approved by the Government of India:—

## APPENDIX A.

*House number.* *A.—Standard Schedule.* *Page No.*

| Serial No. and Name. | Religion. | Sect of Religion (see rule 3). | Caste of Hindus and Jains, Tribe or race of others (see rule 4). | Sub-division of caste, &c. (see rule 5). | Male or Female. | Age. | Married, unmarried or widowed. | Parent tongue. | Birth District, Province or Country (see rule 10). | Occupation or means of subsistence (see rule 11). | Learning, literate or illiterate. | Language known by literate (see rule 13). | If any person be insane, deaf-mute from birth, totally blind or leper, enter that person as such below. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| | | | | | | | | | | | | | |

*B. Standard Enumerator's abstract.*

(Not to be filled up till after the Census on the 26th February 1891.)

| Village. | Block No. | Book No. | Houses. | | | Persons. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Occupied. | Empty. | Total. | Residents. | | | Visitors. | | | Total. | | |
| | | | | | | Males | Females. | Total | Males. | Females. | Total. | Males | Females. | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | | * | | * | * | * | * | * | * | * | * | | | |

* Columns marked * are optional with Local Governments.

Re-added by { *a*—Enumerator of Block No. / *b*—Enumerator of Block No. } Signed _____ Enumerator.

Certified to have been tested and found correct. Signed _____ Supervisor.

*C. Standard Block list.*

*Village or ward.* *Block No.* *Circle.*

| Sub division, *i. e.*, hamlet, quarter, street, &c. | Houses. | | Families in each house. | | Remarks. |
|---|---|---|---|---|---|
| | Serial No. | Description (Dwelling house, shop and sarái.) | Serial No. | Name of the head member of each family. | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | * | * | |

* Columns marked * are optional with Local Governments.

Compiled into charge summary on the of 1891.

Signed _____ Census Superintendent.

(For Vernacular Translation).

A. The first round (Preliminary Record)—

1. Beginning from the of 1891 you will visit every house in your block to which a separate number has been affixed, in the order in which they are entered in the list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.
2. You must use black ink and write very clearly in the character you know best.
3. You must take a fresh page for each house. If there are more than eight persons in a house you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word "continued" after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.
4. If the entry for any person in any of the columns of the schedule be the same as that for the person entered on the line above, you must repeat the entry and never write the word 'ditto' or make dots.
5. If one of the houses on the list be found unoccupied, you should write the word 'empty' after the number of that house, on the top of the form.
6. You are to enter all persons who ordinarily live and take their meals from the house, even though any of them may be, at the time of your visit, absent for a short time at the bazar, town, watching crops, fishing (or even for a few days at wedding or on a pilgrimage,* provided they are to be back at the house

* Optional with local Governments and administrations.

before the 26th February). After the residents you should enter the visitors' if any, stopping in the house (but not such as are only there for a day or two as for a wedding, &c., and will not remain there till the 26th February*). In Dharmashálás, Saráis or temples, you should enter on this occasion only those who usually live there and not travellers, &c., stopping only a day or a night or so in the building.

7. Before beginning to make these entries you must read carefully the rules for filling up each column, which are printed on the next page, and also the specimen schedule on the page opposite those rules.

8. You should point out to the supervisors entries about which you are in doubt and receive his instructions. You must have completed all the entries in your block by the of 1891.

B. The second round (Final Record)—

9. At night-fall on the 26th February 1891, you will take this book as already filled in, and again visit every house in your block in order.

10. You must summon the chief member of each family residing in the house, and read over to him the entries made for his family in the schedule. You will strike out the entries for persons who are not present, and fill up the form for any person now in the family who was not there when the first visit was made, such as guests, infants newly born and others. You are to consider as present all living in or taking their meals from the house, even though any of them may be out fishing or watching in the fields or at a shop, &c., for the night.

11. You must enter the word "visitor" in column 1 after the names of all who are only in the house for a few days and do not ordinarily reside there.*

12. If there be no room left on the schedule for the fresh entries above mentioned, you must take a fresh page at the end of your book, and enter on it the house number with the word "continued" after it, as prescribed in paragraph 3 above.

13. Before you start on your round you must see that you are yourself enumerated in the house where you are stopping.

14. You must make no alteration whatever, in any entry against the name of any person, unless you have to strike out the entries altogether, because he or she is no longer present. When you strike out a person you must draw the line completely through all the entries following that person's name and not merely through (column 1).

15. You must use red ink only for entries and erasures made on the round on the 26th February.

16. Whilst going on this round you must visit every house marked "empty" in your book to see whether any person is now living there.

17. After visiting as above all the dwelling houses, you must go to Dharmshálás, Saráis, encampments and landing places where travellers rest for the night, and enter all particulars in the schedules for the way-farers, boatmen, pilgrims, &c., you may find there and strike out the entries already made against persons who are not now present. You should ascertain from the village watchmen if any wandering gang, &c., has come to pitch in your block, and if there be any such you should go and enumerate it as above prescribed for other persons.

18. If any house-holder in your block has been given a separate schedule, you should collect it on the morning of the 27th February, and after seeing that the rules have been complied with in filling up the columns, you should stitch or pin it into your book, next to the last schedule filled up by you.

19. After your book has been inspected by the supervisor you will prepare the short abstract printed on the back of the specimen schedule in it, as directed by the supervisor, and he will not take charge of your book until he has certified the entries to be correct.

20. According to the Census Act every person is legally bound to furnish you with such information as is necessary for filling up the schedule; but you are forbidden to ask for any information not required for the purposes of the Census, as, for instance, the amount of any person's income. Any enumerator detected in extorting money on any pretext connected with the Census renders himself liable to punishment under the Census Act or the Penal Code.

* Optional with local Governments and Administrations.

C.—Rules for filling up the schedule—

Rule 1—Column 1 (Serial No. and name).—Enter first the chief resident member of the family, whether male or female, then the other members of the family and their resident servants, if any, and lastly, visitors or temporary residents after whose name write a (*V*) in brackets for visitor. If there be any objection made to giving the name of a female, write the word 'female' in this column (adding her relationship to some member of the household) and filling up the rest of the columns for her as usual. If an infant has not yet been named, enter the word 'infant.' The enumerator is not to insist upon any female giving her own or her husband's name. The serial No. must not be added till the final record.

Rule 2—Column 2 (Religion).—Enter here the religion which each person returns, as Hindu, Musalman, Jain, Christian, Parsi; Forest tribes who are not Hindus, Musalmans, &c., should have the name of their tribe entered in this column, as Bhil, Gaud, Garo, &c., low castes as Chamár, Dom, Pariá, Mahár, &c., should be entered by the religion which they themselves return, and no dispute about it is to be raised.

Rule 3—Column 3 (Sect of Religion).—Enter the sect of religion followed by each person as they return it—as Smárth, Vaishnav, Vallabhúchárya, Lingáyat, &c., for Hindus; Sunni, Shiá, &c. for Musalmans; and for Christians enter whether Church of England, Roman Catholic, Presbyterian, Lutheran, Baptist, Methodist, Episcopalian, &c. If the sect cannot be stated enter "not returned" in this column, but do not leave it blank.

Rule 4—Column 4 (Caste, &c.).—Enter the caste of Hindus and Jains and the tribes of those who have not castes, and the races of Christians, Buddhists, &c.,—as Bráhman, Rajput, Baniá, Kunbi for Hindus; Pathán, Mogal for Musalmans; Eurasian or Native Christian for Christians; do not enter vague terms such as Hindustáni, Márwádi, Panjábi, &c.

Rule 5—Column 5 (Subdivision of caste, &c.).—If the caste has been entered in column 4, enter here the subdivision, as Kanojia or Núgar of Bráhmans, Osvál of Baniás, &c.; if tribes, enter the clan; if race, enter the tribe or nationality.

Some races or castes may not return subdivisions, and in their case the entry in column 4 should be repeated, but this column must not be left blank.

Native Christians, for instance, may be returned as Portuguese, East Indian, Madrasi, or by their caste, if recognised; Karens as Sgau, &c.; Bhils as Tadvi, Pawádá, &c.; Gonds as Ráj, &c.

Rule 6—Column 6 (Male or Female).—Enter here each person as either male or female, even though you have written the word 'Female' in column 1 already.

Rule 7—Column 7 (Age).—Enter the number of years each person has completed. For infants less than one year old, enter the word "infant." If a person cannot state his or her age exactly, the enumerator should ask the relations, or refer to some well-known event of local importance, or if the person be present, make a guess at the age from the appearance. He must never insist on seeing any female who is not voluntarily produced before him.

Rule 8—Column 8 (Marriage, &c.).—Enter each person whether infant, child, or grown up as either married, unmarried or widowed. This column must not be left blank for any one of whatever age.

Children who have been married should be entered as married even though they may not have begun to actually live with their wives or husbands. Persons who have been married, but have no wife or husband living, should be entered as widowed. The enumerator must accept the statement made by the person, or in the case of children by their relatives.

Rule 9—Column 9 (Parent-tongue).—Enter the language which each person returns as ordinarily spoken in the house-hold of that person's parents.

Rule 10—Column 10 (Birth-place).—Enter the District and the State in which each person was born, and if the person be not born in the Province, add the name of the Province to the District of birth.

If the person be born out of India, enter the country as China, Kabul, Ceylon; the names of villages, tehsils, &c., are not to be given.

Rule 11—Column 11 (Occupation or means of subsistence).—[Read this rule very carefully and ask the supervisor about all cases which seem doubtful to you.] Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as house-rent, pension, &c. In

the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word "dependent"; but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation when both should be entered.

No vague terms should be used such as "*service*," "*Government service*," "*shop-keeping*," "*writing*" or "*labour*," &c., but the exact service, the goods sold, the class of writing or labour must be stated. When a person's occupation is connected with agriculture, it should be stated whether the land is cultivated in person or all let to tenants; if he be an agricultural labourer, it should be stated whether he is engaged by the month or year, or is a daily field labourer. Women who earn money by occupations independent of their husbands, such as selling firewood, cow-dung cakes, grass or by rice-pounding, weaving or doing house-work for wages, should be shewn under those occupations. If a person makes the articles he sells, he should be entered as "maker and seller" of them. If a person lives on alms, it should be stated whether he is a religious mendicant or an ordinary beggar. When a person is in Government, Railway or Municipal service, the special service should be entered first, and the word Government or Municipal, &c., after, as clerk—Government; sweeper—Municipal; labourer—Railway.

If a person be temporarily out of employ, enter the last or ordinary occupation.

Rule 12—Column 12 (Instruction).—Enter in this column against each person, whether grown up, child or infant, either learning, literate or illiterate. Enter all those as 'learning' who are under instruction, either at home or at school or college.* Enter as 'literate' those who are able to both read and write any language, but are not under instruction as above. Enter as 'illiterate' those who are not under instruction, and who do not know how to both read and write, or who can read but not write, or can sign their own name but not read.

Rule 13—Column 13 (Language known by literate).—Enter here the language which those shewn as literate in column 12 can both read and write, and if a person knows how to read and write English as well as a Vernacular enter "English" also.

This column is to be left blank for those shewn in column 12 as learning or illiterate, and except when English is known only one language should be entered, that best known.

Rule 14—Column 14 (Infirmities).—If any person be blind of both eyes, or deaf and dumb from birth or insane or suffering from corrosive leprosy, enter the name of the infirmity in this column.

Do not enter those of one eye only, or who have become deaf and dumb after birth or who are suffering from white leprosy only.

**84. Changes of Importance.**—From the above remarks it will appear that besides the changes made in the wording and position of several columns, the most important and note-worthy additions and alterations made in the form of 1881 for adoption in the recent Census were :—

1st, That castes and sub-castes were ordered to be recorded for all religions instead of castes for the Hindus and sect for the people of other religions.

2nd, That in the column for occupation, means of subsistence was ordered to be registered instead of the occupation followed; in other words, while in 1881 those only had been recorded as occupied under a particular occupation who actually worked in the carrying on of that occupation, in 1891 all were to be designated under a certain occupation who were themselves actually working or were supported by others working in that occupation.

3rd, That a column was added to the schedule of 1881 in order to shew the language known by the literate, together with English, if he knew English also.

The above three additions shew for themselves the object with which they were made. They need no further remarks.

**85. Baroda suggestions in reference to column 3 of the schedule.**—Before closing this subject it will not, it appears, be out of place to refer to a correspondence that ensued between this office and that of the Census Commissioner for India, in reference to column 13 of the schedule, as proposed by the Agra Conference and as finally sanctioned by the Government of India.

* For the Panjab "and who are learning to read and write, or can already do so" can be added.

In the instructions to Enumerators proposed by the Conference, it was directed that the foreign language known should be recorded for those who had been entered as literate in the preceding, namely, the 12th column of the schedule. The object of the 13th column as understood here was to obtain the number of persons knowing all foreign languages and English; but the instructions bearing on the column required those only to be enlisted in the 13th column, who appeared as literate in the 12th. The instructions for the 12th column directed that those only should be entered as literate who were not under instruction, but who could read and write any language whatever; and to enter all those as learning, who were under instruction, either at home or at school or college. Thus under the wording of the instructions, persons who could but imperfectly read and write English would be entered in the 13th column, if they were entered as literate in column 12; while graduates studying for higher examinations, would not appear in column 13 simply on account of their attending the college and being consequently entered as learning in column 12. It was, therefore, suggested that if the information about foreign languages were obtained with regard to those also who were entered as learning in column 12, column 13 would be more useful inasmuch as it would afford a complete number of persons acquainted, or making acquaintance, with a foreign language. Before, however, the above memorandum submitted from this office through the regular channel reached the Census Commissioner, the Government of India had already settled the Enumeration Schedule, and passed final orders directing that, instead of the "Foreign language known," "Language known by the literate" should be entered in the 13th column. Thus there was probably no time for the Census Commissioner to reconsider the question on the lines of the memorandum submitted from this office.

86. **Vernacular instructions issued for the Baroda Territory.**—On receiving the instructions finally approved by the Government of India, they were discussed here and translated into Gujarati. The necessary additions and alterations were made conducing to the better fulfilment of the object of the instructions. When the Census Commissioner visited Baroda on the 26th of November 1890, these instructions were placed before him, and after making alterations wherever they were found necessary in consultation with him, the final draft was approved and printed.

### 11. *Supervisors and their Circles.*

87. **Instructions to Supervisors.**—The Circles and Supervisors were created in the Census arrangements specially with a view to examine the work of the Enumerators, done according to the instructions given to them; for, it was too difficult for a Náyab Foujdár actually to examine the work of each Enumerator in his *Thána*, comprising a very large number of Blocks. The Supervisor was thus a medium between the Náyab Foujdárs and the Enumerators, and as such, he had had the executive work also in respect of his Circle, such as receiving and delivering books and other forms from and to the Nayáb Foujdárs and Enumerators in addition to his special and most important work of examining the Schedules filled up by the Enumerators and correcting them in accordance with the instructions, and of generally guiding the Enumerators, when necessary, to a correct way of making entries in the Schedule. The duties of a Supervisor, therefore, consisted of an executive officer acting in a subordinate position to or conjointly with the Náyab Foujdárs, in regard to the supply of the necessary Census wants of his subordinate Enumerators, and supervision and inspection in regard to their work. The instructions to Supervisors were accordingly framed so as to enlighten them, as well as possible, on these two points. The instructions embodied in Circular No. 19, dated the 27th December 1890, are as follow:—

Instructions to Supervisors. (Translated.)

To

Rájamánya Rájashri, _____

You are appointed Supervisor of the following Circle at the Census of 1891.

Name of *Thána or Kasba*. Letter of Circle.

| Name of village or Kasba. | Serial number of Block in the Circle. | Intelligible description of Block. | Finally settled number of houses in each Block, according to the statement prepared under Circular No. 11. | *Remark* as to the camping ground for travellers, ports, landing places, &c. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | | | | |

2. The following table will furnish you with information as regards the Blocks contained in the said Circle, and enumerators appointed to each of them :—

| Serial number of Block in the Circle. | For Preliminary Record of entries. | | For Final Record of entries on the 26th February 1891. | | REMARKS. |
|---|---|---|---|---|---|
| | Name, father's name and designation of the person appointed. | Recognised place of residence. | Name, father's name and designation of the person appointed. | Recognised place of residence. | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | |

3. Enumeration books are supplied as mentioned in the separate receipt, for the Circle in your charge. Each of them bears the Block-number according to which they are to be distributed respectively to the Enumerators of your Circle. Besides these a stock of blank supplementary books has been supplied to each Náyab Foujdár from whom the necessary supply may be ordered and given to those Enumerators whose original books have been filled in, before the completion of the Block, marking the figures in the heading prescribed for the purpose on the original book for each such additional supplementary book delivered to the Enumerator.

4. The space on the covering of the original books has been left blank for filling in the name of the Enumerator, which should be filled up when the appointed Block for the Final Record of entries comes to you and asks for the book and not till then.

5. You should cause the Block list, for which ruled pages are reserved in the enumeration book, to be filled *housewar* by the person appointed for the Preliminary Record of entries, and no mistakes should be allowed to creep in.

6. The Preliminary Record of entries is to be commenced on the 15th January 1891. Therefore all the necessary preparations, such as filling in the Block-list in the book, &c., should be made before that date, and you should examine the Circle list (*vide* para. 1) and Block-lists and see that no roads, *chhaprás*, scattered houses, places of encampment for travellers, or places for anchoring the ships have been left out of either the Circle or Block-list. You should also see, if there are any newly built houses yet to be entered in the Block-list, and have them entered.

7. You should carefully peruse these instructions and the sample book of enumeration which is hereto attached for your use, and explain to the Enumerators the duties they will have to perform at the Preliminary and Final Records of entries, causing the instructions contained in the book to be read by them in your presence. You should also ask them some questions on several points, to see whether they have digested the instructions and give explanations on doubts raised by them.

8. You will, besides, draw their particular attention to the following points, *viz*:—

(1) If a female, or her husband or father objects to give her name for being entered in the first column it should not be left out; entering the word "female" only instead. If you happen to enquire the name of a female in the absence of any male member of the house and if she hesitates to give her name, it may be obtained from her neighbours, and entered in the book.

(2) The questions like the following may be recommended to the Enumerators for asking the people at the time of filling in column 11 of the Enumeration book.

How do you maintain yourself? Are you an owner of land, or a cultivator of land? Do you cultivate any portion of the land belonging to you, or have you let it out wholly to your tenants? Do you follow any other occupation than agriculture? Which is your principal occupation of all those you follow, besides being connected with land?

(3) Merely those should be entered as lepers who suffer from black or corrosive leprosy, or whose limbs give way to it. Those who suffer from white leprosy only should not be entered. Therefore any entry made in column 14 should be particularly examined by you.

In short if the Enumerators and yourself will carefully remember the instructions given in the book, you will be able to see each column filled in without mistakes.

9. You will see that the Enumerators commence the Preliminary Record of entries exactly on the 1st of February 1891, and with them you should begin your rounds in the Blocks in your Circle, and examine the entries made by them in the books in order to satisfy yourself that the entries are correct, and give explanations where asked.

10. As the Preliminary Record is the only means to make the Final Record of entries complete, those who may be living and taking their meals in the house at the time of the Preliminary Record should be registered; no matter, if any of them may be, at that time, absent for a short while at the Bazár, or town, or employed in watching crops, in fishery, or as guards, or absent for a few days at a wedding or on a pilgrimage, provided they are to be back at the house before the 26th February. After the residents should be entered the visitors, if any, stopping in the house, excepting those who will not remain there, but who will return before the 26th February. From *Dharmshálás*, Saráis or temples, those only should be entered on this occasion who usually live there, and not travellers, &c., stopping only for a day or night or so in the building. Nor those who may have stopped at the usual places of encampment for carts or travellers, bearing no number, for they are to be entered, it must be remembered, at the Final Record on the 26th February.

11. As Block-books will be completely filled in during the period for the Preliminary Record of entries, you should examine them. This examination should extend over each entry made in reference to each individual in each column, and the gaps, if any, should be filled in, after yourself making the necessary enquiry at the house concerned. You will remember that every column should be filled in against the name of each individual, except columns 13 and 14, and that, if any column is found blank it should be filled in.

12. In the course of the examination if any entries be suspected to have been incorrectly made, for instance, the word "male" occurs against the name of a "female" an infant is mentioned as "literate" or "Musalman" appears to have been entered in the column for religion while "Bráhman" occurs in the column for caste, against the name of the same person, then you will ascertain the correct facts and make the necessary alterations.

13. You will correct the mistakes that may be found and report to this office those of them that appear to be important. Three sheets of blank paper accompany this for such reports.

14. You should well remember that the changes you will make in the entries are not to be such as are the result of a difference of opinion between yourself and the head of the house who gave you information. For instance:—a person professes to have married, but you think that the marriage has not properly taken place; still you must retain the entry "married" against his name. You have to make changes only if the Enumerator has omitted to make an entry in a column, or if he has recorded facts quite contrary to correct facts given out to him, or if he has recorded facts given to him under a misapprehension. You will accept as correct whatever facts are given to you by the head of the family. But if you think that false information has been knowingly supplied by a householder you will report the matter to this office and steps will be taken to secure correct information.

15. At every time you examine the Enumerators' books you will put your signature and date in the blank portion of its cover.

16. You will finish the examination work of your Circle by the 10th of February and send in the books, so as to reach the Náyab Foujdár or this office, by the evening of the 11th. A report should be submitted to this office, if the books are sent to the Náyab Foujdár and to the Náyab Foujdár if the books are sent here. This report must reach this office by the 14th February.

17. Final Record of entries will be made on the night of the 26th February 1891; for which you will again obtain the books from this office and distribute them among the men appointed for the Final Record by the 25th at the latest, explaining to each of them the limits of his Block. A supplementary book may be given to the Enumerator whose original book has been completed or affords no room for further entries, which may be required to be made in the course of the 2nd round, and a stroke may be made on the original book for every supplementary book thus supplied.

18. You should obtain and give to Enumerators householder's Schedules for the Blocks in which you are directed from this office to supply such Schedules to

gentlemen mentioning on the cover of the book the number of such forms given to each of them. You will see that these forms are given before the 26th by the Enumerator, to the gentlemen for whom they were intended.

19. You should arrange that all the Enumerators do obtain red ink before the 25th February at the latest.

20. After making provision as above for every one of the Enumerators appointed for the Final Record of entries under you, you will see that every one of them starts in time to reach his Block at least before the evening of the 26th and ask him to make the Final Record of entries in his Block on the night of the 26th. You should also visit every Block of your Circle on that night and see whether the enumerator makes the Final Record of entries regularly or not.

21. In the event of any Enumerator appearing to be absent from his Block, on account of sickness or any other unavoidable cause, arrangements should be made with the neighbouring Enumerator for completing the Final Record of the Block in question; if the main Enumeration book containing the Preliminary Record of the Block be not also forthcoming then some supplementary books should be bound together into a new book and the entries should be made anew for the Final Record. In short, the Final Record of entries should never be left unfinished on account of the absence of the Enumerator or any other cause whatever.

22. The main work to be done in the Final Record consists in striking off those that have absented themselves and in entering the new comers since the Preliminary Record. But in doing this, particular care should be taken to see that no person is altogether omitted from enumeration, nor is any person counted twice. As a general rule a person should be registered at the house where he permanently resides, that is to say, in which he usually takes his meals or from which he receives his meals. It follows that a person will not be counted in the house of another person where he is found to be on the night of the Census, for business or duty, if he does not take always his meals in the house. Following this principle, the persons mentioned below should be counted at their own houses notwithstanding that they may be found absent therefrom.

(1) Persons who have gone out for a short while, and are to return home to sleep before morning.

(2) Persons who are to be absent from a house during the whole night for watching crops, on hunting expeditions, for fishery, as sentries on guard duties, &c., only to return to the house the next day or to receive their meals therefrom.

(3) *Vartanias*, peons, &c., who are on duty at another's house but not taking meals from that house.

(4) The Supervisors and Enumerators should be regarded present at their own houses even if they went to another village on Census duty.

23. On the contrary there will be found persons who dine at a Vishi (hotel) but who usually live in another house engaged for the purpose; or some of the military men, perhaps, go for meals to their own or other peoples' houses, in the town or city; but their duty is to live day and night in the military lines. Such persons should be registered at the places where they usually live, and not at the places where they go to take their meals. Again if a person has gone to pass even only one night as a guest at a friend's house in another village or has gone on a journey by land or water, he should be omitted from his usual residence as he will be counted where he has gone.

24. Travellers will be counted at the place where they halt on the night of the 26th February, or in the train, or on board a vessel, where they are found on that night.

25. Some difficulty is likely to arise in reference to the enumeration of the people mentioned below:—

(1) Persons who are actually travelling by road during the night-time of the 26th February.

(2) Persons who leave their homes to commence a journey during that night.

(3) Persons who arrive at their residences from a journey during that night.

Endeavours should be made to count such persons where they take their supper and an enumeration-ticket should be given to every person, who intends to commence or continue journey that night, when he is enumerated, with a view to his not being counted again. He should be instructed to shew the ticket to any Enumerator or railway or boat official who asks him whether he has been

counted already; so that he will not be recounted. On the arrival of such persons in our limits, on the other hand, the Enumerator should ask whether the person coming has been enumerated anywhere and requires the ticket of enumeration and if the ticket be produced, it should be returned and the bearer of the ticket should not be counted.

'26. If a Jail or lock-up is situated in a Block, or if a Jail forms a Block by itself, those prisoners only out of the number therein confined will be registered in the Preliminary Record of entries, who are to be released after the 26th. February 1891. In the Final Record those persons should be added who may have since entered the Jail up to the time of Census on the night of the 26th. The Jail Department has issued orders to arrange for an officer being present with the Enumerator when he makes the entries and with yourself at the time of examining those entries. But in doing the work the time when the prisoners move about, under the usual practice of the Jail, should be avoided. In the occupation column for the prisoners mention whether he is under-trial, civil or sentenced prisoner, and then the occupation which he used to follow before entering the Jail. In the under-mentioned Jails the Preliminary and Final Record of entries will be effected by their respective officers who will receive Enumeration books for the purpose.

| | |
|---|---|
| 1. Baroda Central Jail. | 4. Amreli Jail. |
| 2. Kadi Jail. | 5. Dwárka „ |
| 3. Pátan „ | 6. Navsári „ |

But the Enumeration book of the Jail will after the completion of the Final Record be taken by you in your possession from the Jail Officer and embodied in your abstract.

27. In the morning of the 27th February the Enumeration books and the loose Schedules, if any are given, should be brought to you by the Enumerators in a certain place previously settled, pinned or sewn to the books. You will then examine the red ink entries and if any of them is found erroneous you will visit the house to which it belongs, ascertain the facts and have the necessary correction made.

28. After making yourself sure that the Enumeration Schedules are correct, you will cause an abstract to be prepared on a separate piece of paper, given at the bottom of the Enumeration book; have it examined by two more Enumerators present, and examine it yourself, assure yourself that the additions are correct, have the printed form in the book filled up and signed by the checkers and then take the Enumeration book back from the Enumerator.

29. On receiving all the Enumeration books with loose forms you will prepare an abstract of your Circle in the form to be given to you hereafter, and deliver it over together with the books and the loose forms, and all other papers to the Náyab Foujdár, or into the Mahál Kacheri; you will be relieved of the charge when the Náyab Foujdár or the Mahál Kacheri after examining the abstract make themselves sure that it is correct and take the papers into their custody.

30. You will give and demand a receipt wherever you are concerned in the course of the transmission of books, forms, &c., from the Náyab Foujdár to yourself and from yourself to the Enumerator and *vice versâ*.

*Dated January* 1891.

**88. Instructions for the City.**—Similar instructions were issued to the supervisors of the Baroda City with the following changes suitable to the circumstances of the City:—

(*a*) The word *Thána* was replaced by the word Zilla.

(*b*) The word Náyab Foujdár by the word Inspector.

(*c*) The Preliminary Record was directed to be commenced on the 1st February in the City, instead of the 15th January in the District.

(*d*) The Enumerators for the Final as well as for the Preliminary Record being the same in the City, the necessary change was introduced into the context.

(*e*) The dates for the completion of the Preliminary Record and for the return of books, in the City of Baroda were fixed to be the 18th and 20th instead of the 10th and 11th February for the mofussil, and the consequent change was made where necessary.

(*f*) The date for the Enumerators retaking the books for the Final Record fell on the 26th in the City and 25th in the Districts; and the consequent change was made.

(*g*) The Enumerators were directed to be present in their respective Blocks by 8 p. m. in the evening in the City and by evening in the Districts.

(*h*) The Supervisor's abstract was given with instructions to the District Supervisors and afterwards to the Supervisors in the City. The requisite change was accordingly made in the instructions to the City Supervisors.

12.—*Printing of Schedules.*

**89. Census Superintendent of Bombay requested for a supply.**—In 1881, the Enumeration schedules and books, Abstraction and Tabulation Sheets and all other forms were printed at the Government Central Press, Bombay. It was the intention to observe the same procedure in the recent Census also, as it was likely to facilitate the work, to some extent. The Superintendent, Census Operations, Bombay, was, therefore, requested, through the Agent to the Governor General, to make the necessary provision for the forms, which might be required for our use, when he made his own arrangements for different districts of the Presidency. But a reply was received in which he stated that the Government Central Press was unable to undertake the printing, for the Baroda State.

**90. Printing done in the Darbar Press.**—Under the circumstances, sample forms adopted for the Bombay Presidency were asked for and tenders were invited from the Bombay Printing Presses. But after examining the work turned out by some of these presses and the exorbitant rates of the others, it was finally decided to entrust the work to our own Sarkári Press. It is very gratifying to note that this difficult work was performed very satisfactorily and neatly by our press; even up to printing the red horizontal line to denote absentees at the final Census, in the sample schedules. The serial numbers, and a complete entry for newcomers had also to be printed in red, in the same forms.

**91 Binding of Enumeration Books.**—From the statements received from the Vahivatdars showing the Blocks, containing different numbers of houses, from 1 to 100, a general statement had been made in this office. This statement was supplied to the Press Kámdár. Taking this statement as his guide, he got books bound very neatly and speedily. A special establishment was given to him for the printing and binding of Schedules into books. Thus the difficulty of obtaining a sufficient supply of enumeration Schedules, both loose and bound, was successfully overcome.

**92. The numbers of Enumeration Schedules.**—The following table gives an account of Enumeration Schedules bound, and kept loose, and used in supplementary Enumeration books and in books for the enumeration of the floating population:—

| Kinds of books. | No of books. | Number of Forms. | | Instruction forms. | Block lists. | Sample-forms. | Yellow papers. | Brown paper covers. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| | | Leaves. | Pages. | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Principal Block books according to the list .. | 11,746 | 469,908 | 939,816 | 11,746 | 15,492 | 11,746 | 11,746 | 11,746 | |
| Additional printed books .. ... ... | 48 | 1,625 | 3,250 | 48 | 60 | 48 | 48 | 48 | |
| | 11,794 | 471,533 | 943,066 | 11,794 | 15,482 | 11,794 | 11,794 | 11,794 | |
| Supplementary books... | 4,000 | 20,000 | 40,000 | ..... | ..... | ... .. | 4,000 | 4,000 | |
| Instructions to Supervisors ... .. | 1,500 | 1,500 | 3,000 | 1,500 | 1,500 | 1,500 | 1,500 | 1,500 | |
| Loose Enumeration Schedules ... .. | ... .. | 8,625 | 17,250 | 1,706 | 1,706 | 1,706 | 612 | 1,000 | |
| | 17,294 | 501,628 | 1,003,316 | 15,000 | 18,688 | 15,000 | 17,906 | 18 294 | Of these forms the enumeration Schedules for ships were bound. |
| | | | | Books expended. | | | | | |
| Principal Block-books. | 11,772 | 470,596 | 941,192 | 11,772 | 15,457 | 11,772 | 11,772 | 11,772 | |
| Supplementary books . | 2,917 | 14,585 | 29,170 | ... .. | ..... | ..... | 2,917 | 2,917 | |
| Instruction book for supervisors .. | 1,421 | 1,421 | 2,842 | 1,421 | 1,421 | 1,4 1 | 1,421 | 1,421 | |
| Enumeration forms ... | ... .. | 5,725 | 11,450 | 240 | 350 | 240 | 240 | 240 | |
| | 16,110 | 492,327 | 984,654 | 13,433 | 17,228 | 13,433 | 16,350 | 16,350 | |
| | | | | Books in Stock. | | | | | |
| Principal Block books | 22 | 927 | 1,874 | 22 | 25 | 22 | 22 | 22 | |
| Supplementary books . | 1,083 | 5,415 | 10,830 | ..... | ... .. | ..... | 1,083 | 1,083 | |
| Instruction book for supervisors ... ... | 79 | 79 | 158 | 79 | 79 | 79 | 79 | 79 | |
| Loose Enumeration form ... ... .. | ..... | 2,900 | 5,800 | 1,466 | 1,356 | 1,466 | 372 | 760 | |
| | 1,184 | 9 331 | 18,662 | 1,567 | 1,460 | 1,567 | 1,556 | 1,944 | |

**93. Books of different sizes.**—The following table shows the number of books of different sizes :—

| Various sorts of Books. | Number of pages in each Block-book. | | |

| Name of Division and Mahál. | Number of principal Block books. | Supplementary Books. | Loose forms. Gujarati. | Loose forms. English. | Why supplementary books were required. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| AMRELI DIVISION. | | | | | |
| Mahál Amreli ... .. | ... | 100 | ... | ... | The Block-books had insufficient pages. |
| KADI DIVISION. | | | | | |
| Mehsáná ... ... ... | 2 | 2 | 50 | ... | For the enumeration of people on the Petlád and Mehsáná Railway line. |
| NAVSÁRI DIVISION. | | | | | |
| Palsáná .. ... .. | ... | 127 | ... | ... | To enumerate people at Umreth assembled for funeral. |
| BARODA DIVISION. | | | | | |
| Sávli ... ... ... | ... | 15 | ... | ... | Required by the Vahivatdár of Sávli. |
| Vaghodiá ... ... .. | 5 | 25 | ... | ... | To enumerate people engaged on the Sayáji Sarovar water-works. |
| Dabhoi ... ... .. | ... | 15 | ... | ... | Required by the Vahivatdárs. |
| Baroda ... ... .. | ... | 60 | ... | ... | To enumerate people assembled at Akota fair. |
| Chorandá ... ... ... | ... | 25 | ... | ... | To enumerate a possible concourse of people at a fair. |
| Baroda City ... ... | 11 | 126 | 250 | 20 | To meet likely demands. |

It will appear that the demands were made by the Vahivatdárs, not on account of any negligence on their part or any defect or mistake inadvertently allowed to exist in the numbering of houses in each Block and subsequently found out at the eleventh hour, but as a precautionary measure to meet with large additional ingress of people on account of unexpected fairs, marriages, or funerals subsequently brought to their notice.

**95. Printing of Abstraction sheets and Tabulation Registers.**—The next requirement was for Abstraction sheets and Tabulation Registers; and these forms were also supplied correctly and in time, whenever required, by the Sarkári Press.

13.—*Preliminary and Final Record of entries.*

**96. Preliminary Record of Entries.**—After the division of the entire area into Circles and Blocks the numbering of houses and printing of the Schedules, the important function of the Preliminary Record of entries had to be undertaken. The actual enumeration in all its details was impossible in the limited period of 4 or 5 hours allowed to Supervisors and Enumerators on the night of the 26th February. The principle, therefore, enunciated for the actual enumeration of the population was that it should be commenced some days prior to the date of the Census, making at the first round, the Preliminary Record of entries, in the Enumeration book, for those only who were supposed to be permanent inhabitants of a building, or to be in the building until after the 26th February 1890. The travellers encamped in open spaces, people in *Dharmshálás* or on board the ships and steamers, in the harbour and *en route* to other ports, were all to be counted and entered in the books or on loose Schedules, and alterations were to be made in the Preliminary Record according to the facts elicited at the final round. The local officers were not supplied at first with the Circulars and papers connected with the Final Record of entries, but with only those papers which were indispensably required for the Preliminary Record of entries. The Enumerators, Supervisors and other officers were thereby better able to see their way to the proper entries in the Preliminary Record than they would have been if the stock for the two operations had been supplied to them once, for all, before the commencement of the Preliminary Record.

**97. Circular No. 20 of 27th December 1890.**—This Circular communicated the dates for commencing and finishing the Preliminary Record of entries, and supplied to the Vahivatdars the necessary Enumeration books and other printed papers connected therewith. It further explained the procedure which the District Officers had to follow firstly in filling up the gaps left for them in printing, secondly in the distribution of the necessary papers, step by step, from the Mahals down to the Enumerator, and thirdly in securing the proper custody and return of those papers when the Preliminary Record was over. For the

regular transmission and receipt of the printed papers and other necessary materials with which the Enumerators had to be equipped, printed forms of invoices and receipts were issued, and sent to the local officers with the above Circular for their guidance. This was one of the most important features of the recent Baroda Census in as much as it facilitated the delivery and return of every paper in connection with the Census to and from the Enumerator, the Supervisor, the Náyab Foujdár and the Vahivatdár, and was also useful in detecting mistakes.

**98. English version of the Circular.**—The English version of the Circular with its enclosures runs as follows :—

Shri.

From

The CENSUS SUPERINTENDENT,

To

The VAHIVATDÁR.
MAHÁL ( )

Papers as per invoice hereto attached are sent for your Mahál. On receiving them you will examine and send in a receipt for them by the return of post. You should carefully see whether the Circles and Blocks are marked and whether the number of the books is found to be according to Circular No. 11.

2. In the papers sent the following deficiencies have been left for you to make up, *viz.*:—

1. In the order of instructions to the Supervisors—
   (*a*) Name of the appointed Supervisor should be written at the top.
   (*b*) All the five columns of the form in para. 1 to be filled in Block*war* from Register B.
   (*c*) All the 6 columns of the form in para. 2 should be filled in Block*war* from the statement of appointment prepared under Circular No. 18 or if you think that there will be less erasure by filling in, for the present, columns 1, 2, 3, 6, leaving columns 4 and 5 to be filled in after the commencement of the Preliminary Record of entries, you are allowed to do so.
   (*d*) You will then put in the date and attach your signature to this order of instructions.
   (*e*) A sample Enumeration book should be attached to the instructions.
2. On the cover of the principal Enumeration book—
   (*a*) It will be well if you will fill in the name of the Supervisor now.
   (*b*) The name of the Enumerator is not to be inserted now. The name of the Enumerator who attends at the second round is to be filled in.
   (*c*) Space has been left on the cover of the principal book for marking the books issued as its suplementaries. The Supervisor should issue supplementary books to the Enumerator, as they are required, making a stroke in the space on the principal book for each such supplementary book issued to him.
   (*d*) Loose Schedules are not to be issued now, nor is anything to be written about them on the cover of the principal book.
3. The Block list in each Enumeration book should be filled in by each house from the village Register B prepared under Circular No. 11 and at present lying in the Mahál office.
4. The information required on the supplementary Enumeration book should not be written at present. The Supervisors will write it out as each such book will be required by the Enumerator and supplied by the Supervisor. You should make up those of the above deficiencies that should be made up now, immediately on receiving this order.

3. From the papers it will appear that the system proposed is to allow each of the Náyab Foujdárs, Supervisors and Enumerators to demand a receipt for the books, &c., that will pass and repass among them in the order of their rank. But it does not appear that the system will be satisfactorily followed if the papers be sent away by each officer to the other relying upon his demanding the receipt. Immediately on receiving the papers, therefore, your Aval Kárkun and yourself should carefully peruse the papers. They should then be read out to all the Kárkuns of the office by one of them, in order that the system may be understood by all of them. Then you should at once call in your presence, the Nayab Foujdárs, the Supervisors, and such of the Enumerators appointed for the Preliminary Record as can come, get the deficiencies supplied as aforesaid and have the order and the Enumeration book delivered in your presence, to each of the Enumerators. By this procedure, the work will be done well and expeditiously; and the receipts will be passed then and there by each in order, up to the Mahál office. You should, therefore, act as above directed as far as possible. In short, you should make the necessary arrangements as shown above immediately on receiving this order and commence the Preliminary Record of entries in your Mahál, positively on the 15th January 1891.

4. It is supposed that in most of the Mahals the Preliminary Record of entries will be done better and more conveniently by the Talátis. You are, however, at liberty to employ in large *Kasbás* where the Talati is unable to finish the work in the specified period, your own and the Foujdár's subordinates and other Government servants; as also those from among the people who are fit and willing to undertake the work without remuneration.

5. The Náyab Foujdár should arrange for one of the village servants, such as *Rakhas, Varlamiás, Rávaniás*, &c., to accompany each of the Supervisors and Enumerators, appointed in his *Tappá*, and where there is no provision for such servants they should be provided with peons from your establishment, or, without uniform, from the Foujdár's establishment; or with other peons, if any are available, or with village Havaldárs.

6. A list of the persons in each Block, who may be supplied with house-holder's Schedules in English or in Gujaráti should be furnished by *Thánás*, Circles and Blocks, to each officer concerned with instructions that the inmates of those houses should not be registered in the books: loose Schedules for them should be supplied hereafter.

7. This order relates to the Preliminary Record of entries which really forms the basis of the Census. After its commencement, therefore, you and your Aval Kárkun should continually travel in the Mahál, by turns, as well as the Foujdar, see that it proceeds well, and you should immediately remove the difficulties which may appear to you to come in their way. You should specially bear in mind that the work of making the Preliminary Record of entries and examining it will have to be finished by the Enumerators and Supervisors by 10th February 1891, and you should never fail on any account to submit your report so as to reach this office by the 19th February at the latest, stating that the Preliminary Record of entries has been completed without a hitch in your Mahal. After the completion of the Preliminary Record of entries the Enumerators should return their Enumeration books to the Supervisor and the latter should hand them over into the *Thánd* or the Mahál office, intimating the delivery in writing to the Mahál officer, if they are delivered into the *Thánd* and to the officer in charge of *Thánd* if they are delivered into the Mahál office. The Náyab Foujdár should go to the Mahál office with the material received back by him and those lying with him in including the Enumeration books, &c., and after satisfying himself that all the books, &c., issued to him from Mahál offices as per his receipts have been received back there, should pass receipts to the Supervisors, obtaining one for himself from the Mahál office. You will be held primarily responsible to see that not a single Block-book of the number for the whole Mahál has been left blank, without the preliminary record of entries. You should, therefore, personally ascertain after receiving the books, &c., in your office, that there is no book missing or blank. All this work should be finished by the 15th, and a report submitted so as to reach this office by the 19th February 1891.

*Dated 27th December* 1890.

Below the circular enter its enclosures.

**99. Supply of writing materials to Supervisors and Enumerators.**—To supply the Supervisors and Enumerators with writing materials was the next thing to be done. The materials were not to be very costly. To give a contract for the supply, Mahálwar, Divisionwar or for the whole Territory seemed impracticable and undesirable. The materials may not be supplied by the contractor to every Supervisor and Enumerator punctually, and thus give rise to real complaints; or, those employed on the work may shelter themselves under this convenient excuse, for their own shortcomings. It was then discussed how far it would serve the purpose to empower the Vahivatdárs to purchase the requisite materials, each for his own Mahál, and keep an account of the stock given out and returned, at each enumeration. But this scheme was abandoned as calculated to put a very heavy burden on the Vahivatdár, for a comparatively small matter. Under the circumstances it was deemed the best of all possible arrangements to pay in lump one anna to each Supervisor, and to each Enumerator engaged for both the rounds, and ¾ of an anna to each Enumerator engaged on the Final Record of entries only.

The following is the detailed circular on this subject:—

Circular No. 71, dated the 8th January 1891 (Translated).

From

THE CENSUS SUPERINTENDENT,
Baroda State.

To

The Vahivatdar,
Mahal. ( )

For the Preliminary and Final Record to be made, &c.

For the Preliminary and Final Record to be made in the districts as well as in the City of Baroda, every Supervisor will require a pencil and three sheets of blank

paper, and every Enumerator will require red and black ink in two inkstands, and reed pen. You are therefore directed as follows :—

(*a*) His Excellency the Dewan Saheb has been pleased to sanction the payment in each Mahál, in the currency ordinarily passing in the Mahál, one anna to each Supervisor, one anna to each Enumerator, engaged on the second as well as the first round, and ¼ of an anna to each Enumerator engaged on the second round only, as an aggregate value of the above-mentioned articles. Please, therefore, make payments accordingly.

(*b*) No contingent allowance is to be paid as directed in the 2nd paragraph above, to the village Talátis who may have been appointed as Supervisors or Enumerators.

(*c*) In the event of an Enumerator appointed for the first round absenting himself at the second round and consequently bringing on an occasion for the payment of ¼ of an anna, in addition to the newly appointed man you will cause a compromise to be made if it could be made immediately, but where it appears necessary to enter into an investigation on the subject, you are allowed to avoid the enquiry and pay again three-fourths of an anna to the new man.

(*d*) It is not necessary to await the orders of the Account Department before debiting the amount authorised to be paid by you under this circular, to the Supervisors and Enumerators; preparation of papers such as receipt, &c., under the rules of that Department is quite sufficient. Intimation has been accordingly given to the Huzur Auditor, dated 4th January 1891.

**100. District Officers requested to report dates.**—As the District Officers were directed in Circular No. 20 to report the date of the commencement, so they were asked by Circular No. 22, dated the 18th January 1891, to report the date of the completion of the Preliminary Record of entries. When the Vahivatdárs requested their fellow-officers in the Districts to spare the required number of their clerical subordinates for the Preliminary Record of entries some hitch was experienced in the commencement. But it was promptly removed and harmonious working secured by means of Circular No. 24 and a confidential note both of the 17th January 1891 (*vide* 8, agency). After its issue the Preliminary Record of entries went on smoothly in the Districts and was finished generally on or about the date fixed for its completion as will be seen from the following statement showing the dates of the beginning and end of the Preliminary Record in each Mahál, which is prepared from the reports submitted by the Vahivatdárs in compliance with the instructions on the points:—

| Serial Number. | Name of Mahal. | Dates of commencement of the Preliminary record in Mahal. | Dates of end of the Preliminary record in Mahal. | Serial Number. | Name of Mahál. | Dates of commencement of the Preliminary record in Mahal. | Dates of end of the Preliminary record in Mahal |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| | AMRELI DIVISION. | | | | NAVSARI DIVISION. | | |
| 1 | Amreli .. ... .. .. | 15-1-91 | 14-2-91 | 1 | Navsári ... ... ... ... | 15-1-91 | 10-2-91 |
| 2 | Bhimkattá (Petá) .. ... .. | 15-1-91 | 10-2-91 | 2 | Gandevi ... ... ... ... | 24-1-91 | 16-2-91 |
| 3 | Damnagar . ... .. | 23-1-91 | 15-2-91 | 3 | Mahuva .. ... ... .. | 15-1-91 | 10-2-91 |
| 4 | Shinnagar (Petá) .. ... .. | 15-1-91 | 10-2-91 | 4 | Vyára ... ... ... .. | 23-1-91 | 17-2-91 |
| 5 | Dhára .. ... ... ... | 15-1-91 | 10-2-91 | 5 | Songhad .. ... ... ... | 15-1-91 | 11-2-91 |
| 6 | Khámbha (Petá) .. ... .. | 28-1-91 | 14-2-9 | 6 | Vijpur (Petá) .. ... ... | | 12-2-91 |
| 7 | Kodinár . ... ... ... | 15-1-91 | 15-2-91 | 7 | Velachhá .. .. ... ... | 15-1-91 | 10-2-91 |
| 8 | Okhumandal .. .. .. | 23-1-91 | 11-2-91 | 8 | Vakal (Peta) . ... | 22-1-91 | |
| 9 | Beyt Shankhoddhar (Peta) ... | 15-1-91 | 11-2-91 | 9 | Kathor .. ... ... ... | 15-1-91 | 10-2-91 |
| | | | | 10 | Kámrej ... .. .. ... | | 15-2-91 |
| | KADI DIVISION. | | | 11 | Palsána ... .. ... ... | 15-1-91 | 10-2-91 |
| 1 | Patan .. ... ... .. | 15-1-91 | 17-2-91 | | BARODA DIVISION. | | |
| 2 | Hárij (Peta) ... ... .. | 15-1-91 | 12-2-91 | | | | |
| 3 | Sidhpur .. ... ... ... | 15-1-91 | 15-2-91 | 1 | Baroda .. ... ... ... | 29-1-91 | |
| 4 | Vadáwali ... .. ... .. | 15-1-91 | 14-2-91 | 2 | Padra ... ... ... ... | | 10-2-91 |
| 5 | Mehsana .. ... ... ... | 28-1-91 | | 3 | Petlad .. ... ... .. | 15-1-91 | 10-2-91 |
| 6 | Visnagar ... ... ... .. | 26-1-91 | 15-2-9 | 4 | Sosva (Peta) .. .. ... | 21-1-91 | 9-2-91 |
| 7 | Kherálu .. .. ... .. | 15-1-91 | 18-2-91 | 5 | Savli .. ... ... ... | 21-1-91 | 10-2-91 |
| 8 | Vadnagar (Petá) .. ... ... | 15-1-91 | 10-2-91 | 6 | Vaghodia ... ... ... | 28-1-91 | 10-2-91 |
| 9 | Vijápur .. ... ... .. | 30-1-91 | 17-2-91 | 7 | Dabhoi ... ... ... ... | 24-1-91 | 10-2-91 |
| 10 | Kadi ... ... ... ... | 15-1-91 | 16-2-92 | 8 | Chorandá .. ... ... ... | 25-1-91 | 10-2-91 |
| 11 | Kalol ... ... ... .. | 15-1-91 | 15-2-91 | 9 | Sinor .. ... ... ... | 25-1-91 | 15-2-91 |
| 12 | Deligám ... .. ... ... | 28-1-91 | 15-2-91 | 10 | Sankhedá .. ... ... ... | 15-1-91 | 12-2-91 |
| 13 | Atarsumbá (Petá) ... ... | 15-1-91 | 15-2-91 | 11 | Tilakvada (Peta) .. ... ... | 15-1-91 | 14-2-91 |

### 14.—*Tour of Inspection.*

**101. Inspection tours by the Superintendent.**—The first tour was to the jungle tracts of the Navsári Division in order to decide if the night Census could be taken there. The result of the tour and the steps taken are already mentioned above. The second tour in connection with the inspection of the numbering of houses and of the Preliminary Record of entries had to be made in a limited period. It was, therefore, arranged that the Superintendent should visit the Kadi Division, and some of the Maháls of the Baroda and Amreli Divisions, such as were situated on or near the Railway Line, or were easily accessible from the City, so that his absence may not be, at any time, too long from the Head Office. The Assistant was asked to inspect the more distant Maháls of the Baroda and Amreli Divisions, and those Maháls of the Navsári Division which had not been visited during the first tour. This arrangement, however, required the appointment of a Sub-Assistant; and His Excellency the Dewan Saheb was pleased to sanction it.

**102. Places visited in the Jungle Mahals.**—The following places were visited by the Superintendent and his Assistant on their tour of inspection:—

| Serial No. | Date of visit. | Name of place visited. | Serial No. | Date of visit. | Name of place visited. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 1 | 2 | 3 |
| 1 | 10th May 1890 .. | Navsári. | 8 | 20th May 1890 ... | Songhad. |
| 2 | 12th May 1890 .. | Mahuvá. | 9 | 23rd May 1890 ... | Tokarvá. |
| 3 | 13th May 1890 .. | Haladva. | 10 | 24th May 1890 .. | Ukai. |
| 4 | 15th May 1890 ... | Mahuvá. | 11 | 25th May 1890 .. | Kherwádá. |
| 5 | 16th May 1890 .. | Vyárá. | 12 | 26th May 1890 ... | Mandavi |
| 6 | 18th May 1890 .. | Antapore. | 13 | 27th May 1890 .. | Naninaroli. |
| 7 | 19th May 1890 .. | Dhamodi. | 14 | 28th May 1890 .. | Veláchhá. |

| By the Superintendent. | | | By the Assistant Superintendent. | | |
|---|---|---|---|---|---|
| Serial No. | Date of visit. | Name of place visited. | Serial No. | Date of visit. | Name of place visited. |
| 1 | 2 | 3 | 1 | 2 | 3 |
| | | KADI DIVISION. | | | |
| 1 | 15th December 1890 . | Kalol. | 1 | 9th December 1890 .. | Savli. |
| 2 | 16th December 1890 . | Kadi. | 2 | 10th December 1890 . | Vághodiá. |
| 3 | 18th December 1890... | Dhándalpur. | 3 | 12th December 1890 .. | Sankhedá. |
| 4 | 19th December 1890 . | Beoharaji | 4 | 22nd January 1891 ... | Dwarká. |
| 5 | 20th December 1890 . | Chanasma. | 5 | 25th January 1891 ... | Beyt |
| 6 | 22nd December 1890 | Pátan. | 6 | 27th January 1891 ... | Dwárká |
| 7 | 24th December 1890 | Sidhpur | 7 | 30th January 1891 .. | Porbandar |
| 8 | 15th January 1891 . | Mehsáná. | 8 | 31st January 1891 ... | Prabhás Patan. |
| 9 | 18th January 1891 | Vadnagar. | 9 | 2nd February 1891 . | Prácli |
| 10 | 19th January 1891 . | Kheráłu. | 10 | 3rd February 1891 .. | Kodinár. |
| 11 | 20th January 1891 . | Dabhodá. | 11 | 15th February 1891 .. | Navsári. |
| 12 | 21st January 1891 | Kheráłu. | 12 | 16th February 1891 | Bilimorá. |
| 13 | 22nd January 1891 . | Visnagar. | 13 | 17th February 1891 ... | Vasma, Taluka Navsári. |
| 14 | 24th January 1891 . | Gothvá | 14 | 18th February 1891 .. | Kámrej. |
| 15 | 25th January 1891 . | Vijápur. | 15 | 19th February 1891 .. | Kathor. |
| 16 | 26th January 1891 .. | Lodra. | 16 | 23rd February 1891 ... | Dabhoi. |
| 17 | 27th January 1891 . | Chhala, Taluka Dehegám | 17 | 24th February 1891 ... | Chándod. |
| 18 | 28th January 1891.. | Dehegám | | | |
| 19 | 29th January 1891 .. | Utkantheshwar. | | | |
| 20 | 30th January 1891 .. | Atarsumbá. | | | |
| | | AMRELI DIVISION. | | | |
| 21 | 4th February 1891 ... | Damnagar. | | | |
| 22 | 6th February 1891 ... | Amreli. | | | |
| 23 | 8th February 1891 .. | Dhári. | | | |
| 24 | 9th February 1891 .. | Kunkanav. | | | |

In the inspection mistakes were found out and corrected, and a few of them were palpable; even these were due more to the difference of opinion in the interpretation of the definition of words, like house, &c., than to carelessness or inadvertence, on the part of the Vahivátdárs. The numbers on houses were clear and neatly painted in all the Mahálás, with the exception of a few, where the supervising officers were remiss in their work. The necessary changes and corrections were made on the spot. The Preliminary Record of entries was examined in some of the Mahálás where it had already commenced. The instructions to Enumerators were on the whole very well understood by the Government servants making the Preliminary Record of entries, and no serious misunderstanding was found to exist. In rare cases where non-official agency had been pressed into service, persons engaged in the Preliminary Record of entries were found to have commenced the work either without going through the instructions upon which they had to act or without perfectly digesting them as appeared from personal conversation with them on the subject.

**103. Circular No. 25 for mistakes likely to occur.**—The following Circular (No 25, dated the 26th January 1891) was issued in reference to the nature of mistakes found in the course of inspection of the Preliminary Record of entries.

Circular No. 25 (Translated).

From

The CENSUS SUPERINTENDENT,

Baroda State.

To

The VAHIVATDAR,

Mahal ( ).

On examining the Enumeration books filled with the Preliminary Record of entries in the villages of several Mahálás visited by the undersigned, the following Circular is issued.

1. It appears that some of the Enumerators have not paid attention to the printed instructions in the book, while some have commenced the Preliminary Record without even reading them.

2. Jains were entered as Hindus in column 2, for religion, and the word "Jain" was mentioned in the column for sect. The instructions plainly show that Jains are not Hindus; particular attention of the Supervisors and Enumerators should, therefore, be drawn to this fact in order to prevent them from committing this mistake. To fill in the column of sect for the Jains, they should be asked to state their "Gachhas," such as Tapa, Lunká, Devsar Umad, &c, or Shwetámbari, Digambari, &c.

3. Column 7, "Age."—The number of months appeared in some books to have been introduced for children under one year of age. The word "બાળક" is to be inserted in column 7 for children under one year.

4. Column 10, "Birthplace."—It should be remembered that the name of Division or District is to be mentioned in this column and not the name of the village of birth.

5. Column 11, "Occupation or means of subsistence."—Great care should be taken while making an entry in this column. The females of the castes in which their (duly) work almost equals that of their husbands and contributes to the (income) means of subsistence, such as females of the caste of tailors, Kunbis, potters, &c., should not be entered as "dependent" upon their husbands' occupation. It should be ascertained whether such women render assistance in the occupation or whether they sell grass or fuel or work as labourers. In the same way it was noticed in several books that the women doing house-hold work have been entered as doing "house-hold work" in the column for occupation, but they should not be so entered. Against the names of such women the same occupation should be entered as is mentioned for their husbands or any other chief member of their house-hold with the words "nibat" therewith. Only for women, who take up service at the houses of others and maintain themselves by the wages they receive for doing house-hold work, the words "private service, house-hold" should be written in the occupation column.

6. Particular attention should be given to the rule that labour, shop-keeping, service and such other general terms are not to be used in the column of occupation.

7. An entry is to be made in column 13 for those males or females who are registered as literate in column 12, and it should be remembered that column 13 will remain blank for the rest of the people registered in the schedule.

*26th January*, 1891.

CAMP VIJÁPUR.

15. *Special Cases.*

**104. Cases enumerated.**—While the Preliminary Record of entries and the inspection thereof were going on in the Districts, circulars embodying instructions on the Census of the population situated in special circumstances, were prepared and kept ready for being supplied to the local officers at the time of the Final Record of entries; such cases were the following, *viz*:—

1. Railway population.
2. Officers travelling in the Districts.
3. Military cantonments and their population.
4. Floating population.
5. Houseless population.
   (*a*) Bajániás and other roaming tribes.
   (*b*) People travelling by night, or encamped on road side.
   (*c*) Cartmen encamped in the out-skirts of a village or town, or travelling by night.
6. Public buildings.

General provision was made for almost all the cases in rule 17, of the standard instructions to Enumerators. But it was necessary to enlighten them with the working details in some of the cases, in which they were supposed to be most apt to leave out some people from enumeration or to effect a double enumeration. The cases selected for being specially dealt with at some length and impressed on the minds of the Enumerators in all their details were the first four of the above, *viz*:—

1. Railway population.
2. Officers travelling in the Districts.
3. Military cantonments and their population.
4. Floating population.

Four different circulars, one on each of the above four subjects, with their subsidiary forms where necessary, were issued under Nos. 26, 27, 28 and 29, the first three on the 2nd and the last on the 9th February 1891.

**105. Circulars regarding special cases of enumeration.**—

Circular No. 26 (Translated.)

It is decided as follows for the enumeration of the people residing in the Railway limits and travelling in Railway trains on the night of the Census:—

1. Persons who always reside in the Railway limits, and their families and servants living with them, as also the Railway labourers and others employed by Railway contractors or Railway officers, are to be enumerated by the officers of the Railway if they sleep in the Railway limits during the night.
2. The enumeration of the passengers travelling in the train on the night of the 26th February 1891 is to be undertaken by the Railway officers.
3. The Railway officers will count the travellers by Railway from 8 p. m. of the 26th to 6 a. m. of the 27th. In the same way if there are any persons found on the station premises expecting a train, who having not been enumerated outside the station limits, possess no ticket of enumeration, the station Enumerator will count them before they enter the train, and supply them with enumeration tickets.

2. It should be so arranged, therefore, that an Enumerator or two, by turns, will be present from 8 p. m. of the 26th to 6 a. m. of the 27th February 1891, with Enumeration books or loose schedules, near but outside the Railway Station of the town or village situated in our Territory, by which the night train passes.

3. On the 27th February these Enumerators should hand over the Block-books or loose enumeration forms, which may have been filled up, to the Enumerator of the Block in which the station is situated and the Enumerator of that Block should consider such books as supplementary Block-books or insert the loose forms, if any, in the book and incorporate the number thus enumerated in the total of his Block.

4. The said Enumerator should count out and give enumeration passes to those of the people who may be going to or returning from the station, and who do not possess a pass, signifying their enumeration, either in the village or on the Railway line.

5. In towns or villages having a Railway Station and where Railway trains pass by night, every Enumerator should, at the second round on the 26th February, see that tickets are possessed by those who intend going by Railway; and if they have no tickets they should be counted, and supplied with tickets.

6. In the event of an Enumerator knowing of the departure of a person from any one of the houses in his Block, before the commencement of the Final Record, he

should strike off the entries from his book in reference to that person as he will be counted by the Railway authorities or by the special Enumerator appointed at the Railway Station.

7. The labourers, &c., who reside in huts, &c., situated outside but near the Railway limits should be enumerated by our Enumerator; but if the Railway Enumerator asks for any information in regard to this, it should orally be given to him for the sake of avoiding any mistake in the matter, and if it be found that he has registered the people living outside the Railway limits, he himself (the Railway Enumerator), his Supervisor or the Station-Master, should be informed of the occurrence and corrections should be made.

Circular No. 27 (Translated).

The following rules should be observed in reference to the enumeration of travelling officers who may have encamped on the night of the 26th February 1891 at a place which is not their head-quarters. If such officers or their Karkuns, peons, &c., put up in a house in the village, they should be counted on the night of the 26th February by the Enumerator of the Block in which the house is situated. If they, however, themselves and the people of their camp or some of them have put up in tents, Ráhutis, or in an open space not belonging to a house, then the Enumerator of the Block covering that place should enumerate them on the night of the 26th February 1891, not in his own book but on loose forms (householder's schedules) or ask them to return filled up forms, if they have already been supplied with such forms from here, or by the district officers; and, after thus enumerating them the Enumerator should hand over those forms to the Supervisor without incorporating the number registered in them in the abstract which he may prepare in the latter's presence in the morning of the 27th. The Supervisor should deliver those forms through the Náyab Foujdár to the Vahivatdár who will send them on with a list to the Vahivatdár of the Mahál which is the head-quarter of the officer enumerated. In the same way the forms for the City of Baroda should be sent to the Municipal Commissioner of the City; that is to say, the figure for the officers who may have put up in tents, &c., will be added to those of the Mahál of their head-quarters, and not to the figures of the Block, Circle, Tháná, or Mahál where they were enumerated, such loose forms for the officers who may have put up in tents should reach positively by the 7th March 1891 the Vahivatdár of the Mahál of their head-quarters, or the Municipal Commissioner of Baroda, if their Saddar Station is Baroda. This circular applies to the officers of this State on tour, and not the foreign officers, if they are found to have encamped in tents in this Territory. They are to be enumerated in the same way as other travellers will be enumerated.

*Dated the 2nd February* 1891.

Circular No. 28 (Translated).

Regarding the enumeration of the Regular military force and its followers.

The enumeration of soldiers and their followers in the service of this State, is to be made by the local officers, with the assistance of the officer in command of the force; and His Excellency the Senápati Saheb, having been requested in the matter, has been kind enough to make the necessary arrangements by issuing an order in his Department to render assistance. (See Baroda Vatsal, dated the 27th October 1890.)

2. Men of the regular disciplined force and their followers will be registered at their lines, if they take their meals in the lines.

3. In some cases, military men and their followers take their meals in the city or a town or village, and are present in the lines during the night. Such people should be counted on the 26th February in their respective lines, no matter if any one of them is absent from the lines for some business. Such persons are not to be counted in the city, town or village.

4. If, however, they do not live in the lines on account of sickness or any other cause, they should be counted in the Block in which they reside.

5. The families of the military men and their followers should be enumerated by the Enumerator of Block where they live, out of the limits of the lines.

6. If a regiment, detachment, squadron of military troops, or artillery, or a band or a small number of them be on their march from one place to another, and encamped at a village in this Territory but away from their Head-quarters or Saddar Station, on the night of the 26th February, they should be counted on

8 p. m. on the night of the 26th to 6 a. m. in the morning of the 27th February 1891 giving them enumeration tickets; and should count all the remaining passengers on the ship at the port where the ship anchors after 6 a. m. of the 27th.

3. But it is necessary to make special arrangements for the enumeration of those on board the ships or boats that have cast anchors at a port or ghát or that are on voyage by sea on the night of the 26th February 1891,—a circumstance which has necessitated the issue of this circular.

4. In the first instance, it should be borne in mind that those who reside and take their meals on land, but pass the whole or a part of the night in boats in pursuance of their occupation, such as fishers engaged in fishing, labourers employed at night in loading or unloading ships with cargo, &c., should be enumerated by the Enumerator of the Block in which their houses are situated, as if they were present at home. Others, *viz.*, the crew, passengers, &c., who are permanently remaining on board the ships or boats will be entered there, on the night of the 26th.

5. Vessels sailing under foreign colours are not to be enumerated, unless they happen to be lying in a harbour of this Territory on the night of the 26th February.

*Note.*—By vessels sailing under foreign colours are meant those which bear the flag of any other foreign power except the flag of the British power, or any other Indian Native State.

6. Vessels whether sailing under British or foreign colours which leave before the 26th, and are bound for a port beyond British India or Burmah, should not be enumerated.

7. For the enumeration of the people on board the vessels, boats, &c., laying at anchor in a port or at a landing place, a special Enumerator should be appointed and supplied with the following materials, *viz* :—

(1) Special Enumeration book for the port.

(2) Special loose forms for the port, in English or Gujarati, as the case may be.

(3) Enumeration passes intended for the master of a vesssel as responsible for the enumeration of those on it.

(4) The contingent allowance.

8. The above materials must be furnished to the Enumerator about four or five days previous to the 26th February, and immediately on receiving them he should proceed to the place to which he may have been appointed. And he should enter in his book the master (tindal) crew, &c., of those vessels, &c, which will be found to have to remain in the port or at the landing place until after the 26th February.

9. A new page should be used for every ship or boat as if it were an independent house by itself. And if there be more than 8 persons on a ship the number in excess should be entered on the next following page, only marking on the second page the number of the ship with the word "continued".

10. He should proceed to the port at 8 o'clock on the night of the 26th and compare the facts then existing with those already recorded, making the necessary additions and omissions according to the information then elicited; and then he should acquire enumeration passes from every ship, &c., which casts anchor there up to 6 o'clock in the morning of the 27th and enumerate the people on board the vessel which does not produce a ticket.

11. Of the people on board the vessel, the name of the master (tindal) should be recorded first, then the crew and the other servants and at last the names of the passengers, under a line separating them from the crew.

12. This special Enumerator should provide the Enumeration pass issued for the purpose to the master, tindal or any other person who may be at the head of the establishment of the vessel, the inmates of which he (the enumerator) enters in his book.

13. The head of the vessel, whether he may be a master, tindal, captain, &c., is responsible for seeing a correct enumeration made of the people on the vessel.

14. The head of the vessel should be requested not to allow any one of the crew or other servants to go ashore between 8. p.m. of the 26th and 6 a.m. of the 27th. He should also be requested to give a certificate of enumeration to the person going on shore, in a case of emergency, with instructions to produce it in the event of any other Enumerator on land going to re-enumerate him.

15. If an officer of a vessel undertakes to enumerate his people himself the Enumerator should supply him with loose forms two or three days previous to the 26th, and take them back on the night of the 26th or in the morning of the 27th. He should see that they are properly filled, call the roll, if necessary, and attach these forms at the end of his book.

16. You and the officer of the port should arrange for supplying the special Enumerator with the means of visiting every vessel or boat in this way.

17. If a vessel is leaving the harbour between the date of commencement of the Preliminary Record of entries and the 26th February, and is bound for another port in India or British Burma, which it is not expected to reach until after the night of the 26th, the Enumerator at the port of departure should supply the tindal (the head of the vessel) with the necessary forms and instruct him to fill them up, during the night of the 26th, and deliver them, duly certified, to the customs or other officers who may ask for them at the port first touched at after 6. a.m. on the morning of the 27th. The port to be touched at may be ascertained wherever it is practicable to do so.

18. If a vessel arrive in harbour from another port of India or British Burma between 6 a.m. on the 27th February and the evening of the 15th March, it is necessary to ascertain whether its people have been enumerated. The officer, therefore, whose duty it is to be always present at the port for the purposes of collecting customs duty or for the purpose of watching the port, should be instructed by the Vahivatdár and his other superiors to ask for enumeration tickets or a filled enumeration schedule from the head officer of such vessel; and if none could be produced, their enumeration should be made on the loose forms with the officer, which should be sent to you. You should, on receiving such forms, forward them on at once to this office. The necessary supply of forms should be given to every port officer for the enumeration of people on board the vessels arriving subsequently.

From the above circulars it will appear that they were the last dealing with the actual enumeration of the population; and, taken along with the instructions previously issued, they left no chance for any person being altogether omitted or doubly counted. The circulars themselves are a stock of instructions consolidated and compressed, as far as possible, on the model of the general instructions given and acted upon in the British Territory, and therefore do not require further remarks.

### 16.—*Final Operations.*

**106. Despatch of the forms and papers.**—The papers of final entries were all ready, and despatched to the different Mahals with Circular No. 30, dated the 9th February 1891. With a view to overcome all difficulties and to regulate the delivery, custody and return of the Census papers with the greatest possible saving of time and trouble, and at the same time with a view to show clearly the number and names of papers each of the officials had to supply to, and receive back from, his immediate subordinate or co-worker, before and after the final record, three forms of receipt were issued, as between the Vahivatdár and Náyab Foujdár, the Náyab Foujdár and the Supervisor, and the Supervisor and the Enumerators. In these receipts were mentioned the papers received back after the Preliminary Record, and again required to be distributed; and also below them, under a separate heading, the papers which were to be additionally distributed among the Census officers for the Final Record of entries. These also served the purpose of receipts for the cash amount ordered to be paid on account of contingent expenses to the Supervisors and enumerators.

**107. Circular No. 30 (Translated).**

From

The CENSUS SUPERINTENDENT,

To

The VAHIVATDAR,

Mahál, ( )

"The papers *viz.*, Enumeration books, &c., used in making the Preliminary Record of entries are to be utilised at the Final Record also. The additional papers that will have to be distributed on this occasion are herewith sent as per accompanying invoice.

Among the papers sent there are receipt books which will show the papers and other materials which each Census officer is to be supplied with by you. Those

of the papers named in the receipt forms which are not useful for your Mahál have not been sent. Dots should be entered against those papers.

3. Arrangements must be made by you so that each officer gets in time such of the papers and things as are required by him, and you yourself, the Foujdár of the Mahál, and all other local officers must see that, on the 26th February 1891, every Enumerator and Supervisor, under instructions issued for their guidance, compares the Preliminary Record of entries with the facts now existing, and makes the necessary corrections, additions and alterations in red ink (according to the information obtained on the night of the 26th.)

4. Sanction has already been accorded to the Subhá for the lights which will have to be supplied to the Enumerators and Supervisors employed on the night of the 26th, and by this time you may have received the necessary sanction; if not, submit a report and obtain it from the Subhá. In the forest tracts of Songhad, Vyárá, and Sankhedá lighted chudies or bundles of reeds or bamboo-slips, ordinarily serve the purpose of a light, which, if utilised on this occasion, will supply very good light to Census officers without any expenditure on that account. Similarly, you are authorised to use your own discretion for utilising the means in different parts of the Mahàl presided over by you, which will supply light good and durable, but at the same time least expensive. In short, you are to make use of the sanctioned amount and keep within it most carefully.

5. Yourself, the Foujdár, and the Nayáb Foujdár should arrange for the supply of persons to carry light and inkstand. For this village establishment such as *rakhás*, *vartaniás*, *ravaniás*, &c., should be pressed into service; and where there is no provision for these people, peons from your own establishment, and those without uniforms from the establishments of the Foujdár and Náyab Foujdárs, and other peons, if any are available, and village Havaldárs should be ordered to do this work.

6. In places which are distant from a Thá á the Final Record will be delayed if the principal enumeration book or its supplement previously supplied will be over, and a new book will have to be ordered from the Thána on the spur of the moment. In such places supplementary books should be previously provided for, or arrangements should be previously made under which supplementary books may be at once obtainable.

7. Every Náyab Foujdár should submit to you a report, in the morning of the 27th, intimating the smooth completion of the Final Record of entries on the night of the 26th February 1891; and your report giving similar intimation in reference to the whole Mahál must reach this office by the 7th March.

8. After the completion of the Final Record of entries, on the 26th February 1891, the Supervisor should call his subordinate enumerators on the 27th to a specified place and have the abstract filled by them, which is at the bottom of the Enumeration book, and then deliver over the papers as mentioned in the receipt book (to the Nayáb Foujdár) after preparing his (Supervisor's) own summary.

9. If the Naváb Foujdár, Supervisor and Enumerator will respectively deliver papers and receive them back as mentioned in the receipt book, after the completion of their respective summaries, at a place fixed for them by the Mahál office, then the work will be done without any mistake, the exchange of books among themselves will be very easy and the receipts will be passed on the spot. Arrangements should, therefore, be made accordingly, as far as possible.

10. Immediately on receiving all the papers such as the Supervisor's summary, &c., the Mulki Chitnisi Karkun, Jamábandi Karkun and the Census Karkun of the Mahál, should all conjointly prepare, under the supervision of the Aval Karkun, two collective statements, *viz.*, one relating to the towns and the other relating to the villages of the whole Mahál, within two or three days, according to the form forwarded from this office. These statements should be made in duplicate, the original of which should be sent to this office. The statements should be submitted in time to reach this office by the 12th March 1891. It is intended to prepare a collective statement for the whole, by the 20th idem, as far as possible. There will remain no time, after the 12th, to send a reminder, or to have the mistakes corrected, if any are allowed to exist in them; it is therefore necessary to be very careful to see that the figures therein inserted are all correct, and if this suggestion is ignored severe notice will be taken of all the servants above mentioned. Again, the present figures should be so carefully prepared that there may be no discrepancy in the working of its details hereafter. You are, therefore, directed to give your personal attention to the preparation of this statement, without any mistake.

11. While this statement is under preparation, the work of seeing that all the papers have been received back into the Mahál office, should be proceeded with. The number now returned to the Mahál office should be compared with that previously received into the Mahál, from the Hujur Census Office, from time to time. They will have to be bound up into packages under the same covers that were sent to you from here, or under other covers, and despatched to my address; and intimation of the despatch should, at once, be given to this office, with the Railway receipt, if any. A form of invoice for the packages of books, &c., accompanies this Circular, which should be filled item by item, and returned to this office with a report. Such papers only are mentioned in the invoice form, for which you are required to give a complete account, and, therefore, you should compare their present number with the number previously sent to you from this office, and give their regular account in the invoice; it will then be scrutinised to see how the numbers stand, and then the receipt portion of the form will be returned to you.

12. The papers remaining in the Mahál, besides those sent to this office, should be arranged under each subject, filed, and indexed, and a report on the completion of this work should be submitted."

*Dated 9th February* 1891.

**108. A list of the accompaniments:—**

1. Receipt books for the articles received from, and returned to, the Vahivatdár, by the Nayáb Foujdár.....No.
2. Receipt books for the articles received from, and returned to, the Nayáb Foujdár, by the Supervisor.... .....No.
3. Receipt books for the articles received from, and returned to, the Supervisor, by the Enumerator.....No.
4. A book of printed orders to the Enumerators.
5. Circular No. 26, dated the 2nd February 1891, about Railway population.
6. Circular No. 27, dated the 2nd February 1891, about the officers travelling in the districts.
7. Circular No. 28, dated the 2nd February 1891, about the Military population.
8. Circular No. 29, dated the 9th February 1891, about vessels, &c.
9. Loose schedules, to be filled up by the occupier of the house, in Gujarati.
10. Do. do. do. in English.
11. Loose schedules for vessels, ships, &c., in Gujarati.
12. Do. do. in English.
13. Certificate of enumeration to be given to the Captain or Tindal, of the ship.
14. Special enumeration books for the enumeration of the people on board the ships.
15. Enumeration chits for being given to travellers.
16. Form of Supervisor's abstract.
17. Form of abstract showing the population of the whole Mahál.

    Head pages.

    Sub-pages.

    Covering or last pages.
18. Form of export, and invoice, for the papers to be returned from the Mahál, to the Hujur Census Office.

**109. Enumeration satisfactorily effected.**—It should be noted here that the Census Commissioner for India intimated that the total rough figures of population in each Province should be communicated to him as soon as possible after the Final Record of entries to enable that officer to know the total rough figure of population for the whole of India. Accordingly the Vahivatdárs were directed in the above Circular to send in the Mahál abstracts of population so as to reach this office by the 12th March 1891, and also the remaining papers as soon as possible. The forms of report and invoice for the papers to be returned by the Vahivatdárs were also supplied with the above Circular with a view to avoid delay and mistakes occurring in the preparation of manuscript invoices of so large a number of papers of different descriptions. In para. 7 of the said Circular the Vahivatdárs were

directed to submit a report, so as to reach this office by the 7th March 1891, on the successful completion of the Final Record of entries. It is most gratifying to note that none of them complained of any hitch or obstruction, and that the Final Record of entries was most successfully made on the night of the 26th February 1891, everywhere, including Dharmashálás and Saráis, the usual camping grounds for travellers, landing places, vessels, anchored and *en-route*, and the jungle tracts.

17.—*Baroda City.*

**110. Municipal Commissioner's powers.**—The City of Baroda was regarded as an independent Division and the preliminary Census arrangements thereof were entrusted to the Municipal Commissioner under the supervision of the Huzur Census Office. All the instructions issued to the Subhás or Vahivatdárs with regard to the Districts were forwarded to the Municipal Commissioner for the necessary action being taken with regard to the City.

**111. Sub-divisions of the City.**—Looking to the numbers of the population of the City in its Municipal sub-divisions and the number of officers, the City resembles a Mahál. It is divided into 5 sub-divisions called *Thánás*, in some cases equal to the *Thánás* of *Maháls*, in respect of the numbers of people they contained. These sub-divisions are under Inspectors. They were divided into Circles, and the Circles into Blocks, entrusted to Supervisors and Enumerators, respectively, as in the mofussil. The Census speciality of the City is that in much smaller areas, a very large number of houses and a varied population is contained.

**112. Extent of the City.**—In 1881 the limits of the City were carefully defined and marked out for Census purposes. But since then and particularly since the accession of His Highness the present Mahárájá Sáheb many reforms have been introduced in the City, and the ideas of the people have improved in the matter of ventilation and sanitation. The citizens have encroached upon the rural area in extension of the old City limits; there they have erected pleasure houses or dwelling abodes, with large compounds and gardens. His Highness' frequent sojourn to the Makarpurá Palace led to the building of urban houses, between the City and Makarpurá. In fact, the City extends at present to Makarpurá, about 6 miles to the South. In order to preserve the distinction between the urban and rural populations, the people living in these quarters were included in the population of the City.

**113. Translation of the Gujarati memorandum.**—The following is the English version of the memorandum on the limits of the City of Baroda, fixed for the purposes of the Census of 1891 :—

"The boundary begins at the north-eastern extremity and proceeds to the south-eastern extremity of the town. The starting point is the source (to the north-east of the *Wárashá Peer*) of an out-let of the *Pahádi Nadi* flowing North to South and forming the eastern boundary of the City.

2. Proceeding along the out-let we pass by the *Wárashá Tank*, the *Murdá Taláodi* and the *Mahomed Tank* to the point where the water-course, or the *Raoparel*, as it is called, crosses the Dabhoi Railway line.

3. This will be the line fixed; but beyond this eastern boundary line there are two suburbs, which are to be included within the City limits. The first is called the *Lakad Peth*, which is included between the water-course, the *Sultán Tank* and the road leading from the *Ganjkháná Gate* to *Khatambá*. The other suburb is enclosed by the water-course, the road leading from the *Bárwá Mán Gate* to the *Khatambá* Road and the *Khatambá* Road proceeding to the point where the water-course crosses the old Dabhoi Road near *Bháu Khedkar's* Garden.

4. Besides the above the liquor Distillery along with the building pertaining to it will be included within the City limits.

SOUTH.

5. From the south-eastern extremity above-mentioned, *viz.*, the point where the *Raoparel* crosses the *Dabhoi Railway*, the boundary passes along the Railway line to the point where it meets the B. B. and C. I. Railway near the Railway *Chowki*, to the south of the bridge, at *Nilnáth Mahadev.*

6. In addition to the above the following buildings, &c., will, it is decided, be included within the City limits.

(*a*) The buildings, lines, bungalows, &c., enclosed between the high road from *Goá-Gate* to *Makarpurá*, and a straight line which may be drawn upto *Makarpurá*, from the building standing at the eastern extremity of the lines of the smaller *Kháspágá*, which are situated on the *Dabhoi Railway* line, near the village of *Danteshwar.*

(*b*) The portion enclosed within the *Dabhoi Railway* line on the oneside, the road leading from the *Goá-Gate* station to *Makarpurá* on the other and the

*Motibág-Makarpurá* road, namely, the side road to *Motibág*, which issues from the main *Makarpurá* Road, on the third, should be taken to be within the boundary of the City.

(*c*) The bungalows that have been recently erected and the huts, &c., belonging to other people towards the road-side from those bungalows, situated to the right hand side of the road from the *Motibág* to *Makarpura*, are to be included in the City limits.

(*d*) The *Makarpurá* Pálace and all other buildings in connection therewith, whether they may be within or without the compound, Lines, stables and all other such building should be taken as within the City.

7. From the south-western point of the said *Chowki* we proceed by the B. B. and C. I. Railway line to the old Railway station which forms the north-western extremity of the boundary.

8. But beyond this line, the road to the Race-course from the Railway bridge to the south of the present station together with the Race-course itself and a space on each side of the road thereto, which will include the recently erected bungalows, with their out-houses and compounds, will also be included in the City limits.

9. Besides the above the road leading to the burial ground of the Christians from the Railway Gate near the old station, and bungalows to the south of the road together with their subsidiary buildings and also the (old) ice-factory and its out-houses are to be considered within the boundaries of the City.

NORTH.

10. From the old Railway station we proceed eastward to Bhukhi bridge, whence our line runs along the Cantonment limits to the river. We cross the river at the south-eastern end of the Cantonment limits and proceed directly through the lane there and arrive at the bridge, standing near the eastern gate of the Public Park, whence going by the made road leading to Bhutadi's Zámpá including within the City limits the bungalows and their out-houses as also other buildings, huts, &c., situated within the line of the bungalows, we reach the bridge at the Káreli Báug. At this bridge we go down from the made road and proceeding by the *Nállá* below the bridge to a short distance northwards, turn eastward along the *Nállá* leaving Mochiwádi, Tulshiwádi, Bhangiwádi and Nawápurá within the City limits, reach the second bridge on the road from Baroda to Jarod. We thence proceed straight in the east and meet the Pahádi further on, leaving Kálká *Mátá* on the left, without the City, and thence going along the Pahádi, catch the north-eastern point, whence our boundary has commenced, thus fixing the northern line of boundary."

**114. Special arrangements for the City.**—The determination of the City limits facilitated the demarcation of Blocks and Circles and the numbering of houses both in the City of Baroda and in the limits of the villages bordering on the City and thus avoided all chance of error on the part of the Municipal as well as the district officers.

The principle adopted for the formation of Blocks and Circles and for numbering the houses in the City, was the same as that adopted for the whole Territory; and therefore there is nothing worth special mention in reference to the City, except that a statement was ordered from the Municipal Commissioner showing the number of each building containing a very large number of inmates with the particulars of Blocks and Circles in which they were situated. In the City there is a large population of Sardárs, Darakdárs and Sowkárs, who support numbers of dependents and servants all living in their spacious houses called *Vádás*. The number of inmates in such *Vádás* varies from 10 to 100, and therefore any estimate of pages to be contained in a Block-book of the City would be wrong, if formed on the ordinary calculation of 4 or 5 persons per house, and would necessitate an excessive use of supplementary books. To avoid this difficulty and to form a correct estimate of pages that a Block-book for the City of Baroda should contain, the information in connection with such big houses was ordered from the Municipal Commissioner and Block-books were supplied to him accordingly. Of course, from the experience of the last Census, smaller Blocks were formed where such big buildings were situated, so as not to exceed the ordinary strength of the Block so far as the number of people residing in it was concerned. The painting of numbers on houses was given out by contract, and a sum of Rs. 1,000 was sanctioned for it. In the Preliminary and Final enumerations the principle followed for the City differed from that adopted for the Districts. In the City, the Enumerators were appointed, one for each Block, both for the Preliminary and Final Record of entries which was not the case in the Districts. Some men, however, were found not up to their work; and so 28 new hands were employed for the work, at Rs. 8 per man, per month, for one month. The Census Superintendent with the help of his Assistants was able to inspect more than 50 per cent. of the houses numbered,

and to correct the mistakes that were noticed. They were present in the City on the night of the Census, and with the Municipal Commissioner and his Assistant were able to see the whole city population entered in the Schedule satisfactorily.

18.—*Abstraction, Tabulation and Compilation.*

**115. Custody of the Schedules.**—After the receipt of the Enumeration books and Schedules filled up in the Mahâls, the next step taken was to make arrangements for their proper custody. This consisted in their delivery to the Abstractors and other clerks, requiring them for their different works, and their safe return to the Record-room, before the close of the office, every day, and in some cases, after the Supervisors and Abstractors had done with them. Rules for the arrangement and management of the Record were framed and printed, and given to the Record Keeper and other officials in the office.

**116. Organization of the office.**—While the arrangement for the Record was in progress the work of organising the establishment was taken in hand. The system of abstraction, testing and tabulation was changed by the Census Commissioner, so as to secure more accurate results, though at an expense higher than that incurred in 1881. With the above establishment the work of abstraction was commenced, and when it had sufficiently advanced, the testing was taken in hand. The Karkoons and Supervisors at first found it difficult to pass through the Testing work. But they were trained for several days, and were then found able to detect mistakes readily, on filling up the totalling pages and test slips for each Block. Several Blocks were re-abstracted where the discrepancy required re-abstraction. From testing they passed on to tabulation or registration, as it was called in 1881, which consisted in transferring the figures from the Abstraction sheets to village Registers. After the figures were transferred to the village Registers they were added up into Thána and Mahál totals. The Mahál totals were carried to another set of the same Registers in order to arrive at the totals for each Division, which were made and communicated to the Census Commissioner in slips prescribed by him. The compilation slips were submitted from the Baroda Census Office to the Census Commissioner, who expressed his satisfaction by remarking that the Baroda work had gone up to him "very correct and well copied."

Thus ended the most difficult part of the work.

**117. Instructions**—The most important parts into which the work at the Census office from the receipt of the Enumeration books to the compilation of results can be divided, are the following:—

1. The arrangement and management of the Record.
2. Abstraction.
3. Testing of the Abstraction sheets.
4. The preparation of lists of languages, birth-places, castes and occupations.
5. Tabulation.
6. Testing of the Tabulation.
7. Compilation.

There is a heap of regular and detailed instructions on each of the above subjects, printed in the vernacular. To embody it with explanatory remarks in this Report would cover much space.

It must be noted here that the Abstraction, Tabulation and Compilation of the Census results is a work on which the structure of the Census work rests. Correct Abstraction, Tabulation, and Compilation are the main guides to correct remarks. But how to achieve correct Abstraction, Tabulation and Compilation with the necessary testing rests only with those experienced in these subjects. The care bestowed on Abstraction and its subsequent processes up to Compilation in the Baroda Census of 1891 was great. The details of explanation for those who had to work were precise and minute.

19.—*The late Census Superintendent.*

**118. Mr. Bhatavadekar's work.**—I feel that in concluding this Report I must, as I did in its commencement, bring prominently to notice the work done by the late Census Superintendent, Rao Bahadur Gajanan Krishna Bhatavadekar. His ability, energy, tact and patience carried to a successful termination the heavy work of a Census enumeration. No one, who has not had an experience of it, can comprehend the immense trouble and constant anxiety of a Census Superintendent for such an extensive State as this. It requires great tact and personal influence to see that the heavy and dry orders of the Census are carried out by officials of other Departments, who would generally be not very

willing to execute expeditiously and accurately the distasteful gratuitous work, in addition to their own heavy duties; but who have all, without exception, responded to the call. It further required great ability and energy to control a very large establishment, and to turn to account the cartloads of Forms received in the office. The report-writing has fallen to my lot, in the midst of other duties. But I am sure that this Final Report would have gained much, if it had been written by his hand, who had such a good grasp of the subject, and who could, therefore, have made it a more useful and interesting permanent record. Immediately after Mr. Bhatavadekar's death, Rao Bahadur Vasudeo Madhav Samarth had charge of the Census Office, for 4 months. Mr. Mulshankar Jetha was Mr. Bhatavadekar's Assistant, both in 1881 and 1891. He has thus had very good training and I find that he was very useful in all the Census operations from the beginning up to the compilation of the Tables. The Supervisers, head clerk and Sheristedar had also done good work before I took charge. There was some difficulty experienced in securing good copyists. Mr. Keshavrao Govind Patvardhan was most useful in that work and in carrying the Report through the press.

J. A. DALAL,

*Baroda*, 11*th June* 1894.

Census Superintendent,

Baroda State.

# ERRATA

| Page. | Para. | Line. | For | Read |
|---|---|---|---|---|
| 15 | 33 | 4th line of the para. | Vijápur ... ... ... | Vájpur |
| 20 | 40 | 1st line of the page. | agency-men ... ... | agency ; men |
| 31 | 69 | 14th line of the para. | 40, 033, 103 ... .. | 4,033,103 |
| 114 | 33 | 17th line after the table. | 7483... ... ... | 74·83 |
| 123 | 4 | 11th line of the page. | fetishism ... ... | Fetichism |
| 123 | 5 | 4th line of the para. | religions, .... ... | religious |
| 125 | 7 | 7th line of the para. | ystems ... ... ... | systems |
| 142 | 29 | 7th line of the para. | seach ... ... ... | search |
| 153 | 7 | 6th line of the para. | fo ... ... ... ... | for |
| 156 | 5 | 38th line of the para. or the last line of the page. | ttempts ... ... ... | attempts |
| 164 | 12 | 32nd line of the para. | figure ... ... ... | figure. |
| 165* | 14 | In total of Table No. IX. | 57,592 ... ... ... | +57,592 |
| 166 | 14 | 1st and 2nd lines of the page. | corre-ponding ... ... | corre-sponding |
| 166 | 14 | 4th line of the page. | ncrease ... ... ... | increase |
| 166 | 14 | 13th line after Table | impress on ... ... | impression |
| 173 | 2 | 3rd line of the para. | 90, 570 ... ... .. | 90,570 |
| 173 | 3 | Table No. XVI, line for total. | 107 79 ... ... ... | 107·79 |
| 177 | 10 | 5th line of the para. | ls ... ... ... | is |
| 194 | 2 | 6th line of the page. | Hindus ... ... ... | Hindus, |
| 195 | 4 | 7th line of the para. | our ... ... ... | four |
| 204 | 16 | Heading of Table No. XV. | Numbers and percentages of the Civil conditions. | Numbers and percentages of the Civil conditions, by Divisions. |
| 205 | 16 | 4th line of the page. | 34·37 ... ... ... | 34·37 ; |
| 206 | 17 | 19th line of the page. | Kadi ; ... ... ... | Kadi |
| 206 | 17 | 23rd line of the page. | Kadi ; of nearly 1:3, ... | Kadi, of nearly 1 : 3 ; |
| 212 | 20 | 27th line of the page. | Hindus ... ... ... | Hindus. |
| 213 | 20 | 34th and 35th lines of the page. | ex-nation .. ... | ex-planation |
| 223 | 29 | 29th line of the page. | Eor ... ... ... | For |
| 236 | 40 | Heading of Table No. XXXI. | Europenn ... ... | European |
| 258 | 13 | 11th line after Table | intoxticating .. ... | intoxicating |
| 260 | 15 | 2nd line of the para. | XI ... ... ... | XII |
| 260 | 15 | Table XII ... ... | Distribution of 10,000 by age | Distribution of 1,000 by age |
| 260 | 15 | Table No. XII, last column, first line. | Blank space ... ... | 1,000 |
| 263 | 20 | 2nd line of the para. | Musa man ... ... | Musalman |
| 264 | 22 | 1st line of the para. | 1881, ... ... ... | 1881 |
| 266 | 22 | 5th line of the page. | at next ... ... ... | at the next |
| 272 | 31 | 11th line of the page. | blindness ... ... | blindness, |
| 275 | 36 | 9th line of the para. | fish ... ... ... | fish, |
| 282 | ... | Corner word ... | Chapter VI ... ... | Chapter VII |
| 291 | 15 | Table No. XII in Kadi. | 9990 ... ... ... | 99·90 |
| 297 | 24 | 25th line of the page. | 14, ... ... ... | 14 |
| 299 | 28 | 2nd line of the para. | a Table ... ... ... | a Table, |
| 317 | 35 | 7th line of the page. | 10·74 ... ... ... | 10,74 |
| 326 | 2 | 5th line of the page. | area, ... ... ... | area |
| 328 | 4 | 19th line of the page. | persons ... ... ... | persons ; |
| 331 | 10 | 11th line of the page. | cooks, ... ... ... | cooks |
| 355 | 18 | 25th line of the para. | one of the former to six of the latter | six of the former to one of the latter |
| 392 | 25 | 3rd line of the page. | entries, ... ... ... | entries ; |
| 394 | 27 | 10th line after Table No. VII. | 37 ... ... ... | 33 |
| 396 | 29 | 4th line of the page. | Round ... ... ... | Round, |

| Page | Para. | Line | For | Read |
|---|---|---|---|---|
| 396 | 29 | 6th line of the page. | is, ... ... .. | is |
| 396 | 29 | 13th line of the page. | Girásiá ... ... ... | Girasia, |
| 405 | 44 | 2nd line of the para. | 10 ... ... ... | 10, |
| 417 | 67 | 14th line of the para. | guru, ... ... ... | *guru* |
| 418 | 68 | 21st line of the para. | debtor. ... ... ... | debtor, |
| 436 | 95 | 25th line of the para. | third ... ... ... | a third |
| 443 | 109 | Table No. XX. ... | Name of classe ... ... | Name of class |
| 445 | 113 | 4th line of the para. | cures ... ... ... | cures, |
| 446 | 116 | 17th line of the para. | say ... ... ... | say, |
| 454 | Table | 15th line of the Table in the column for Females | ... ... ... ... | 6 |
| 457 | Table No XXIX | 28th line of the Table | Uaumbar ... ... | Udambar |
| 474 | 123 | Last line of Table No. XXXI. | 79 ... ... ... | ... |
| 479 | 125 | 21st line of Table No. XXXIII. | Dhobi, Gujaráti ... | Dhobi Gujaráti |
| 485 | Heading | of the page... ... | Castes Tribes, and Races | Castes, Tribes and Races |
| 502 | Table No. XXI. | 19th line of the Table | calenders ... ... | calenderers |
| 522 | Table B. | Heading of the Table | in the Baaroda list ... | in the Baroda list |
| 531 | 12 | 32nd line of the para | hould ... ... ... | should |
| 545 | 37 | 13th line of the para. | bones ... ... ... | bones, |
| 560 | Table No. IX. | 22nd and 23rd lines, column for 'Serial No.' | XXII XXIII ... ... | XXIII XXIV |
| 578 | Table No. XVI | No. of sub-order 19. | Drink, condiments and narcotics | Drinks, condiments and narcotics, |
| 583 | ,, | Col. 37, line 8 ... | 23 73 | 23·73 ... ... ... |
| ,, | ,, | Col. 32, line 25 ... | 13 58 | 13·58 ... ... ... |
| 605 | 28 | sub-para. 2, line 26. | Repumeration ... ... | Remuneration, |